وَإِنَّهُ لَحَقُّ الْيَقِينِ (الحاقة ٦٩:٥١)

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY (69·51)

Yaqeen international

A NON-SECTARIAN ENGLISH-ARABIC JOURNAL PRESENTING ISLAM IN ITS PRISTINE PURITY AS TAUGHT BY QUR-AAN AND SUNNAH

FOUNDED IN 1952

BY Maulana Tufail Ahmed Farooqi Quadri Mujaddidi, *Rahmatullah 'Alaihi*

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بسم الله الرحمن الرحيم

Bis-mil- laa- hir- raḥ- maa nir- ra- ḥeem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the **Word of Allah** (i.e. **Qur-aan-e-Majeed**) and the Best Guidance **is Sunnah** of the ***Holy Prophet Muḥammad*** (*Sallallahu-'alaihi-wa-sallam*). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and *is worthy of being listned to. His words are held in the highest* esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Ṣallallahu-'alaihi-wa-sallam).

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FROM THE MONTH OF MAY 1996 TO APRIL 1997

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, the All Compassionate, the Most Merciful

THANKSGIVING TO ALMIGHTY ALLAH

الٓرۚ كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ لِتُخۡرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ

"This (Qur-aan) is a book which We have sent down to you, so that you may bring mankind out of darkness into light ..." (14:1)

ALL PRAISE BE TO ALLAH that with this issue we are completing the forty-fifth year of uninterrupted publication of Yaqeen International.

By the grace of Almighty Allah, we have been able to complete four and a half decades of this service in the cause of Allah, presenting Islam in its pristine purity in the light of Al-Qur-aan and Sunnah.

May Almighty Allah in His Bounty and Grace, accept this humble effort of ours in His Way and crown our endeavours with His pleasure.

May He grant us, out of His Mercy, the zeal and devotion to continue this task which we have taken upon ourselves. Ameen!

On this occasion, we rember the founder of Yaqeen International, the revered Maulana Tufail Ahmad Farooqi, who sowed the seed which has since grown into a sprawling tree extending its shadow for our readers in every nook and corner of the globe.

We are always anxious to convey to them the truth of assured certainty.

May Allah exalt Maulana Tufail Ahmad Farooqi's status in His realm of mercy in the Hereafter and shower on his soul His Choicest Blessings for ever. Ameen!

Now reverting to the task we have taken upon ourselves, with a view to performing the duty enjoined by the Qur-aan and Sunnah to enlighten and to attract mankind towards the straight path of Islam. This Journal was launched in May 1952. As its aim was to address the people not only of Pakistan but also those residing overseas, whose mother tongue is English. English to-day is the most widely spoken and understood language of the world and through this medium of communication we can send the message in all directions.

QUR-AAN MAJEED WITH ARABIC TEXT

Qur-aan Majeed was revealed by Allah in the Arabic language. To comprehend its meaning, it is essential, therefore, to know the Arabic language. Knowledge of the Arabic language will make it easy to understand the teachings of Qur-aan Majeed and act upon them which is the ultimate purpose of its revelation. For this reason we began in our Journal, English Translation of Qur-aan Majeed in the simplest possible English syntax together with the Roman Transliteration of its Arabic Text in easy phonetics, in order to facilitate its recitation by those who do not know Arabic but know the English Language. With the issue of April 22, 1995, by the Grace of Allah, we completed the translation and tansliteration of the whole Qur-aan, i.e. all the 30 Parts of QUR-AAN MAJEED.

QURAAN MAJEED WITH ENGLISH TRANSLATION, TRANSLITERATION AND COMMENTARY

Keeping in view its importance and to seek the pleasure of Allah, the Board of Authors of Darut Tasnif have undertaken the task of commentary of Qur-aan Majeed which commenced with the issue of May 7, 1995. In the first instance, the commentary of Soo-rah Al-Fatiha was published with its translation and transliteration. We, then started the commentary of Part 30 (Para `Am) recited in Daily Prayers which was completed by the issue of March 22, 1997.

We also published separately the commentary of one of the most important Verses of QUR-AAN MAJEED- - Aa-ya tul-kur-see and Soo-rah Yaa-seen.

It is hoped that the readers will be benefitted by these humble efforts of Darut Tasnif. Their opinions and suggestions will, however, always be welcomed in order to improve our efforts in the way of this sublime task.

To sum up, we have been sincerely striving in the relevant directions to highlight the Islamic Values. May Almighty Allah crown our humble efforts with success as promised by Him in Qur-aan Majeed :-

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

"And those who struggle in Our (Way). We will certainly guide them to Our Ways, and Allah is indeed with the righteous." (Al-Qur-aan 29:69)

It is with these sentiments and in a spirit of dedication that we shall soon step on the threshold of our 46th year to convey the message of the final and perfect religion, that is Islam, to all and sundry who care to lend their ears to us. May Allah help us in this behalf. Ameen!

We thank our world-wide readers who have been encouraging us in our efforts. We appeal to them to enlarge the reading circle of YAQEEN INTERNATIONAL and also to contribute to our efforts to increase the number, of its pages. We invite their views and suggestions which shall always prove valuable for further improvement of this Journal.

In the end, we pray to Almigty Allah that, may He, by His Grace, accept our humble efforts so far made to spread the light of Islam; forgive us our shortcomings and grant us the ability to carry on and on this holy mission. Ameen!

SPECTRUM

"In the name of Allah, the All -Compassionate, the Most-Merciful.

" Praised be ALLAH. Praised be He Who has shown us the way to this religion. If he had not guided us into the Path we should not have found it.

"Praised be Allah. We seek help from Him. We ask forgiveness of sins from Him. We place our trust in Him. We seek refuge in Him from evil desires and from former sinful acts.

"One who has Allah for guide is never lost

"O Allah, help those who help the religion of Muhammad (Ṣallallahu 'alaihi wa sallam). May we also exert ourselves to help those who help Islam.

"I bear witness that there is no god but God. He is One. He has no partner nor an associate.

"I bear witness that Muhammad is, of a truth, His servant and His Apostle.

"Fear ALLAH, O you people, and fear the Day of Judgment, when a father will not be able to answer for his son, nor the son for the father.

The Establishment of Al-Yaqeen International offer their heartiest congratulations to those who have returned safe and sound after performing the Hajj. They also offer their heartfelt condolence for those who fell victims to the Fire Tragedy at Mina. May Allah rest the departed Souls in Peace and Paradise. Amen!

AL-QUR'AAN

Repentance and Seeking Forgiveness

Kaab's Failure to Join the Tabuk Expedition and his repentance:

Among the *Munafiqin* (Hypocrites) who did not join the Tabuk expedition there were more than eighty persons from among the Ansar, and equal number from amongst the nomadic Arbas, and a larger number from the out-stations. Not only did they stay behind but they induced other to do so saying :

"Go not forth in the heat".

Allah's reply to this was:

"Say the fire of Hell is of more intense heat."

From amongst the faithful there were only three persons who failed to join the expedition without a genuine plea. They were Murrarah-bin-Rabi, Hilak-bin Umayyah and Ka'ab-bin-Malik. Murrarah had orchards of dates laden with fruit. He persuaded himslef to lag behind with the plea :

" I have taken part in all the compaigns so far. What possible harm would befall the Muslims, if I miss this one ?"

He feared the loss of his entire crop in his absence, and this prevented him from going out. But when he realised his folly he gave away in charity the whole crop and the garden too, that had caused him to tarry behind the Prophet. Hilal's case was different. Some of his kinsfolk who had been away for a long time had just returned to Madinah. It was for the sake of their company that he did not join the expedition. He also had participated in all the compaigns previously and thought (like Murrarah) that it would not matter much if he missed just that one compaign. When he came to know of the seriousness of his misconduct he made up his mind to sever all his connections with those relatives who had been the cause for that blunder. Ka'ab himself gives his account in detail which is quoted in all books of Hadith. He says :

"I had never been financially so well off as I was at the time of Tabuk. I had never possessed this number before.It was a habit with the Prophet that he never disclosed the destination of his expeditions, but he would keep enquiring about the conditions prevailing elsewhere . But this time in view of the distance, the hot season, and the strength of the enemy he had declared his destination, so that preparations could be made, thorough and complete. The number of the participants was so large that it was difficult to note down their names even, so much so, that absentees could hardly be detected in the large host. The gardens of Madinah were full of fruit. I intended every morning to make preparation for the journey but some-how or the other the days passed by and I made no progress. I was satsified that I had all the necessary means at my disposal and that I would be ready in no time if I once did decide to do so. I was still in this state of indecision when I learnt that the Prophet (Ṣallallahu ʿalaihi wa sallam) had left with his companions. The idea still lingered on in my mind that I would take a day or two to get ready and overtake the party. This procrastination continued till the time for the Prophet's arrival in Tabuk drew very near. I then tried to get ready but again somehow or the other I did not do so. Now when I came to look at the people left behind, I realised that there was none in Madinah except those who had been condemned as Munafiqin (Hypocrites) or had been specially exempted from going for certain reasons. The Prophet (Ṣallallahu ʿalaihi wa sallam) on reaching Tabuk inquired as well 'How is it that I don't see Ka'ab?' Somebody said, O, propeht of Allah : His pride in wealth and ease has caused him to stay behind.' Ma'az interrupted and said, ' No this is wrong. As far as our knowledge goes he is a true Muslim'. The Prophet (Ṣallallahu ʿalaihi was allam), however, kept quiet". Ka'ab says:

"After a few days I heard the news of the prophet's return. I was struck with grief and remorse. Good excuses one after the other entered my mind and I was sure that I could escape the propets' wrath with one of them for the time being, and later on I could pray for forgiveness to Allah. I also sought advice of the wise men of my family in the matter. But when I knew that the Prophet (Ṣallallahu ʿalaihi wa sallam) had actually arrived, I was convinced that nothing but the truth would save me; so I decided to speak out the stark turth. It was a habit with the Prophet (Ṣallallahu ʿalaihi wa

sallam) that whenever he returned from a journey he would go to the Masjid, first of all, say two raka'at Tahiyyatul Masjid' and then stay there for a while to see his visitors. Now also as he sat in the masjid, the Munafiqin (Hypocrites) came and placed before him on solemn oaths their excuses for failing to accompany him on the campaign. He took them upon their words, leaving the rest to Allah. Just then I came and greeted him with 'Salam' He turned his face with a sardonic smile. I besought him with the words: 'O Prophet of Allah! I am neither a Munafiq nor have I the least doubt in my faith.' He asked me to draw near and I did so. He then said to me.' What prevented you from going out? Had you not purchased the dromedaries? I made a reply : 'O, Propeht of Allah : If I were dealing with a worldly man, I am sure I would escape his displeasure through (seemingly) reasonable excuse for, Allah has endowed me with the gift of the gab. But in your case I am sure that if I appease you with a false statement Allah would be displeased with me. And, on the other hand I am sure that if I displease you by confessing the naked truth Allah would very soon blow away your displeasure. I, therefore, make bold to speak the very truth. By Allah, I had no excuse at all. I had never been so well-to-do as I was at that time. 'The Prophet remarked: He has spoken the truth'. He then said to me:'You go away. Allah will decide about you. 'When I left the Masjid many men of my clan blamed me for reverting to the grim truth and admonished me thus; 'Never before had you committed any wrong. If after making some good excuse for the nonce you had requested the Prophet to pray for your forgiveness surely his prayer would have sufficed you'. I inquired of them if there were any more people like me. They informed me that there were two more persons viz. Hilal-bin-Umayyah and Murrarah-bin-Rabi,' who also had admitted their faults like me and received the same reply from the Prophet (Ṣallallahu 'alaihi wa sallam). I knew that both of them were very good Muslims and had particpated in the campaign of Badr. The Prophet (Ṣallallahu 'alaihi wa sallam) issued instructions that none was to speak with the three of us.'.

"Under the instructions of the Prophet (Ṣallallahu 'alaihi wa sallam) the Sahabah completely bycotted us. Nobody was prepared to mix with or even speak to us. It seemed as if I was living in a strange land altogehter. My own brith-place looked like foreign locality and my bosom friends behaved like stangers. 'The earth, vast as it is, was straitened (Al-Qur-aan 9 : 113) for me. The thing which worried me most was that if I died in this conditon, the Prophet (Ṣallallahu 'alaihi wa sallam) would not lead my funeral prraryer, and if the Propeht dies in the meantime I would be doomed for ever, with none to talk to me and with none to pray at my funeral. The other two companions of mine cofined themselves to their houses. I was the most daring of the three; I would go to the market and join the Jama'at for Ṣalat but nobody would talk to me. I would approach the Prophet (Ṣallallahu 'alaihi wa sallam) and say 'Assalamo 'Alaikum' and would watch eagerly if his lips moved in reply. After Farz I used to complete the Salat by standing close to him and I would look at him from the corner of my eye to know if he ever cast a single glance at me. I noticed that when I was engagd in Ṣalat he did glance at me but when I was out of it, he would avert his face from me".

Ka'ab Continues :

"When this complete social bycott became too hard for me to bear, I , one day, climbed up the orchard wall of Qatadah, my dear cousin, and greeted him with 'Assalamo-alaikum'. He did not return my greetings. I said to him, 'For Allah's sake do answer my one question. Don't you know that I love Allah and His Prophet (Sallallaho alaihi wa sallam). He kept quiet. Again I repeated my request but again he would not speak. When inquired for the third time he simply said, 'Allah and His Propeht (Ṣallallahu 'alaihi wa sallam) know best.'

At this tears welled out of my eyes and I left him alone".

"Once, I was passing through a street of Madinah when I noticed an Egyptian Christian, who had come from Syria to sell his grain, inquiring about 'Kaab-bin-Malik". When people pointd me out to him, he came and made over a letter to me from the Christian King of Ghassan. Thus it read: 'We have come to know that your master has ill-treated you. Allah

may not keep you in abasement and in disgrace. You had better come to us. We shall extend all help to you.' When I read this letter I uttered 'Inna lillahi-wa-inna-ilaihi-rajeun' and said; so my state of affairs (had) reached such an ebb that even the Kafirs were aspiring to detract me from Islam.' I could not imagine a calamity worse than that. I went and threw the letter into a furnace. Thereafter I presented myself to the Prophet (Ṣallallahu 'alaihi wa sallam) and exclaimed' 'O, Prophet of Allah! Your indifference towards me has lowered me to such an extent that even the Kafirs are building up their hopes over me".

"When forty days had passed in this condition a messenger of the Prophet (Ṣallallahu 'alaihi wa sallam) brought me this mandate. 'Be separated from your wife'. I inquired.' Am I to divorce her? 'He replied'. No, only be separated.' A similar message was delivered to my other two companions as well. I consequently said to my wife: 'Go to your parents and wait till Allah decides my case'. Hilal's wife went to the Prophet (Ṣallallahu 'alaihi wa sallam) and said; 'O, Prophet of Allah! Hilal is an old man and there is nobody else to look after him. If I go away from him, he will perish. If it is not very serious kindly permit me to keep attending to him'. The Prophet (Ṣallallahu 'alaihi wa sallam) replied; 'There is no harm provided you don't indulge in with each other'. She remarked ! 'O. Prophet of Allah; He has no urge for such a thing. Since the day his ordeal has started he has been spending his entire time in weeping".

Ka'ab Says :

"It was suggested to me that I might also request the Prophet (Sallallahu alaihi wa sallam) for permission to keep my wife with me for service, but I said, 'Hilal is old while I am young. I don't know what reply I shall get and as such I have no courage to make a request. Another ten days passed and now our ordeal had lasted for full fifty days. On the morning of the fiftieth day when I had said my 'Fajr' (morning prayer) and was sitting on the roof of my house stricken with grief and the earth had 'straitened' for me and the life had become dismal for me I heard a crier's cry from over the top of Mount Sula: 'Happy tidings to you, O, Ka'ab. The moment I heard this I fell prostrate on the ground and tears of joy rolled down my cheeks as I understood that the ordeal was now over. In fact the Prophet (Ṣallallahu 'alaihi wa sallam) had announced the Divine forgiveness for all the three of us after the Ṣalat that morning. At this a person ran up the top of the moutain and yelled out the cry which had reached me. Thereafter a rider came galloping to deliver the same happy news to me. I gave away as gift the clothes I was putting on to the messenger out of cheer. I swear on Allah I had no other clothes in my possession at that time. I dressed up by borrowing clothes from some friend and went to the Prophet (Ṣallallahu 'alaihi wa sallam). As I entered the Masjid the people in the audience of the Prophet ran to congratulate me. Abu Talhah was first to approach me. He shook my hand with the warmth that I shall never forget. Thereafter I presented my salam to the Prophet (Ṣallallahu 'alaihi wa sallam). I found his face beaming and radiating light like the full moon. This was usual with him at the time of extreme joy. I said to him; 'O. Prophet of Allah, I propose to give away in charity all that I possess in thanks for the acceptance of my Tauba.' He said: 'This will be too much for you. Keep a portion with 'you'. I agreed to keep my share of the booty that fell in our hands in the Khaiber campaign".

He says : "It is the truth that brought my salvation' and as such I am determined to speak nothing but the truth in future.....".

Lesson of Karbala

(Continued from Page 206)

believer ought to go all the way to defend the Truth even if that costs him his dear life. Imam Husain died so that the Truth lives. He set the guiding example of supreme sacrifice for the sake of Islamic values. Verily, Imam Husain can never be dead. He lives on, for Qur-aan Majeed Says:

"And say not of those who are slain in the way of Allah: "They are dead". Nay, they are living, though you do not perceive." (2:154)

HEROES OF ISLAM

IMAM HASAN: THE PEACE MAKER

(Razi Allahu 'anhu)

Hazrat Hasan bin Hazrat Ali *(Razi Allahu 'anhu)* was born on Friday, the 15th Ramazan, in 3 A.H., died on Monday, the 28th Safar, 49 A.H., buried in Jannatul Baqee' at Madinah. His mother's name was Fatimah Bint Muhammad ***(Rasoolullah Sallallahu 'alaihi wa sallam)***.

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* loved Hazarat Hasan most Hazrat Anas has reported that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was asked : "Who of the people of the house is dearest to you? He said Hasan and Husain". (Tirmizi).

Hazrat Ibn Abbas has reported that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was once carrying Hasan, son of Ali, upon his shoulders. A man said: "How good is the conveyance you have rode on, O boy"! The Prophet said: "And how good is the rider!" *(Tirmizi)* . Hazrat Abu Sa'eed has narrated that he heard the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* saying' Hasan and Husain will be the leaders of the young men of the Inmates of Paradise. ***(Tirmize)***

Hazrat Hasan *(Razi Allahu 'anhu)* was only seven years old when the Holy Porphet Muhammad *(Sallallahu 'alaihi wa sallam)* passed away to his Creator.

After the death of Hazrat Ali ***(Karramallahu wajhahu)*** in 40 A.H. at Kufa in consequence of the fatal attack by Abdul Rahman Bin Muljim, the people of Kufa numbering more than 40,000 assembled in Jam'e Masjid and took their oath of allegiance to the Caliphate of Hazrat Hasan *(Razi Allahu 'anhu)*.

When Hazrat Amir Muawiyah *(Razi Allahu 'anhu)*, the Governor of Syria, came to know of Hazrat Hasan's Election as Caliph he collectd an army of 60,000 soldiers and marched towards Kufa. Hazrat Imam Hasan, too, gathered 40,000 soldiers from amongst his followers and set out to meet the forces of Hazrat Muawiyah near Mada'in (Ctesiphon). But the qualtiy of instability, inherent in the people of Kufa, soon made itself felt. They did not like to give fight to the army of Hazrat Hasan to negotiate peace with his opponent. On the other hand they were constantly insinuating Hazrat Hasan for exposing them to the danger of annihilation, with the result that someone from his disgruntled followers attacked him with spear and wounded him. He had to stay at Mada'in (Ctesiphon) for recuperation.

After recovery, Hazrat Hasan despatched a contingent of 12,000 soldiers as vanguard under the command of Hazrat Qais Bin Sa'ad who stopped in transit at Anbar. Hazrat Amir Muawiya reached Anbar and threw a siege round the forces of Qais Bin Sa'ad and deputed Hazrat Abdullah Bin 'Aamir to negotiate peace with Hazrat Imam Hasan. Hazrat Hasan replied that he was willing to make peace with Hazrat Muawiyah and withdraw his claim for Caliphate in his favour under certain conditions. Hazrat Amir Muawiyah sent through Abdullah Bin 'Aamir a blank sheet of paper duly signed and sealed to Hazrat Imam Hasan to write thereon his terms and conditions of peace.

Hazrat Imam Hasan put down his terms, which included, *among other things, abdication* of the Imam in favour of Hazrat Amir Muawiyah. After Hazrat Muawiyah's death the caliphate would return to Majlis-i-Shoora. Hazrat Muawiyah was to pay annually a determinate sum to Hazrat Imam Hasan and Hazrat Imam Husain and Hazrat Imam Husain for the maintenance of the people of the house *(Ahle Bait)* as had been done by the Caliphs previously and also grant general amnesty to the people of Iraq irrespective of their political leanings.

Hazrat Amir Muwaiyah readily accepted these terms and peace was declared from pulpit of the Jam'e Masjid of Kufah, where oath of allegiance was first taken by Hazrat Imam Hasan in favour of Hazrat Amir Muawiyah and then, by the Muslims in general ***(Rabi-ul-Awwal 41 A.H.)*** Thereafter Hazrat Imam Hasan

moved to Madinah.

In this way the prophecy of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* about his beloved Hasan, was fulfilled; Hazrat Abu Bakr *(Razi Allahu anhu)* narrated that he saw the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* upon the pulpit with Hasan by his side. He was once turning to the people and then to him (Hazrat Imam Hasan), and was saying; Verily this (progeny of mine is 'Sayyed' (noble) and perchance Allah will bring out a compromise between two big parties of the Muslims (thorugh him)(Bukhari). Also Qur-aan Majeed Says; *"Surely, the believers are brothers, so make peace between your two brothers;...." (49 : 10)*

Hazrat Imam Hasan remained Caliph for about six months. A number of Muslim historians count his period of rule in the Pure Orthodox Caliphate of Islam in the light of the saying of the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* that after him the Caliphate would stay for thirty years (cf. Masnade Ahmad). The period ended by withdrawal of Hazrat Hasan from Caliphate in favour of Hazrat Muawiyah and resulted in peace among the entire Muslim world who celebrated it as Aamul Jama'at (the year of unity). Hazrat Imam Hasan died on 28 Safar 49 A.H., possibly poisoned by one of his wives.He left fifteen sons and one daughter after him.

HISTORY OF ISLAM

LESSON OF KARBALA

"He laid his life but gave not his hand in the hand of Yazeed". In these words attributed to Khawaja Mueenuddin Chishti *(Rahmatullah alaihi)*, is summed up the life and death struggle of Imam Husain *(Razi allahu 'anhu)* in the cause of Truth.

It was 1,357 years back when the tragic battle of Karbala was fought. Judging from the shadows of the events to come, Husain conversed with his companions;

"You are eye-witness to the scene as it has set in. The world has undergone a change.It has turned its back upon us. It has become shorn of goodness. A small remnant is left. Only a feeble trace of life remains. Terror has surrounded us. Alas! Don't you see truth has fallen into obscurity and injustice is being practised in the open. There is none to put a stop to it. It is time for a true believer to seek the Will of Allah to tread on the path of Turth. I would rather die the death of a martyr than live amidst tyrants, for such a living is tyranny in itself."

Prima facie, the die was cast, Imam Husain had premonition of his tryst with martyrdom. He died fighting valiantly the forces of evil, in order to keep flying the banner of virtue, righteousness and justice.

The episode of Karbala is a constant reminder to us that when the vicious forces gather togehter to stiffle the voice of Truth, a true

(Continued on Page 204)

THE TERRIBLE TRAGEDY OF CONFLAGRATION AT MINA

We mention with a heavy heart and wet eyes that a terrible tragedy of outbreak of fire occurred in the encampments at Mina during the last Hajj season. A painful aspect of the tragedy is that neither the correct number of the affected pilgrims including the dead and the injured nor the cause of the conflagration has so far come to light. The unofficial figures of the dead and the injured run into many thousands, while the official figures are about 500 dead and 1500 injured only.

That the cause of the fire has not yet been ascertained is a saddar aspect of the tragedy as without knowing the real cause it is difficult to take precautionary measures to prevent the recurrenc of this tragedy in the future years. It must be borne in mind that the Hajj pilgrimage is a regular annual ritual and it is one of the Five Pillars of Islam.

The fault / mischief causing the fire must lie with some careless persons among the pilgrims themselves, or with the organisations and Departments concerned. Some sabotage and terrorist activity can also not be ruled out.

It must be remembered that not only do such tragic accidents affect their unfortunate victims, but they also create unfavourable impression about the Islamic Governments and organisations on the International Forum.

May Almighty Allah guide us all on to the straight path and rest the departed souls of the unfortuante victims in eternal peace in the Gardens of Firdous. and may also bring speedy recovery to the unfortunate who were injured in the fire. Amen!

HOW I EMBRACED ISLAM

I have always, since developing an ability to think deeply, believed in the existence of a single Creator, on whom every thing that exists is dependent. Though my parents are Buddhists, from the age of 13, have steadfastly prayed to the Creator, and asked for guidance every day that I can remember. Yet, being schooled within a Chiristian environment, I naturally identified myself as a Christian.

As I entered university nearly three years ago, I came into contact with quite a number of Muslim students from various back grounds. Strangely enough, even to myself, I was drawn to them and developed a curious inclination to learn and understand more about their religion. I observed how content they seemed and was very impressed by their openness and warmth towards myself and each other, but more importantly with their pride in belonging to a religion which holds many negative connotations.

I gradually became fascinated with Islam, and through a process of education, developed a greater respect for it than even my beloved Christinaity. I was stunned at how wrong my previous conception had been and became particularly overwhelmed at the tremendous entitlements, equality and acknowledgement Islam provided for women. I realised the reality of the Islamic life-style and the truth concerning that feeble American innovation termed "Islamic" fundamentalism". It is said that any person who possesses the faculty of reason and an open mind should recognise logic and truth when he / she encounters it, and so it was in my case.

More and more, literature, signs and evidence were revealed to me, and more and more my intellect was stimulated and my heart warmed. I wanted to know everything about Islam and felt already a sense of belonging among its followers. What impressed me the most was how practical Islam is - how it encompasses a rule and a lesson for almost every facet of living. And by the sheer grace of Allah. I at last understood the fualts of Christian technology and of the concepts I had previously accepted unquestioningly.

At mid-day, on August 4, 1994, before over 20 witnesses, I recited the *shahadah* and became a Muslim. I shall never forget the bliss of that day and how much my life has turned around in only a year's time. I have often been asked what it is like to be a revert and of the difficulties I must endure. Though I do not wish to dwell on this topic, as pity is not my priority. I shall give some examples of what I have been through.

At the time of my reversion, although I had accepted Islam as being ture. I had no idea of the vast internal changes it would incur upon me. Even I am astounded at how much I devour knowledge, how Islam is in my thoughts every waking moment, how compelling I feel my responsibility is to the Ummah and how much more of a Muslim I became every month.

It is as if as one's life in Islam progresses, it spreads to encompass and govern every cellular and spiritual dimension in oneself.

Remarkably, from one religion I have gained a profound insight into the operations of *human behaviour and sociology*, as well as geophysics and astronomy. As I mature, it becomes clearer and clearer to me that again and again, it is Islam that has already answered the social and economic dilemmas of our time.

Over the past year. I have developed quite an extensive breadth of Islamic knowledge and have studied *Ayats*, of the Holy Qur-aan in much finer detail. Not once have I come across anything which would make me doubt the authenticity of the Qur-aan and the relevance of Islam for contemporary society, for even one minute. This has been the only religion I have ever been completely sure of and am more sure of each day that I serve.

Furthermore. I have established my identity, I am more confident of myself : a stronger woman and person of colour. I am more aware of my existence and more secure in my battles. if I have achieved anything through this article, my hope is that it is that I have depicted the greatness and mercy of our Glorious Sovereign, Who makes all things possible. Allah says : "He guides therewith whom He pleases" (39:23). Truly, I have been blessed to be one of those who have personally received the light and whose heart has been ordained to accept it.

CHAPTER 56

SOO-RAH-TUL-WAA-QI-'AH

(96 Verses)

INTRODUCTION

Name of the Soo-rah : The Soo-rah takes its name from the Arabic word الواقعة (*The event*) used in its first *Verse*. This is according to the general trend followed in naming the *Qur-aanic Soo-rahs*.

Time and Place of Revelation : It belongs to the early Makkan Soo-rahs, with the exception of one or two verses.

Subject - Matter : The subject - matter revolves round the Hereafter Tawheed (Oneness of Allah), the certainty of the Day of Judgement, Resurrection and Reckoning of the people and the final Divine Verdict by awarding them Paradise or Hell according to their deeds in their worldly lives.

An Outstanding and Specific Distinction of this Soo-rah:

It is widely known among the believers, that the recitation of this Soo-rah provides a sure protection and guarantee against the torment of starvation and, for that matter, against want and poverty. Many narratives are available to this effect in the books of Ahadis. Only one of them is quoted below :

It is narrated from Hazrat Abdullah bin Masood (Razi Allahu 'anhu) that he said : I heard the Holy Prophet (Sallallahu alaihi wa sallam) saying :- قال رسول الله صلى الله عليه وسلم : من قرأ سورة الواقعة كل ليلة لم تصبه فاقة ابدا .

"Starvation" shall never come upon a man who recites Soo-rah Al-Wa'aqi-'ah every night.

The Soo-rah is generally recited daily after the Maghrib Prayers.

CHAPTER 56 **REVEALED AT MAKKAH** **SECTIONS 3** **VERSES 96**	***SOO-RA-TUL-WAA-QI-'AH*** ***MAK-KEEY-YAH*** ***RU-KOO-'AA-TU-HAA 3*** ***AA-YAA-TU-HAA 96***	سورة الواقعة مكية وهي ست وتسعون آية وثلاث ركوعات
In the name of Allah, the All-Compassionate, the Most merciful.	*Bis-mil-laa-hir-rah-maa-nir-ra-heem.*	بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ
1. When the Inevitable (Day of Judgment) happens,	**1. Izaa wa-qa-'a-til-waa-qi-'a-tu**	إِذَا وَقَعَتِ الْوَاقِعَةُ ۝
2. There is no denying its happening.	**2. Lai-sa li-waq-'a-ti-haa kaa-zi-bah.**	لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ۝
3. (It shall be abasing (some) exalting (others).	**3. Khaa-fi-ḍa-tur-raa-fi-'ah.**	خَافِضَةٌ رَّافِعَةٌ ۝
4. When (the earth) shall be shaken with a severe shock,	**4. I-zaa ruj-ja-til-ar-ḍu raj-janw-**	إِذَا رُجَّتِ الْأَرْضُ رَجًّا ۝
5. And the mountains will be crumbled to pieces,	**5. wa bus-sa-til-ji-baa-lu bas-san.**	وَّبُسَّتِ الْجِبَالُ بَسًّا ۝
6. Then will become scattered dust,	**6. fa-kaa-nat ha-bāā-am-mum-bas-sanw-**	فَكَانَتْ هَبَاءً مُّنْبَثًّا ۝
7. And you be sorted into three classes.	**7. wa kun-tum az-waa-jan sa-laa-sah.**	وَّكُنْتُمْ أَزْوَاجًا ثَلٰثَةً ۝
8. People of the right hand; what a blessed people of the right hand !	**8. Fa-aṣ-ḥaa-bul-mai-ma-na-ti maa aṣ-ḥaa-bul-mai-ma-nah.**	فَأَصْحٰبُ الْمَيْمَنَةِ ۙ مَا أَصْحٰبُ الْمَيْمَنَةِ ۝

9. And people of the left hand; what a wretched people of the left hand!	9. Wa aṣ-haa-bul-mash-a-ma-ti māa as-haa-bul-mash-a-mah.	وَاَصْحٰبُ الْمَشْـَٔمَةِ مَآ اَصْحٰبُ الْمَشْـَٔمَةِ
10. And the foremost will be the *foremost (in the Hereafter),*	10. Was-saa-bi-qoo-nas-saa-bi-*qoo-na*	وَالسّٰبِقُوْنَ السّٰبِقُوْنَ
11. Those are the nearest (to Allah),	11. u-lāā-i-kal-mu-qar-ra-boon.	اُولٰٓئِكَ الْمُقَرَّبُوْنَ
12. Abiding in the Gardens of Bliss.	12. Fee jan-naa-tin-na- 'eem.	فِیْ جَنّٰتِ النَّعِیْمِ
13. A crowd of those of aforetimes;	13. Ṣul-la-tum-mi-nal-aw-wa-leen.	ثُلَّةٌ مِّنَ الْاَوَّلِیْنَ
14. And a few from the later times	14. Wa qa-lee-lum-mi-nal-aa-khi-reen.	وَقَلِیْلٌ مِّنَ الْاٰخِرِیْنَ
15. On inwrought thrones,	15. 'A-laa su-ru-rim-mau-ḍoo-na-tim-	عَلٰی سُرُرٍ مَّوْضُوْنَةٍ
16. Reclining on them, facing each other ;	16. mut-ta-ki-ee-na 'a-lai-haa mu-ta-qaa-bi-leen.	مُّتَّكِـِٕیْنَ عَلَیْهَا مُتَقٰبِلِیْنَ
17. Shall be moving about them everlasting youths (to wait upon them)	17. Ya-ṭoo-fu 'a-lai-him' wil-daa-num-mu-khal-la-doo-na	یَطُوْفُ عَلَیْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ
18. With bowls and goblets.	18. bi-ak-waa-binw-wa a-baa-ree-qa	بِاَكْوَابٍ وَّاَبَارِیْقَ
And a cup from a spring (of pure drink);	wa ka'-sim-mim-ma- 'een.	وَكَاْسٍ مِّنْ مَّعِیْنٍ
19. They shall be affected neither by headache there-from, nor be intoxicated.	19. Laa yu-ṣad-da- 'oo-na 'an-haa wa laa yun-ẓi-foon.	لَّا یُصَدَّعُوْنَ عَنْهَا وَلَا یُنْزِفُوْنَ
20. And fruits out of what they choose,	20. Wa faa-ki-ha-tim-mim-maa ya-ta-khaiy-ya-roon.	وَفَاكِهَةٍ مِّمَّا یَتَخَیَّرُوْنَ
21. And meat of fowl out of what they wish;	21. Wa laḥ-mi ṭai-rim-mim-maa yash-ta-hoon.	وَلَحْمِ طَیْرٍ مِّمَّا یَشْتَهُوْنَ
22. And (there shall be) wide-eyed HOURIES	22. Wa ḥoo-run 'ee-nun	وَحُوْرٌ عِیْنٌ

23. Like pearls well-kept.,	23. ka-am-saa-lil-lu'-lu-il-mak-noon.	كَأَمْثَٰلِ ٱللُّؤْلُؤِ ٱلْمَكْنُونِ ۝
24. (As) a reward for what they used to do.	24. Ja-ẓãa-am-bi-maa ka-noo ya'-ma-loon.	جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ۝
25. They shall hear therein neither vain talk, nor sinful speech,	25. Laa yas-ma-'oo-na fee-haa lagh-wanw-wa laa ta'-ṣee man	لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ۝
26. But only the saying : Peace, Peace.	26. il-laa qee-lan sa-laa-man sa-laa-maa.	إِلَّا قِيلًا سَلَٰمًا سَلَٰمًا ۝
27. And the people of the right hand; what the people of the right hand!	27. Wa aṣ-ḥaa-bul-ya-mee-ni maa aṣ-ḥaa-bul-ya-meen.	وَأَصْحَٰبُ ٱلْيَمِينِ مَآ أَصْحَٰبُ ٱلْيَمِينِ ۝
28. Abiding amid SIDRA trees without thorns,	28. Fee sid-rim-makh-ḍoo-dinw-	فِى سِدْرٍ مَّخْضُودٍ ۝
29. And TALHA trees (plantains) with piles of fruit,	29. wa ṭal-ḥim-man-ḍoo-dinw-	وَطَلْحٍ مَّنضُودٍ ۝
30. And out-spread shade,	30. wa ẓil-lim-mam-doo-dinw-	وَظِلٍّ مَّمْدُودٍ ۝
31. And streaming water,	31. wa mãa-im-mas-koo-binw-	وَمَآءٍ مَّسْكُوبٍ ۝
32. And abounding fruits,	32. wa faa-ki-ha-tin ka-s̤ee-ra-til-	وَفَٰكِهَةٍ كَثِيرَةٍ ۝
33. Neither fallen nor forbidden ;	33. laa maq-ṭoo-'a-tinw-wa laa mam-noo-'a-tinw-	لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ۝
34. And up-raised beds.	34. wa fu-ru-shim-mar-foo-'ah.	وَفُرُشٍ مَّرْفُوعَةٍ ۝
35. Certainly, We have created them (the HOURIES) a fine creation.	35. In-nãa an-sha'-naa-hun-na in-shãa-an	إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ۝
36. And We have made them virgin pure,	36. fa-ja- 'al-naa-hun-na ab-kaa-ran	فَجَعَلْنَٰهُنَّ أَبْكَارًا ۝
37. Darlings, of alike age	37. 'u-ru-ban at-raa-bal-	عُرُبًا أَتْرَابًا ۝
38. For the people of the right hand.	38. li-aṣ-ḥaa-bil-ya-meen.	لِّأَصْحَٰبِ ٱلْيَمِينِ ۝

SECITON 2	RU-KOO' 2	
39. A crowd of those of aforetimes.,	39. Şul-la-tum-mi-nal-aw-wa-lee-na	ثُلَّةٌ مِّنَ الْأَوَّلِينَ
40. And a crowd of those of later times.	40. wa şul-la-tum-mi-nal-aa-khi-reen.	وَثُلَّةٌ مِّنَ الْآخِرِينَ
41. And the people of the left hand; what a wretched people of the left hand!	41. Wa aş-ḥaa-bush-shi-maa-li maa aş-ḥaa-bush-shi-maal.	وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ
42. Amid burning winds and scalding water.	42. Fee sa-moo-minw-wa ḥa-meem.	فِي سَمُومٍ وَحَمِيمٍ
43. And the shade of black smoke.	43. Wa ẓil-lim-meeny-yaḥ-moo-mil-	وَظِلٍّ مِّن يَحْمُومٍ
44. Neither cooling nor refreshing.	44. laa baa-ri-dinw-wa laa ka-reem.	لَّا بَارِدٍ وَلَا كَرِيمٍ
45. Surely, they were heretofore living in luxury,	45. In-na-hum kaa-noo qab-la zaa-li-ka mut-ra-feen.	إِنَّهُمْ كَانُوا قَبْلَ ذَٰلِكَ مُتْرَفِينَ
46. And were persisting in the great sin,	46. Wa kaa -noo yu-şir-roo-na 'a-lal-hin-şil-'a-zeem.	وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ
47. And used to say :	47. Wa ka-noo ya-qoo-loo-na	وَكَانُوا يَقُولُونَ
What! when we shall die and become dust	a-i-zaa mit-naa wa kun-naa tu-raa-banw-	أَئِذَا مِتْنَا وَكُنَّا تُرَابًا
And (rotten) bones, shall we indeed then be raised again?	wa 'i-ẓaa-man a-in-naa la-mab-'oo-şoon.	وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ
48. And also our forefathers of old?	48. A-wa aa-bāā-u-nal-aw-wa-loon.	أَوَآبَاؤُنَا الْأَوَّلُونَ

COMMENTARY

SECTION 1

Verses 1-2:

These *Verses* describe the Event of the Inevitable Day. That is the happening of the Day of Resurrection which the infidels used to belie. But that Day is sure to come and there will be no excuse for any one to deny its occurrence. It will come on them very suddenly with such clear signs and tremendous happenings.

Verses 3 - 6 :

That day will bring many people low and raise many high or there will be a sorting out of Good and Evil. On that Day, it will overwhelm the entire earth and will crush the mountains to pieces and fine dust rising up in the air. That will indeed be a strange experience.

Verses 7-12 :

On that Day humanity will be divided in three groups, viz., the Companions of the ***Right Hand***, the Companions of the ***Left Hand***, and the third and the last, the Foremost ones. The Companions of the Right Hand have been interpreted in two ways :

(1) Those, favoured in the sight of Allah and possessing power and strength. Those on the Right Hand are among the fortunate ones. It occurs in verse Nos 7-9 of Soorah NO. 84 -- ***Inshiqaq***

(As to him who is given his book in his Right Hand, he shall be subjected to an easy reckoning and he shall *return to his people rejoicing.*

(2) The word also signifies auspiciousness and blessing. Thus, it may also mean those who are auspicious and blessed.

In either case, the phrase refers to those who will be fortunate and successful on the Day of Judgement. According to a Hadis on the Night of Ascension (معراج) it was about these people that the Holy Prophet (***Ṣallallahu 'alaihi wa sallam***) said that Hazrat Adam ('alaihis salaam) laughed when he looked at those on his Right Hand and wept when he looked at those on his Left Hand.

As regards those on the Left Hand, they shall be the unfortunate and disgraced ones. The word also admits of two interpretations - - the People on the Left Hand and the unfortunate ones. Refer also to verses No. 18 and 19 of Soo-rah No. 90 - - Al-Balad which expresses the same meaning of the phrases.

(3) (The foremost ones) are those fortunate people who were the foremost in responding to the Divine Call and in believing in Allah and His Prophet (***Ṣallallahu 'alaihi wa sallam***) and in putting in all their resources in the cause of Allah and for the service of Islam. In the Hereafter they will be the favoured ones in the sight of Allah and be lodged in the gardens of Paradise full of blessings.

Verses 13 - 14 : The majority of these Foremost people will come from the earlier generations of old and only a poor minority will come from the later generations. There are three opinions about the identity of these earlier and later generations :

(1) The generations that passed between the period from the time of Hazrat Adam (***'alaihis salaam***) to the advent of the last Prophet, Muhammad (***Sallallahu 'alaihi wa sallam***), form the earlier generations and those who belong to the period from the advent of the Holy Prophet (***Sallallahu 'alaihi wa sallam***) right up to the Day of Judgement form the later generations.

(2) The earlier generations are those who belong to the earlier period of the Holy Propeht's mission and the later generations are those who belong to the later period of the Prophet's mission.

(3) Every Prophet's missionary period may be divided in two periods, the earlier period and the later period.

The words of the verse admit of any one or all of these three interpretations. As already stated, the majority of the Foremost People will belong to the earlier period and a poor minority will côme from the later period.

Verses 15 - 26 : These verses describe the bliss and blessings of these fortunate and auspicious people of Paradise who fall under the category of the Foremost People. They will be reclining on coahces decorated with gold and precious stones, facing one another, youths of perpetual freshness going round them with goblets and cups filled with non-intoxicating drinks. As regards food, it will consist of fruits and flesh of fowls of their choice. They will have for companions nymphs of Paradise (***Houries***) with beautiful pearl like large lustrous eyes. They will be granted all this as reward for their past life in the world. They will hear therein no idle talk, except the greeting (Peace and Peace).

Verses (27-38) : These verses describe the condition of the people of the Right Hand. They will be under Lote and Talha trees laden with flowers and fruits piled up one above another; their supply not dependent on season, nor limited in any way. They will be sitting on raised coaches with female companions, specially created for them, pure, virgin, full of love and equal in age for those on the Right Hand.

SECTION 2

Verses 39 - 40 : A good number of these people of the Right Hand will be from the earlier generations and a good number will be from the later generations.

Verses 41 - 48 : These *Verses* describe the wretched condition of the Companions of the Left Hand. They will face a fierce Blast of Hell-Fire and boiling water, surrounded with the shades of Black Smoke, neither cool nor refreshing. This is because in their worldly life they enjoyed sinful luxuries ad persisted in committing the worst wickedness. They believed neither in the Hereafter nor in the Resurrection. They belied the Truth and expressed their disbelief in the warning about the Resurrection by asking : Shall we or our foregone ancestors be raised up to life after death when we have become bones and our bodies have been reduced to dust?

(To be Continued in May 7, 1997 Issue)

مأساة حريق مخيفة و مؤلمة في مخيمات منى

نذكر بقلوب حزينة و أعين باكية أن مأساة حريق مخيفة و مؤلمة حدثت أخيرا في مخيمات منى في إجتماع الحجاج المقيمين بها أثناء موسم الحج و فقد في الحريق عدد كبير من الحجاج أرواحهم العزيزة في الحريق و أصيبوا بجروح خطرة و مهلكة و هم تحت رعاية طبية في مختلف المستشفيات والظاهرة المؤسفة لهذه الكارثة أن وطنيات بعد إعلان الأعداد الصحيحة للأموات ولا للجرحى و والإشاعات المنتشرة بين الناس ليست إلا رجما بالغيب حول الأعداد. ولاشك في أن هذه الأعداد هائلة. والذي يدعو للقلق الشديد والتمويه هو عدم إنكشاف العوامل و الظروف التي أدت إلى حدوث هذه الكارثة و لا يمكن إتخاذ الإجراءات الوقائية ما دام سببها مجهولا. و لذلك فيتحتم على السلطات المعنية المحلية أن تقيم بتفتيش شامل ومكثف للإطلاع على الحقائق الصحيحة و لا يستبعد أن تكون الكارثة قد حدثت بسبب عمل إرهابي.

و في الختام ندعو الله تعالى أن يتغمد الموتى بواسع رحمته وعميم مغفرته و يسبغ على الجرحى شفاء عاجلا كاملا و الله ولي التوفيق.

اللهم ارحمني

وقف عمر بن عبدالعزيز رحمه الله بعد صلاة العيد فقال:

اللهم: لقد قلت وقولك الحق: (إن رحمة الله قريب من المحسنين) فان كنت من المحسنين فارحمني، وإن لم اكن فقد قلت: (وكان بالمؤمنين رحيما) فارحمني، وإن لم أكن من المؤمنين فانك أهل التقوى وأهل المغفرة فاغفرلي، وإن لم أكن مستحقا لشئ من ذلك فانا صاحب مصيبة، وقد قلت: (الذين اذا اصابتهم مصيبة قالوا انا لله وانا اليه راجعون أولئك عليهم صلوات من ربهم ورحمة وأولئك هم المهتدون) اللهم فارحمني.

آخر خطبة لعمر بن عبدالعزيز قال فيها:

«أيها الناس.. أنكم لم تخلقوا عبثا، ولن تتركوا سدى. وأن لكم معادا يحكم الله فيه بينكم، فخاب وخسر من خرج من رحمة الله التي وسعت كل شئ، وحرم الجنة التي عرضها السموات والارض. وأعلموا أن الامان غدا لمن خاف ربه وباع قليلا بكثير وفانيا بباق. لم الكم في كل يوم تشيعون غاديا ورائحا الى الله. فقد قضى نحبه وبلغ أجله وفارق الاحباب، وواجه الحساب.. غنيا عما ترك.. فقيرا الى ما قدم أقول هذا.. وما أعلم عند أحد منكم من الذنوب أكثر مما عندى.. فاستغفر الله لى ولكم.»

تهنيات قلبية من قبل هيئة اليقين العالمية للحجاج الكرام الذين رجعوا بالخير و العافية الى بيوتهم بعد اداء فريضة الحج و دعاء المغفرة للذين سقطوا فرائس للحريق المشئوم في مخيمات منى. انا لله و انا اليه راجعون ٥

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

نهايـــة العـــام الخـــامس و الأربعـــين

لمجلة اليقين انترنيشنل

نشكر الله جل جلاله و عم نواله شكرا جزيلا ونحمده تعالى حمداً كثيرا ان انتهى العام الخامس و الاربعون بالخير بالعدد الرابع و العشرين الذى تقدمه اداراة المجلة الى قرائها الكرام الذين مازالـــوا يساعدوننا و يشجعوننا على هذا العمل الديني بتعاونهم المعنوى والمادى خلال العام . لذلك فانهم ايضاً يستحقون الشكر و الثناء من طرف اداراة المجلة و انه كان بفضل هذا التعاون و المساعدة إننا تمكنا من مواصلة عمل دعوة الاسلام و كما تبليغ احكام الشريعة و اصول الـــدين المتين بـا ستمرار و ان كان العمل مملواً بشتى المشاكل و العقبات الحائلـة دون سبيل الدين و طريق تبليغه من قبل القوى الالحادية و المعادية للحق و الصدق و الصلاح و الفلاح . و السلاح الذى استخدمناه لتحقيق هذا الهدف السامى هو ترجمة معانى القرآن الحكيم باللغة الانجليزية فى اسلوب بسيط و سهل الفهم . بالاضافة الى ذلك اضفنا الى صفحات المجلـــة مقالات مشوقة و منيرة بكلتا اللغتين العربيـــة و الانجليزيـــة حـول مفاهيم دينيـــة و اسلامية مبنية على القرآن و السنة المطهرة و الشريعة الحقة .

فضلا عما تقدم قمنا فى العام بنشر تفسير و ترجمة آية الكرسى المعروفة الواردة فى سورة البقرة ، سورة يسٓ الشهيرة المباركة و السور ٧٨ ـ ٩٢ من الجـــزء الثلاثين القرآن الحكيم .

هذا و جدير بالذكر ان هذا العام حدث فيه بضعة احداث هامة و ذات اثر بعيد المدى . الأهم منها زوال نحوسة و وبال الحكم النسائى الذى ما زال بلدنا باكستان تعانى منه ثلاث سنوات متواصلة . فجاء نبأ خروج رئيسة الوزراء بينظير بوتو بشرى سارة لاهل باكستان . ونحن نرفع شكرا جزيلا لرئيس الدولة فخامة فاروق احمد خـان لغارى لانه استخدم سلطته الدستورية لاقالة بينظير من منصب رياسة الوزراء واراح اهل باكستان من ظلمـة و وبال حكمها و بعد خروجها من الحكومـــة تم انتخاب السيد نواز شريف رئيسا للوزراء و ذلك نتيجـة لكسب حزبه الرابطة الإسلامية اكثرية ساحقة فى عمل الانتخاب .

و اول عمل قام بـه البرلمان الجديد تحت قيادة السيد نواز شريف هو الغاء المادة ٥٨ (٢) ـ بى مـن دستـور البلد التى كانت تخول لرئيس الحكومـة حق حل البرلمان و اقالة الحكومة . و العمل الثانى الذى قام به رئيس الوزراء هو عقد جلسة استثنائية لمنظمة المؤتمر الإسلامى فى عاصمة باكستان اسلام آباد حضرها شخصيات بارزة مـن الدول الاسلاميـة العالميـــة من اتخذوا قرارات بالغة الاهمية حول المسائل التى يوا جهها العالم الإسلامى حالا على مثال مسئلة فلسطين و القدس و بوسنيا و كاشمير و غيرها . يمكن القول ان هذا الأجتماع ادى الى تقريب الشعوب الاسلامية بعضه الى بعض و من المتوقع ان هذه الجلسات و اللقاءات سوف تؤدى الى تعاون و تضامن و موافقة اكبر ، اكمل و امتن بين الشعوب المسلمة با سرها .

والله ولى التوفيق

مجلة اليقين العالمية

محتويات المجلد الخامس والاربعين حسب ترتيب الحروف الهجائيـة

من ١٨ ذى الحجة ، ١٤١٦هـ الى ١٤ ذى الحجة ١٤١٧هـ

الموافـق

٧ مايو ، ١٩٩٥م الى ٢٢ ابريل ، ١٩٩٦م

وَإِنَّهُ لَحَقُّ الْيَقِينِ

تقوم بنشر تعليمات الإسلام الحقة مجردة
بالقرآن الكريم والسنة النبوية
تصدر مرتين في كل شهر في منتصف وآخر الشهر

اليقين

انترنيشنل

مجلة
دار التصنيف (برائيويث) لميتيد

نهاية العام الخامس و الأربعين
لمجلة اليقين انترنيشنل

وَإِنَّهُ لَحَقُّ الْيَقِينِ (الحاقة ٦٩:٥١)

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY (69:51)

yaqeen international

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بسم الله الرحمن الرحيم

Bis-mil- laa- hir- raḥ- maa nir- ra- ḥeem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word of Allah** (i.e. **Qur-aan-e-Majeed**) and the Best Guidance **is Sunnah** of the **Holy Prophet Muḥammad** (*Sallallahu-'alaihi-wa-sallam*). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Ṣallallahu-'alaihi-wa-sallam).

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Bis-mil-laa-hir-rah-maa-nir-ra-heem

In the name of Allah, the All-Compassionat, the Most merciful

Special OIC Summit Conference

23rd March 1997

(It is a matter of great honour and pride for the Islamic Jumhuria of Pakistan to host the Special OIC Summit Conference on 23rd March 1997. It consisted of about 100 delegates hailing from 54-member Islamic Governments representing over 1.2 billion people. This huge gathering came as a reaffirmation of the religious, historical and cultural bonds that unites Pakistan closely and firmly with the other members all welded together in Islamic fraternity, sympathy and sincere collaboration. That the Summit was held on the occasion of Pakistan's fiftieth Anniversary invested it with added dignity, solidarity and importance.

Apart from bringing the member countries closer, it took up and discussed vital issues like the Palestinian question, Israel's onslaught against the occupied territories, the question about the future status of Al-Quds and the Kashmir issue, along with issues concerning the Bosnian Muslims.

The relations between the participating nations themselves have not always been very cordial, but it is hoped that such conferences held from time to time will result in patching up the mutual differences which is the burning need of the present troubled time. The OIC must emerge as a force to be recognised and reckoned on the international forum. This will not be possible unless its member countries thrash out and settle amicably their own differences. All should work to attain this aim as early as possible. May Allah help the Muslim world in this sublime task so as to steer clear of the hurdles placed in its path by its enemies.

After this brief introduction we reproduce below the resolutions taken by the Summit held under the auspices of the O.I.C. Editor)

Text of Islamabad Declaration

We, the Sovereigns, Kings, Heads of States and Governments of OIC, assembled in Islamabad for the Extraordinary Session of the Islamic Summit Conference:

Guided by the noble injunctions of Islam and imbued by the Quranic Verse -

وَاعْتَصِمُوا بِحَبْلِ اللّٰهِ جَمِيعًا وَّلَا تَفَرَّقُوا

"Hold firm to the rope of Allah collectively and create no dissensions" (3: 103)

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُونَ

and "The believers are naught else than brothers; therefore make peace between your brethren and fear Allah that haply ye may attain mercy." (49 : 10)

Reaffirming our resolve to fulfil our solemn pledges contained in the Makkah Al Mukarramah Declaration as well as the Declaration adopted by all previous Islamic Summit Conferences ;

Determined to strengthening Islamic solidarity and promoting cooperation among the OIC Member States for the collective well-being of all Islamic nations and peoples in conformity with the principles and objectives of the OIC Charter.

Cognizant of the processes of profound transformation in the global political, security, economic and commercial environment as mankind stands on the threshold of the new millennium,

Emphasising the need for forging a common vision of mankind's peace, progress and prosperity and ushering

a new era of cooperation among nations to build a global society, based on shared values and founded on principles of equity, justice, law and respect for principles of sovereignty, territorial integrity and non-interference in internal affairs of states.

Desirous of promoting harmony, tolerance and understanding among all peoples by consciously eschewing exclusivity, domination, religious, racial or cultural prejudice and extremism.

Convinced that over one billion Muslims across five continents, endowed by Almighty Allah with tremendous spiritual, human and material resources, are destined to realise for themselves a glorious destiny.

In pursuance thereof we hereby solemnly declare that we shall :

- Affirm that a just and comprehensive peace in the Middle East cannot be achieved without the implementation of Security Council Resolutions 242,338 and 425 and the principle of "land for peace", which guarantee Israel's total withdrawl from all Occupied Palestinian and Arab territories to the lines of 4 June, 1967 including the city of Al-Quds Al-Sharif, the Syrian Golan as well as occupied South Lebanon and Western Bekaa, occupied since 14 March 1978 and call upon Israel to reaffirm its adherence to the commitments, agreements and undertakings given by it during the negotiations and to resume the talks on the Syrian track from the point at which they stopped as well as enable the Palestinian people to regain their inalienable and imprescriptible national rights, including their rights to return, to self-determination and to the establishment of their independent State on their national soil, with Al-Quds Al-sharif as its capital.

- Reaffirm that Al-Quds Al-sharif forms an integral part of the Palestinian territories occupied in 1967 and is subject to whatever is applicable to all the other occupied territories, call on the international community to compel Israel to abide by all international resolutions on the City of Al-Quds Al-Sharif to refrain from all measures, practices and decisions aimed at Judaizing the city, intensifying Jewish settlements therein and expelling its Arab Palestinian inhabitants: and to desist from the desecration of Islamic shrines, including aggression against Al-Aqsa Al-Sharif and its threatened destruction, call for uniting all efforts to ensure the return of the city of Al-Quds Al-Sharif to its legitimate owners as capital of the State of Palestine and so as to guarantee for peace and security in the region,

- Uphold the fundamental human rights of the people of Kashmir and the exercise of the right to self-determination in accordance with the relevant UN resolutions and condemn the massive violations of their human rights; and reaffirm that any political process/election under foreign occupation cannot be a substitute to the exercise of the right of self-determination by the people of Jammu and Kashmir,

- Affirm that a substantive dialogue is essential to resolve the Kashmir Dispute which is the basic cause of tension between India and Pakistan and support the efforts of the Government of Pakistan to achieve a just and peaceful solution of the Jammu and Kahsmir dispute and call upon the government of India to respond positively,

- Reaffirm the need to preserve the national unity, sovereignty, independence, territorial integrity and Islamic character of Afghanistan and in this respect emphasise the principles of non-intervention and non-interference and call upon all States to end immediately the supply of arms and ammunition to all Afghan parties,

- Reiterate the need for early political reconciliation in Afghanistan and support the efforts of OIC and United nations *in this regard. It is also imperative that the international community provides adequate assistance for* rehabilitation and reconstruction in Afghanistan including for the repatriation of Afghan refugees.

- Reaffirm that it is imperative to preserve the unity, sovereignty, independence and territorial integrity of Bosnia - Herzegovina to secure the full implementation of these agreements.

- Affirm the importance of the preservation of the independence, sovereignty, territorial integrity and unity of Albania and call for generous economic and humanitarian assistance to Albania,

- Strongly oppose the aggression against Azerbaijan and call for the restitution of its territories under occupation,

- Reaffirm solidarity with the Turkish Muslim Community or Kibris for the protection of its legitimate rights,

- Emphasise the right of every member state to defend its national security, sovereignty and territorial

integrity,

● Uphold the right of peoples under colonial or alien domination or foreign occupation to self-determination seek the liberation of all occupied territories and reach equitable and just solutions to all problems and disputes in the framework of respect for international legitimacy,

● Renew our determination to promote and protect the rights of Muslim communities and minorities in non-member states on the basis of respect for their human rights and in accordance with the UN Charter,

● Decide to establish between us relations of permanent consultation and coordinate our efforts on the international scene, within the framework of the UN Charter, particularly its provision relating to collective security of member states,

● Uphold the principles of sovereignty, territorial integrity and non-interference in the internal affairs of states in accordance with the provisions of the Charter,

● Resolve to strengthen joint Islamic action in the humanitarian field to alleviate the sufferings of refugees and displaced persons resulting from armed conflicts as well as those resulting from natural and other disasters,

● Further promote the joint efforts in prevention of arms supply to zones of conflict as well as trafficking in illegal drugs,

● Agree to cooperate in all efforts to eradicate the phenomenon of terrorism which constitutes a violation of the teachings of the glorious Islamic religion which enjoins compassion and moderation, as reflected in the OIC Code of Conduct to combat international terrorism, without prejudice to the legitimate struggle of peoples against foreign occupation and for releasing their right to self-determination,

● Strengthen cooperation in the economic and commercial fields by encouraging and facilitating greater interaction among the private sector, progressively eliminating all obstacles to the development of intra-Islaimc trade including reduction of tariff and non-tariff barriers, promote greater flow of investments, transfer of technology, undertake joint industrial projects, improve transportation and communication networks among the ports and cities of the Islamic World by land, air and sea, as appropriate, accord priority to the developmental needs of the African continent especially Sub-Saharan countries, endeavor to establish Islamic common market and promote greater interaction among regional economic groupings in the Islamic World,

● Commit ourselves to advance scientific and technological cooperation by harnessing our human and material resources to create Islamic institutions of higher learning throughout the Islamic world and by sharing expertise through all other means,

● Support intensification of cooperation among member states through the OIC Standing Committees on Economic and Commercial Cooperation (COMIAC), Science and Technology (COMSTECH), and Information and Culture (COMIAC) as well as through OIC and its subsidiary, specialised and affiliated bodies,

● Agree to concert our policies and efforts for preserving and promoting the accomplishments, values and traditions of the Islamic civilization and inculcating in our younger generation high moral and ethical values and a sense of justifiable pride in Islam and Islamic culture,

● Resolve to project the true essence of Islam universally especially its humane message of tolerance, justice, understanding, moderation, respect for human rights and dignity of human person and cooperate with peoples of the other religious faiths to build a better and more peaceful world free from strife, proverty, injustice and exploitation and

● Renew our determination to cooperate with the international community in promoting a world free from nuclear and other weapons of mass destruction and seeking effective solutions to common problems and contributing to ushering in a new era of peace, security, stability and progress for mankind.

We hereby entrust the OIC Secretary General with the follow up of the implementation of this Declaration.

AN-NAHAR [QURBANI]

In the month of Zilhijjah - the twelfth month of the Muslim calendar, millions of Muslims in almost all countries of the world offer goats and sheep, lambs and rams, cows and camels in sacrifice. The Hajj Pilgrims do so at *Mina.* Others, not so fortunate as to be able to proceed to the holy land of Hijaz for pilgrimage, offer animal sacrifices at their home towns. The sacrifice is offered from the 10th to the 12th of *Zilhijjah* in the name of Allah and in memory of the momentous sacrifice, of his son, which the great Patriarch and Prophet Hazrat Ibrahim (*'alaihis salaam*) so *readily agreed to offer in the name of* Allah. Both the father and the son did all that lay in their power to fulfil the Divine Command.

Ismail (*'alaihis sallaam*) was Hazrat Ibrahim's first son, and at that time the only son; no sooner was he asked about it by his father, than he was ready with his answer. A graphic account of the memorable event, from the beginning to the end, is given in Soohrah As-Saaf-faat, Chapter 37 **Verses 100 to 111**, reproduced below for ready reference :-

"(Abraham) prayed : O my Lord, grant me one (son) from among the righteous." (100)
"So we gave him the glad tidings of a forebearing son. (101)
"Then when he was old enough to walk with him, he said:
O my son, I see in a dream that I am to sacrifice you.
So consider, what you think (about it).
He said : O my father, do what you are commanded.
You shall, God willing, find me steadfast. (102)
"So when they had both surrendered (to Allah's will)
and he flung him down upon his forehead, (103)
"We called out to him : O Abraham! (104)
Indeed, you have truly fulfilled the vision.
Surely, thus do We reward the virtuous. (105)
"This indeed is the clear trial. (106)
And We ransomed him (the son) with a great (animal) sacrifice. (107)
And We left for his sake among the posterity (the salutation): (108)
Peace be upon Abraham. (109)
Thus do We reward the virtuous. (110)
Surely, he is one of Our believing servants, (111)

The act of supreme submission for which Allah rewarded Ibrahim (*'alaihis sallaam*) with "zib-hun 'azeem" (the momentous sacrifice, a lamb from the heaven), is a blessing left for generations of Muslims by Allah as mentioned in Verse 108. It is therefore, not in vain that animals are slaughtered every year by the Muslims from the 10th to 12th of *Zilhijjah*. It is to avail of the blessings of Allah, as also to keep alive in their hearts the spirit of sacrifice. The lesson is that the Muslims should hold themselves, in readiness to sacrifice their precious possession(s) in the name of Allah that through the sacrifice of an animal we Muslims are deemed to follow in the *footsteps of the two great Prophets* **and true bondmen of Allah! Again it is His great Mercy that He has made** it possible for the Muslims to aspire for that degree of perfect submission as demonstrated by Ibrahim Khalilullah (Friend of Allah) and Ismail ***Zabeehullah*** (the sacrificial homage to Allah) by sacrificing only an animal.

What has been conveyed in the Verses quoted above and what has been explained here should suffice to silence the critics who feel so anxious and 'concerned' about the animals sacrifices offered by the Muslims.

A Muslim should indeed feel weighed down by feelings of gratitude and thankfulness that for such a paltry effort, he is being blessed by Allah with the reward of the Supreme Sacrifice of Ibrahim and Ismail (*'alaihimus-salaam*). Even on mere mundane considerations, whatever be its cost to us in money and material, we can make the most of it. We can put to good and profitable use the meat and the skins. It should be a boon for the poor and the needy to have so much of rich and wholesome meat, pure and dedicated food, to help themselves with it. There are a lot of poor and needy persons even in the most affluent of societies. Islam takes care of them on every occasion. It does really look after and not overlook its masses.

The spirit of sacrifice is in keeping with the multidimensional aspirations of human society. The rich can have their utmost satisfaction and reward through offering sacrifice and the poor can feel happy by helping

themselves with it. Both have good reasons to thank Allah and feel more devoted to Him.

There can be no SUBSTITUTE OF SACRIFICE. We should not forget that whatever we are ordered to do according to the Laws of Islam (*Sharíah*) is for the purification of our body, mind and soul. The laws come from All-knowing and the All-Merciful Allah, Who,being the Creator, knows fully well what is best for us. As our body is composed of different elements, the excess of deficiency which causes different ailments, necessitating treatment through different kinds of medicines, similarly our mind and soul are responsive to different actions and reactions. To keep them in proper order there are different types of religious duties, and Sacrifice is one of them. By keeping alive the spirit of sacrifice we can keep ourselves in readiness to do our best and offer our most precious possessions for the sake of and in the name of Allah. This lesson and realisation can only be had through an offer of blood sacrifice and not by offering money. We are required to shed blood of an animal to be able to shed our own blood when there be a need to do so, in the way of Allah Any denial of the doctrine of sacrifice is therefore a grievous sin. As one cannot and does not refuse to meet different kinds of His obligations on the plea that he has already performed some; or some of them are more likeable to him than the others, in the same manner the religious tenets are to be observed in their totality and in their original form and manner to live a normal, balanced, peaceful life. There is no question of a choice or a substitute. May Allah save us from the evil whisperings of the hypocrites. Ameen!

<u>*Soo-rah 22-Al-Hajj, Verse - 34*</u>

"And for every nation We have appointed a rite (of sacrifice)
that they may mention Allah's name (at the time of sacrifice)
upon the cattle of the flock which We have provided them.
So your God is One God and to Him you should submit.
And give good tidings to those who humble themselves (before Allah).

It shows that it is not the orthodox,rigid and the difficult laws of Islam that ask Muslims to offer animals in sacrifice but there has been the same provision for people of other religions as well.

Here is something more in clearer terms addressed to the skeptics :-

<u>*Soo-rah 22-Al-Hajj, Verse 37*</u>

"Neither their meat nor their blood reaches Allah but your piety reaches him.
Thus has He subjected them (i.e. the animals) to you,
that you may celebrate Allah's greatness for having guided you,
and give glad tidings to the virtuous.

Besides the Qura-anic injunction, their are many sayings of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) about the importance and excellence of 'sacrifice' of which we would like to quote here only three:-

"On the days specified for sacrifice no other devotional service on the part of a Muslim is dearer to Allah than the offering of an animal in sacrifice. On the Day of Resurrection the slaughtered animal will be present with its horns, hair and hoofs; the healthier the animal, the more creditable it would be for the presenter. The sacrifice is accepted by Allah before the blood of the animal falls on the ground (after slaughter). So O my followers ! Purify (and strengthen) yourselves by it." (Ibn-i-Majah)

"Whoever will sacrifice an animal willingly, expecting a reward (from Allah), will find it a reward (from Allah), and as a protection (shield) for him (or her) against the (*Hell*) fire." (Tibrani)

"He who does not offer sacrifice (a slaughter animal) in spite of his being able to do so, should not come to our place of prayer." (*Hakim*)

We give belwo something more on the spirit behind the anmial sacrifice and how we should be prepared for it :

As Muslims, we believe that we come from Hazrat Adam (*'alahis salaam*). He was the vicegerent of Allah on this earth as stated in the Qura-an. As his descendants, we should conduct ourselves in this world as the vicegerents of Allah. Allah is the friend of those who believe and have faith in Him (as *Al-Qura-an* says: *Al-laa-hu wa-lee-yul-la-zee-na aa-ma-na-noo* and should always make preparations for the real home. The believer should love Allah to response to the Divine Love. The sole duty of a Muslim is to enforce the will of Allah in this world. It is why we are taught to repeat the words of Hazrat Ibrahim (*'alaihis salaam*) when we stand for prayer (*salaat*)

"Surely my prayer and my sacrifice and my life and my death are only for Allah, Allah of the worlds," The companions (*Raziallahu ánhum*) of the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) sincerely believed in these words and followed strictly the spirit thereof, and they were triumphant in almost all that they did. This is the only path before the Muslims of the world to attain real power and to remain ever triumphant.

The words of thanksgiving uttered by the fahther (Ibrahim) and the son (Ismail) — *"AL-LAA-HU AK-BAR WA LIL-LAA-HIL-HAMD"* — (Allah is the Greatest and All praises are for Allah) are so much pleasing and endearing to Allah that He made it obligatory for all the adult and sane Muslims to repeat them every year after each Farz prayer (*Ṣalaat*), from the *Fajr* (morning) prayer (*Ṣalaat*) on the 9th *Zilḥijjah* upto the 'Asr (afternoon) prayer (*Ṣalaat*) on the 13th *Zilḥijjah*.

Our love for and our obedience to Allah should be so pure and deep as to make it easy for us to follow His law and to give up all anti-Islamic notions, to revive the past glory of Islam and to ensure happy life in the Hereafter.

Another important point which we learn from the sacrifice of Hazrat Ibrahim is that, human life is too precious to be offered in sacrifice. Allah was pleased to spare it and He sent a lamb to take the place of Hazrat Ismail. But most unfortunately due to the false creed and due to ignorance about the real *TRUTH*. many human lives are bing sacrificed every year on the altars of gods and godesses even in this age of enlgihtenment.

It also teaches us that, when we say *"ALLAHU AKBAR"* at the time of our daily prayers (*Ṣalaat*), we should resolve to sacrifice our desires in submission to Allah, as did the two great Prophets — Hazrat Ibrahim and Hazrat Ismail (Peace be on them), and thus give reality to our loyalty to Him.

May Allah help all of us to realise the spirit of sacrifice and shake off doubts and disbelief in regard to it. Ameen !

WOMEN IN ISLAM

UMMUL MU'MINEEN
HAZRAT ZAI-NAB BINT JAHASH'S *(Razi allahu 'anha)* SEERAT

To get some glimpses of Hazrat Zainab's Seerat, let us turn to Imam Bukhari. Here is a gist of some relevant traditions collected by him:

"....... Hazrat Zainab scrupulously *followed the Sha-ri'ah.* Three days after the death of her brother she asked for perfume and used it on her clothes. She then explained that she had no need to use the perfume but had done so only because she had heard the Holy Prophet say : *'It is not permissible for a woman who believes in Allah and the Day of Judgment, to mourn the death of a person (relation) for more than three days except the death of her husband when the period of sorrow is four months and ten days."*

"....... Hazrat Zainab was *very generous* in helping the needy with alms. Once the Holy Prophet (addressing his wives) siad, ' she whose hand is the longest among you (***meaning open-handed, generous***) will meet me first (in Paradise). "Hazrat 'Aayeshah said Hazrat Zainab's hand was the longest among us. She used to work with her own hands to earn money and spend it in the way of Allah."

"....During the days when Hazrat 'Aayeshah's character was made a target in a calumnious campaign against her, the Holy Prophet asked for Hazrat Zainab's comment on the matter. She replied, "O Apostle of Allah! I know nothing but good." Hazrat 'Aayeshah says her piety saved her (from speaking ill about me)."

The full comment of Hazrat 'Aayeshah about the character of Hazrat Zainab, helps us to understand it better and in a fewer words. As reported by Imam Bukhari, she said, "Zainab (bint Jahash) used to vie with me. I have not seen a woman better than she in matters of Deen in fearing Allah, in fulfilling her obligations towards her relations, in helping the poor with alms and in speaking the truth."

CERTAIN PRECEPTS AND NECESSARY RITUALS CONCERNING QURBANI

Takbeer-i-Tashreeq

It is a declaration of exaltation and glory of God. It is to be recited after every obligatory (*Farz*) Prayer, in congregation or alone beginning from the morning (*Fajr*) Prayer of *9th Zilhijjah*, that is synchronising it with the time when the pilgrims in Makkah start their performance of Hajj by their march for camping in *Mina*, and upto the mid-afternoon (*Asr*) prayer of 13th *Zilhijjah*.

It has also to be recited slowly on way to *'Idgah* or mosque for *'Id-ul-Azha* prayer on the 10th of *Zilhijjah*.

It reads :

Al-laa-hu Ak-bar Al-laa-hu-Akbar laa i-laa-ha il-lal-laa-hu wallaa-hu Ak-bar

Al-laa-hu Ak-bar wa lil-laah-hil-hamd.

Allah is Most Great, Allah is Most Great.

There is no god save Allah, and Allah is Most-Great.

First and Night Vigil

Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said that, during the first nine days of *Zilhijjah*, optional (*Nafl*) fasting for one day stands for fasting for one year; and the reward for remembrance of Allah during one of the ten nights is equal to the reward and blessings to be had in the Esteemed Night of Ramazaan (*Laila-tul-Qadr*). (*Tirmizi Ibn Majah*).

The Faithful generally observe keep fast on the 9th of *Zillhijjah* and keep awake in remembrance of Allah and for His Worship during the night preceding the day of *'id ul-Azha.*

Sunnah Before Prayer

.... After getting up early in the morning of the day of *'Id-ul-Azha*, it is commendable to take bath, to use tooth stick (*Miswaak*) to cleanse the teeth, to put on the best, neat and clean dress, to apply perfume, and to defer the breakfast till the meat of *Qurbani* is available for that purpose as a token of feast from Allah.

Prayer

'Id-ul-Azha Prayer is identical to that of *'Idul-Fitr*. It comprises two units (*Rakaat*) as essential (*Waajib*). It has to be offered in congregation on the *10th Zilhijjah* in early hours of the day.

Method of prayer

The way of Prayer for *'Id-ul-Azha* has only one departure from an oridnary two unit (*Rakaa't*) Prayer, that is it has six extra *Takbeerat*, three in each *Raaka't*. (For details, on head better refer to a guide book on Prayers).

Sermons

Compared with Friday sermons (*Khutbah*), *'Id* sermons have only two differences, *First*, *'Id* sermons are delivered after the Prayers, *'Id* sermons are not obligatory (*Farz*) but essential (*Waajib*). The listening to *'Id* sermons is as essential as those of Fridays.

Upon Whom Due

Qurbani, like *Zakat*, is essential for one who has the financial means and savings that remain surplus to his own needs over the year. It is essential for one's own self. However, a slaughter animal can also be offered for each member of one's family. It may be offered, though it is not essential, for one's deceased relations too in the hope of benediction and blessings for the departed souls.

What to Sacrifice

All the *halal* domesticated or reared quadrupeds can be offered for *Qurbani*. Generally, slaughter of goats, sheep, rams, cows, and camels is offered.

Sharing

It is permissible for seven persons to share the sacrifice of a cow or a camel on the condition that no one's share is less than one-seventh and their intent is to offer *Qurbani*.

Age of Sacrificial Animals

Sacrifice of less than one-year-old goat or sheep (unless the sheep is so strong and fat that it looks to be full one-year-old) is not in order. The cow should be at least two years old, Camel should not

be less than five years old.

Disqualifying Defects

Sacrifice of an animal will not be in order if it is one-eyed, or blind, or has lost one-third or more of its eye-sight, or one-third or more of its tail, or its ear has been cut off, or it is lame, or its bones have no marrow, or it has no ears by birth, or its horns have been broken from their roots, or it has no teeth at all. If the number of teeth intact exceeds the lost ones, it is permissible. If it has no horns by birth, or has less than one-third broken horns, it is permissible.

Distribution of Meat

One should eat the meat of the sacrifice, give it to his relations and friends, and also to the poor in charity. One-third should be given in charity, but if it be less it will not be a sin.

Injunctions as to Skin, etc.

It is not permissible to give a portion of the meat, or the skin of the slaughtered animal as wages. They should instead be given to the needy in charity. Even the rope and cover of the sacrificed animal should be given away as charity.

Injunction for Who Offers a Sacrifice

It is commendable that one who intends to offer a sacrifice should refrain from having a hair-cut, a shave, and pruning of nails, from the *1st of Zilḥijjah* upto the time he has performed the sacrifice. (Muslim).

In the first instance, one who intends to offer sacrifice should make an intention to that effect.

Method of Sacrifice

A slaughter animal should be laid on its left side facing *Ka'b-ah* and its throat cut open with a sharp knife, and its blood allowed to drain. In the case of a camel, it should be allowed to remain standing after its left fore-leg has been stringed. A sharp spear should, then, be thrust in its breast and in both sides of its neck, and the blood allowed to drain.

Invocations

First recite Bis-mil-la-hir-rah-maa-nir-ra-heem.
(In the name of Allah the All-Compassionate, the Most Merciful.)

When the Sacrificial animal is laid on the ground facing *Ka'bah*, recite :

In-nee waj-jah-tu waj-hi-ya lil-la-zee fa-ta-ras-sa-maa-waa-ti wal-arza ha-nee-fanw-wa-maa a-na mi-nal-mush-ri-keen. In-na sa-laa-tee wa nu-su-kee wa mah-yaa-ya wa ma-maatee lil-laa-hi rab-bil-'aa-la-meen. Laa-sha-ree-ka la-hoo wa bi-zaa-li -ka u-mir-tu wa a-na-aw-wa-lul-mus-li-meen. Al-laa-hum-ma min-ka wa la-ka. (Aboo Dawood)

(I have turned my face to One Who is the Creator of the heavens and the earth. I am, with full faith, and I am not at all one of the idolaters. My Prayers, my offering Sacrifice, my Life and my Death are all for Allah the Lord of all the worlds. There is no partner of His and that is what I have been ordained. And I am the first of the Muslimeen. O Allah! the slaughter animal is from You and (I offer it in sacrifice) for You).

While slaughtering, and until the blood is drained out of the animal, recite :

Bismilla-hi Al-la-hu Ak-bar. (In the name of Allah : Allah is Most great).

After slaughter, recite :

Al-laa-hum-ma ta-qab-bal-hu min-nee ka-maa ta-qab-bal-ta min ḥa-bee-bi-ka Mu-ḥam-ma-din wa kha-lee-li-ka Ib-raa-heem ('alaihis salaam).

(O Allah accept it from me as You did accept from your beloved Muhammad (*Ṣallahlahu 'aliahi wa sallam*) and Your friend Ibrahim (*'alaihis salaam*).

It is enough to make the resolve in one's mind to offer Qurbani, and its is not compulsory to pronounce the intent or the invocations orally.

OBITUARY

The Administration of the Yaqeen International mention with feelings of profound grief that two of our very sincere workers, Syed Irshad Ali and Syed Mahmood Akhtar passed away on the 16th March and the 3rd of April, 1997 respectively. Both served this Islamic Journal for over twenty years, the former as Publisher and Printer and the latter as an efficient and polished writer of articles on Islamic topics. The sincere and valuable services they rendered to the Journal played a great role in raising its standard and improving its tone.

Now we can do no better than pray for salvation and eternal peace for the departed souls and solace and strength to bear the great shock for the members of the bereaved families.

واذا كانت التوجيهات التى وجهها رسول الله لزيد تشير الى موجبات تعلم اللغة ، مخافة التزيد او التحريف او لسهولة البلاغ والتعريف ، فان الدعاة الى الله والرسل والعاملين فى كل مجال يتصل باصحاب لغات مختلفة عن لغة القرآن ، يجعل معرفتهم لغات اهل تلك البلاد ضرورة حتمية ليتمكنوا من اداء رسالتهم فى سهولة ويسر . وليكونوا قادرين على متابعة ما يقال لهم وعنهم ، قادرين على التعبير عن انفسهم ، قادرين على شرح وجهة نظرهم فى اسلوب مقروء يجيب اهل اللغة المتحدث بها او المكتوب فيها لما يسمعونه او يقرأونه .

انه لمن المخجل حقا ان نرى اناسا فى مراتب عالية تبعث بهم دولهم ليسفروا لها ، او يعقدوا معاهدات او ينشروا وعيا وثقافة وهم فى كل ذلك عاجزون عن التعبير عن انفسهم فيراهم الناس على شاشة التلفاز ، او يسمعونهم فى المذياع ويتخبطون تخبطا مزريا ، ويعجزون عجزا تاما عن اتمام جملة كاملة ، فيكون الأثر السئ هو حصيلة ما يقدمونه عن مجتمعاتهم وحضارتهم ودينهم .

لقد وقفت امام هذا التوجيه الكريم من رسول الله صلى الله عليه وسلم موقف الاعجاب والفخر والاعزاز . فى عنفوان الصحوة الاسلامية وعزة دين الله ، وسيادة اللغة العربية وبدء الدعوة العملية يوجه الرسول شابا من شباب الاسلام الناهض ان يتعلم لغة قوم يتحدثون العربية مع لغتهم الاهلية حتى يصل الى قرارة فكرهم من لغتهم ضمانا لسلامة المجتمع المسلم .

شرائط الايمان وصفات المؤمن الحقيقى

١ - لا يؤمن احدكم حتى يكون هواه تبعا لما جئت به .
— الترمذى والخطيب البغدادى

٢ - لا يؤمن احدكم حتى اكون احب اليه من والده و ولده والناس اجمعين — البخارى

٣ - لا يؤمن احدكم حتى اكون احب اليه من نفسه .
— الامام احمد

٤ - لا يؤمن احدكم حتى يحب لاخيه ما يحب لنفسه .
— متفق عليه

٥ - المسلم من سلم المسلمون من لسانه ويده والمؤمن من امنه الناس على دمائهم واموالهم
— الترمذى والنسائى

٦ - لا يسلم عبد حتى يسلم قلبه ولسانه ولا يؤمن حتى يأمن جاره بوائقه . قال الراوى وهو ابن مسعود رضى الله عنه وما بوائقه يا رسول الله ؟ قال غشمه وظلمه — الامام احمد

٧ - من حسن اسلام المرء تركه ما لا يعنيه .
— مالك واحمد والترمذى

٨ - ثلاث من الايمان ، الانفاق من الاقتار و بذلك السلام العالم والانصاف من نفسك — بزار

٩ - لا ايمان لمن لا امانة له ولا دين لمن لا عهد له .
ثلاث من كن فيه وجد حلاوة الايمان ان يكون الله و رسوله احب اليه مما سواهما وان يحب المرء لا يحبه الا لله ، وان يكره ان يعود فى الكفر كما يكره ان يقذف فى النار . — متفق عليه

١٠- الدين النصيحة (ثلاث) . قلنا لمن ؟ قال لله و رسوله ولائمة المسلمين وعامتهم — مسلم

١١- آية المنافق ثلاث : اذا حدث كذب واذا وعد اخلف واذا أوتمن خان . — متفق عليه

١٢- ان الحياء من الايمان .

١٣- اتق المحارم تكن اعبد الناس وارض بما قسم الله تكن اغنى الناس واحسن الى جارك تكن مؤمنا واحب للناس ما تحب لنفسك تكن مسلما ولا تكثر الضحك فان كثرة الضحك تميت القلب
— الترمذى

زيد بن ثابت رضى الله عنه

واهمية تحصيل العلم فى الاسلام

عن زيد بن ثابت رضى الله عنه قال : قال لى رسول الله صلى الله عليه وسلم" تحسن السريانية ؟ انها تاتينى كتب ! " قال : قلت لا . قال : فتعلمها فى سبعة عشر يوما .

(اخرجه احمد والبخارى والترمذى)

ابو خارجة زيد بن ثابت الانصارى احـد فتيان الاسلام الذين تربوا فى احضانه ونشأوا على منهاجه . كان سنـه يوم قدوم النبى صلى الله عليه وسلم المدينة احدى عشرة سنة . ولم يمنعه صغر سنه ان يتقدم لرسول الله ليشهد معه غزوة بدر . ولكن رسول الله اشفق عليه وعلى من مثله من الفتيان الممتلئين حماسة وحبا لله ولرسوله ان يخرجوا الى القتال فى مثل تلك السن المبكرة . فاستبقاهم حتى يشتد عودهم وتصلب عريكتهم .

لما هاجر رسول الله ﷺ الى المدينة جاء جماعة من بنى النجار بزيد بن ثابت الى رسول الله وكانوا اخواله عليه السلام ، فقالوا : هذا غلام من بنى النجار وقد قرأ سبع عشرة سورة فقرأت عليه فاعجبه ذلك . فقال لى تعلم كتاب اليهود فانى ما آمنهم على كتابى ففعلت فـما مضى لى نصف شهر حتى حذقته . فكنت اكتبه له اليهم واذا كتبوا اليه قرأت له .

وكان زيد احد كتاب الوحى لرسول الله صلى الله عليه وسلم فلما استمر القتل فى القراء ، واستقر رأى ابى بكر رضى الله عنه والصحابة من حوله على كتابة القرآن الكريم ، وجمعه فى مصحف واحد ، عهدوا بذلك الى جماعة من الصحابة على رأسهم زيد بن ثابت قال له ابو بكر : انك شاب عاقل لانتهمك : فقد روى ابن شهاب عن زيد بن ثابت ان ابا بكر امره فى حوف مقتل القراء باليمامة بجمع القرآن من العسب والرقاع وصدور الرجال ، حتى وجدت آخر آية من التوبة مع رجل يقال له خزيمة : وخزيمة هذا هو الذى جعل رسول الله صلى الله عليه وسلم شهادته تعدل شهادة رجلين ، لما صدق رسول الله وشهد لـه فى شراء بعير من اعرابى واعتمادا على صدقه صلى الله عليه وسلم وايمانه به رسولا من عند الله .

و اول غزوة غزاها كانت غزوة الخندق حيث شارك فيها العمل مع المهاجرين والانصار فكان ينقل التراب فلما رآه رسول الله ﷺ قال : زيد نعم الغلام . ولما اشتد به الارهاق والتعب نعس . فجاء عمارة بن حزم فاخذ سلاحه وهو لايشعر . فقال النبى لزيد : يا ابا رقاد! ونهى يومئذ ان يروع المؤمن . فلا يؤخذ متاعه جادا ولا لاعبا .

وامره صلى الله عليه وسلم لزيد ان يتعلم السريانية : دليل على حرص الرسول على ان تكون الامة المسلمة واعية للثقافات و الحضارات واللغات التى حولها بالقدر الذى يجعلها تستفيد وتفيد فى مجال الخبرات الانسانية العملية وتعرف اتجاهات الرأى العام فى تلك البلاد ، حتى تتجنب المخاطر والعثرات .

فوائد عبادة الحج

معنى الحج فى الشرع قصد بيت الله الحرام للطواف والسعى والوقوف بعرفة واداء سائر المناسك اللازمة.

فضلا عن ثواب اداء عبادة فرضها الله على عباده للحج فوائد شتى بالنسبة للفرد وبالنسبة للمجتمع.

فبالنسبة للفرد نجده ايضا ـ كسائر العبادات : يهدف الى تهذيب اخلاقه. يقول تعالى :

فلا رفث ولا فسوق ولا جدال فى الحج. (البقرة : ١٩٧)

ويقول الرسول صلى الله عليه وسلم «من حج البيت فلم يرفث ولم يفسق خرج من ذنوبه كيوم ولدته امه».

(رواه الشيخان)

فالانسان فى الحج يعود على ان يضبط نفسه ولسانه تماما، فيتجنب كل لغو وفحش فى الكلام ولا ينقاد لشهواته الحسية او المعنوية، حتى لا يفسد حجه ويضيع ثوابه.

والنطق بكلمة «لبيك» فى الحج ذو دلالة هامة من ناحيه التهذيب الروحى للفرد لان هذه الكلمة ما لم تكن صادرة عن شعوره من اعماق قلبه بعبوديته لله تعالى، والاقبال عليه، وطاعته فى الاوامر والنواهى، فلا معنى لها ومن آداب الحجاج ايضا انهم اذا قالوا " لبيك اللهم لبيك، لبيك لا شريك لك لبيك " ان لا يجيبوا بعد ذلك دواعى النفس والشيطان والهوى بعد ما اجابوا الحق بالتلبية واقروا انه لا شريك له فى ملكه.

والحج بعد هذا مظهر الشوق الى الله، فلو لم يكن هذا الشوق اليه تعالى قويا، لما اقدم المسلم على الحج وترك الاوطان والمال والاهل وما اجتاز المشقات على اختلافها، ولما شعر عند البيت الحرام بالامن والانس بالله، وتأمل المعنى فى قوله تعالى :

واذ جعلنا البيت مثابة للناس وامنا.

(البقرة : ١٢٥)

اما بالنسبة للمجتمع، فان من فوائد الحج تحقيق قيمة المساواة بين الناس فى المجتمع وهى قيمة اساسية فى الاسلام. ذلك ان الحجاج حينما يقفون بعرفة انما يقفون فى ثياب واحدة، ثياب الاحرام، لا فرق فى ذلك بين غنى وفقير وشريف ووضيع، امام الخالق تعالى.

والحج الى جانب ذلك مدعاة للتعارف والتألف بين المسلمين على اختلاف اقطارهم واجناسهم وهو مظهر وحدتهم وهو مؤتمر سنوى يلتقى فيه المسلمون للتشاور فى امور دينهم ومصالحهم وفى كل ما يعود عليهم بالنفع الروحى والمادى. وفى الحج ايضا يشاهد المسلمون الاماكن المقدسة ومواقع الغزوات التى تبعث فى نفوسهم ذكرى الرسول ﷺ وجهاده فى سبيل اعلاء كلمة الله فى الارض وذكرى صحابته رضوان الله عليهم وما حققوه من انتصارات الاسلام، فيكون هذا كله مدعاة يقظتهم الدينية والحضارية. ولعلك تدرك هنا عمق معنى قوله تعالى: ليشهدوا منافع لهم (الحج : ٢٨)

مقتبس من مجلة منبر الاسلام

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِى تُرْجَى شَفَاعَتُهُ
لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

ويفيض الحجاج الى منى بعد ان بلغوا من الله المنى « افيضوا عبادى مغفورا لكم » وفى منى يرمى الجمار التى هى علامة انتصار الخير على الشر وتقدم الضحايا التى هى فى الاصل بذل النفس لله عندما اراد ابراهيم عليه السلام ان ينفذ ما اوحى الله اليه مناما وهو رؤيته ذبح ابنه ثم كان الفداء الذبح العظيم الذى اصبح رمزا للتقوى الواصلة الى الله تعالى من عبده الصادق المصدق المتبع لأمره « لن ينال الله لحومها ولا دماؤها ولكن يناله التقوى منكم » .

ويتوج الحجاج رحلاتهم بشد الرحال الى مسجد رسول الله ﷺ حيث يتشرفون بالسلام على سيد المرسلين وخاتم النبيين حبيب رب العالمين وفاء منهم إليه وتذكرا له ﷺ فى مقام القرب حيث يشهدون منزله ومصلاه وآثاره فى طيبة الطيبة .

ان ما يشتمل عليه الحج من مكاسب ومعان اوسع من ان يخطه قلم اويحويه قرطاس فما اروع الحق جل جلاله فى وصفه الحج بأنه اكبر « وأذان من الله ورسوله إلى الناس يوم الحج الأكبر أن الله برىء من المشركين ورسوله » موجبا فيه راية التوحيد ثم دعا اليه عباده « واذن فى الناس بالحج ياتوك رجالا وعلى كل ضامر ياتين من كل فج عميق » وبسط لهم فيه عطاياه « ليشهدوا منافع لهم » الآية .

والحج حياة جديدة تمهد الطريق الى دار الخلود والنعيم المقيم كما اشار الى ذلك النبى العظيم والرسول الكريم صلوات الله وسلامه عليه فى قوله « من حج ولم يرفث خرج كيوم ولدته امه والحج المبرور ليس له جزاء إلا الجنة » .

(بشكر اخبار العالم الاسلامى)

يهلك فى اثنان

اخرج البزاز وابو يعلى والحاكم عن على رضي الله عنه ، قال : دعانى رسول الله ﷺ فقال : يا على . ان فيك مثلا من عيسى ، ابغضه اليهود وحتى بهتوا امه ، وأحبته النصارى حتى انزلوه بالمنزل الذى ليس له به .

الاو انه يهلك فى اثنان : محب مفرط يقرظنى بما ليس فى ومبغض معتر يحملة شنانى على ان يبهتنى . . .

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته لكل هول من الأهوال مقتحم

(٣)

مناسبة الحج تذكرنا بحجة الوداع التي وضع النبي ﷺ فيها القواعد العامة للاسلام وقرر حقوق المسلم التي هي في الواقع حقوق الانسان التي تسعى منظمات دولية الى تحقيقها ولقد زامن حجة الوداع نزول آية القرآن قوله تعالى « اليوم اكملت لكم دينكم واتممت عليكم نعمتي ورضيت لكم الإسلام دينا » . . . الآية . وفيه اشارة صريحة إلى ان اسلام المرء لا يكمل إلا بالحج حيث يتم الله نعمته على الحاج ويسبل عليه رضوانه.

والحج بصفته خامس اركان الاسلام فهو يجسد معظم معانيه ومن المعلوم ان الدين الحنيف لا يقتصر على التعامل مع متطلبات الحياة الدنيا بل يذهب الى وضع إطار للآخرة التي تنتظر الوفدين عليها فلو تأمل القارئ قوله تعالى « وما خلقت الجن والإنس إلا ليعبدون » لعلم بداهة ان الغرض من وجوده العبادة التي عرفها اهل العلم بأنها اسم جامع لما يحب الله ويرضى من الاقوال والاعمال والحركات والسكنات فكأني بالمسلم الذي يخرج لأداء فريضة الحج تنطبق عليه هذه الصفات تمام الانطباق فقد هجر الوطن والاهل لأيام معدودات فهجرته ليس لدنيا يصيبها او امرأة ينكحها بل هجرته الى الله ورسوله .

نعم الحج هجرة مؤقتة يفر منها المسلم الى الله ينسلخ من اوطار نفسه ويتخلص من اقذار هواه ويروح روحه في رياض الله ويتجدد حياتا وسلوكا في مدرسة الحج العالمية الموسمية كل الاشياء في هذا الكون مملوءة بمحبة الله ومجبولة على طاعته . مسخرة لامره من أصغر شيء مثل الذرة الى اكبر شيء مثل المجرات العملاقة وجميع هذه المخلوقات يحركها في مداراتها محبة هذا الخالق العظيم سبحانه وطاعته العمياء .

ان الحجاج في طوافهم ببيت الله ينتظمون في دوران ميكانيكي ينسجم ويتناغم مع دوران وحركات هذا الكون المملوءة بمحبة الله والمجبولة على طاعته والمسخرة بقدرته وفي هذا خروج عن ارادة الانسان الى ارادة الله .

وكذلك سعيهم بين الصفا والمروة يمثل اضطرابهم وحيرتهم وظمأهم الى سبيل النجاة الذي يجدونه في شرب ماء زمزم الآية الباقية حتى يرث الله الارض ومن عليها .

يجتمع الحاج على صعيد عرفات حيث تلغى فروقات اللون والجنس والطبقية والعرقية في يوم واحد وزمن واحد ولباس واحد يبتهلون الى الله في تضرع وخشية وخشوع . ان هذا المظهر لهو تجسيد ليوم البعث الموعود الذي يحشر فيه الخلائق في يوم واحد وزمن واحد ينتظرون الفرج من الله وهو صورة لعدل الله بين خلقه ورحمته بهم .

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا
على حبيبك خير الخلق كلهم

هو الحبيب الذي ترجى شفاعته
لكل هول من الأهوال مقتحم

الحج مؤتمر روحاني كبير يحظى فيه بالدعوة الربانية كل مستطيع قادر من المسلمين ماليا وصحيا، كي يشارك بكل جوارحه في منافعه العديدة، ومنها :

١ - التأكيد على وحدانية الله عز وجل لا شريك له .

٢ - الخضوع والاستسلام الكاملين لرب العزة والجلال .

٣ - الاحساس بالمساواة البشرية ، اذ يرى عباد الله يجتمعون على صعيد واحد وبلباس واحد لا تظللهم الا رحمة الله عز وجل ، شعث غبر يكتفون بأقل القليل من مؤونة الزاد والظل والماء .

٤ - الفوز بالغفران فيطهر الجسم والروح والوجدان ، ويفيض الحاج من عرفات مغفور الذنب من قابل التوبة كيوم ولدته امه .

٥ - تهذيب النفس وتطهير الوجدان مما اعتادت عليه في تعاملها الدنيوي من رفث وفسوق وجدال ومعصية ، فالحج فرصة لكبح جماح النفس وايرادها حظيرة التقوى والخلق الاسلامي المستقيم .

٦ - تأكيد الانضمام للامة الاسلامية الواحدة مهما شرقت أو غربت بها المسافات والازمان واستشعار اهمية وحدتها وتجمعها على كلمة سواء ، حتى اذا اشتكى عضو منها تداعى الباقي للنجدة والتضامن والمساعدة .

٧ - استشعار اهمية العودة الى الله عز وجل باطنا وظاهرا ، فهو الفلاح والصلاح ، وهو الطريق الوحيد لاستعادة الامجاد الاسلامية التليدة ، ومقاومة كل التيارات الهدامة ، وهو السبيل الاقوم لمقاومة كل عدو والاجهاز عليه ، فلا غرو ان نتذكر مقولة (كن مع الله ولا تبالي) .

٨ - يقابل ذلك ان الحج فرصة لمراجعة الحسابات والمواقف ، فيرى الحاج ان بعده عن الله عزوجل ، والتجاءه للمخلوقين ، وانغماسه في الملذات والشهوات ، والتهاءه بالمال والزوجة والبنين ، وافتتانه بالمغريات والمهلكات ، كل اولئك اورده واورد امته طريق الهلاك واورثها الفرقة والانفصام وجرى بها في شعاب الذل والضعف والخنوع لغير الله ، فانطبق على هذه الامة ما قاله نبيها ورسولها سيدنا محمد ﷺ : «ولكنكم كغثاء السيل» .

٩ - واذا كان لكل مؤتمر قرارات وتوصيات فان المؤتمر الحج الرباني ، جائزة ربانية ، وهي حلم كل مسلم ، وامل كل مؤمن ، انها الجنة «والحج المبرور ليس له جزاء إلا الجنة» .

من آداب السنة

عن ابي هريرة رضي الله عنه قال : قال رسول الله ﷺ : المؤمن القوى خير و احب الى الله من المؤمن الضعيف ، وفي كل خير احرص على ما ينفعك ، واستعن بالله ولا تعجز ، وان اصابك شيء فلا تقل لواني فعلت كذا كان كذا ، ولكن قل قدر الله وما شاء فعل فان لو تفتح عمل الشيطان .

حجاجا ومعتمرين غير من اكرمهم الله بجواره فسكنوا هذا البلد الحرام وان الذكرى لتطوف بنا الى ذلك اليوم الذى عاد فيه سيدنا ابرهيم الخليل عليه السلام وقد اصبح ابنه فتا يافعا فجاءه الابتلاء الاكبر والامتحان الاعظم «فلما بلغ معه السعى قال يا بنى إنى أرى فى المنام أنى أذبحك فانظر ماذا ترى . قال يا أبت افعل ما تؤمر ستجدنى أن شاء الله من الصابرين . فلما أسلما وتله للجبين . وناديناه ان يا إبراهيم قد صدقت الرؤيا . إنا كذلك نجزى المحسنين . إن هذا لهو البلاء المبين . وفديناه بذبح عظيم . وتركنا عليه فى الآخرين . سلام على إبرهيم . كذلك نجزى المحسنين» . (الصافات : ١٠٢ - ١١٠)

ولقد حاول ابليس لعنه الله الوسوسة للخليل وزوجه وابنه فكان نتيجته الرجم الى يوم الدين وقد قضى الله ان يكون كل ذلك من نسك الحج .

وتطوف بنا الذكرى يوم اتمام بناء الكعبة ليستكمل عقد النسك بالطواف حول البيت ويرتفع هذا البناء الشامخ اول بيت وضع للناس رمزا للهدى والرحمة ورمزا للالتصاق حول العقيدة اذ ان فى طواف الانسان حول الكعبة ايحاء له بانه يجب ان تدور كل تصرفاته وافكاره واعماله وآرائه حول العقيدة لا تنفك عنها ولا تتحول .

والناظر المتبصر فى الحج ونسكه انما يرى ذلك واكثر من ذلك وان كنا لا نزعم — كما قلت — ان تلك الامور هى الحكمة من الحج فالحكمة لا يعلمها الا الحكيم سبحانه وتعالى وكلها امور تتحقق باذن الله وخواطر ترد على قلب المؤمن وهو فى هذه الديار المقدسة .

فاسعوا ايها الحجاج الى ذكر الله واسكبوا العبرات وعجوا بالنداء العظيم الذى يزلزل كيان الباطل ويخزل الله به ابليس وجنده .

«لبيك اللهم لبيك لبيك لا شريك لك لبيك إن الحمد والنعمة لك والملك لا شريك لك لبيك» .

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(٢)

تجربة (الحج) على صعيد عرفات وفى بقية المشاعر المقدسة ، تجربة فريدة من نوعها ونمطها ، بعض نواحيها تدركه الاحاسيس والخاجات للتو ، وبعضها الآخر يترسب فى الروح والنفس عفويا فلا تظهر الا بعد زمن يطول او يقصر . هذه التجربة عبق روحانى يتسربل به عقل المؤمن وفؤاده فلا تراه الا موحدا لله ، يتسنم قمة الخنوع والخضوع لخالقه وبارئه ومصوره ، ويبيع الدنيا ليشترى آخرته ، ويهجر الملذات الآنية والفانية فى سبيل اكتساب الاجر الذى يمكنه من اغتراف الملذات الاخروية الابدية ، ويطوى المسافات البعيدة برا أو بحرا او جوا ليحظى بشرف الغفران والاجر من لدن غفور رحيم ، ويتحمل مشاق البعد عن الاهل والولدان والاحباب كى ينعم بصحبة وفود الرحمن المتجهين بقلوبهم واجسادهم وابصارهم للرؤوف المنان ، يلتمسون نفحة ربانية تصلح دينهم ودنياهم وآخرتهم .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وصحبه بعدد كل معلوم لك .

الحج مؤتمر عالمى اسلامى

اول ما يتبادر الى الذهن فى الحج هو تلك الفوائد الجمة والمكاسب العظيمة التى ينالها المسلم الحاج فى هذا الشهر العظيم ففيه دروس اخلاقية يتعلم منها المسلم التواضع فلا فرق بين ابيض واسود واحمر واصفر الكل بلباس هو اقرب للكفن منه الى اللباس . قد خرج الواحد منهم مطلقا الدنيا مخلفا وراءه مباهجها وفتنتها وقد وقف كتفا الى كتف الغنى والفقير والكبير والصغير والعظيم والحقير وقد جأروا بالدعاء الى رب الارباب ابدا كل منهم فقره وحاجته ووضعها عند باب الكريم فتعلم فى الحج التواضع وعرف مكانته الحقيقية كمخلوق ضعيف لا حول له ولا قوة وقد وقر فى نفسه ان الله قد يغفر له بالمساكين والفقراء والضعفاء فهو فى هذا الوقت يشعر انه فى حاجة وان حاجة الدعوة مخلصة من قلب صادق حتى ولو صدرت من خادمة او سائق .

ومن دروس الحج شعور المسلمين بالعزة والكرامة والوحدة وانى لاذكر قول قائل فى سنة من السنين فى يوم من ايام عرفة عندما وقف بعد مغيب الشمس ينظر الى تلك الألوف المؤلفة من الحجاج وقد نفروا مشاة وركبانا على قلب رجل واحد يضجون بالدعاء والرجاء فهتف وهو يرى ذلك المنظر والدموع تترقرق فى عينيه ما اعظم واروع . هذا المنظر الذى لا يفوقه عظمة ولا روعة الا منظر كتائب تحرير القدس . والحج مؤتمر تداول وتباحث فى كل ما يهم المسلمين . من امور الدين والدنيا والواجب ان لا يزعم احد ان هذه هى فوائد الحج ولكن الافضل ان يقال انها امور تتحقق وتبقى فائدة الحج والحكمة من ورائه منوطة بالله سبحانه وتعالى لا يعلمها الا هو والحج ركن من اركان الاسلام واجب فى العمر مرة واحدة وهو لغة القصد وشرعا قصد مكة والمشاعر لاتمام مناسك الحج كما جاءت فى كتاب الله والسنة النبوية المطهرة .

وعند ما يقرأ القارئ قول الله تعالى « ربنا إنى أسكنت من ذريتى بواد غير ذى زرع عند بيتك المحرم » . لا بد ان يجنح به الخيال حتى لكأنه يرى خليل الله عليه السلام وزوجته الطاهرة ورضيعها سيدنا اسماعيل عليه السلام وقد وقف عند هذا المكان القفر انفاذا لامر ربه ما اروع واجل هذه الطاعة من الاب والام وما اجل واروع هذه الثقة بالله من هذا الاب الكريم الذى قد ترك طائعا طفله الرضيع وزوجته فى هذا المكان الذى لا زرع فيه ولا ماء وانظر الى حنان الابوة الدافق الذى يخرج فى هذه الكلمات الطاهرة « فاجعل أفئدة من الناس تهوى اليهم وارزقهم من الثمرات لعلهم يشكرون » .

وقد استجاب الله لابراهيم فأصبحت مكة مهوى أفئدة المؤمنين ومقصد حجهم كل عام يتوافدون اليها

تقوم بنشر تعليمات الإسلام الحقة مأخوذة
من القرآن الكريم والسنة النبوية
تصدر مرتين في كل شهر في ... دار التصنيف

انٹرنیشنل

مجلة

دار التصنيف پرائیویٹ لمیٹید

المجلد ... ٢٨ ذي القعدة ١٤١٧هـ الموافق ٧ ابريل ١٩٩٧م العدد ٣٣

الحج مؤتمر عالمي إسلامي

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زيد بن ثابت رضي الله عنه

شرائط الايمان وصفات المؤمن الحقيقي

وَإِنَّهُ لَحَقُّ الْيَقِينِ (الحَاقَّة ٦٩:٥١)

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY (69:51)

Yaqeen international

A NON-SECTARIAN ENGLISH-ARABIC JOURNAL PRESENTING ISLAM IN ITS PRISTINE PURITY AS TAUGHT BY QUR-AAN AND SUNNAH

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بسم الله الرحمن الرحيم

Bis-mil- laa- hir- rah- maa nir- ra- heem.
In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word is the Word of Allah** (i.e. **Qur-aan-e-Majeed**) and the Best Guidance **is Sunnah** of the **Holy Prophet Muhammad** (***Sallallahu-'alaihi-wa-sallam***). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed *of his is based on* Righteousness *showing no* divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-wa-sallam).

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Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem
In the name of Allah, the All-Compassionate, the Most merciful

HISTORICAL AND RELIGIOUS IMPORTANCE OF HAJJ

Hajj, pilgrimage to Mecca, is the last of the five pillars *(Arkaan)* of Islam. ***Hajj*** is the annual religious duty, incumbent upon those Muslims who can afford the expenses, once in a lifetime ***Hajj*** and ***Umra*** (lesser pilgrimage) are two religious duties related to ***Ka'bah*** in Mecca. ***Hajj*** is to be performed in a particular month (***Zilhijja***) on fixed dates of Muslim Calendar ***(from 8th Zilhijja to 12th Zilhijja)*** while there is no such restriction (of month and dates) to perform ***Umra*** except the days of ***Hajj***.

Muslim from all over the world, annually, participate in the great gathering of ***Hajj*** in the ***Holy City of Mecca.*** Every one is considered equal. No discrimination between rich and poor, black and white and no distinction on the basis of race, sex, or social status is made. According to the teachings of the Holy Prophet ***(Ṣallallahu 'alaihi wa sallam)***, all are one under the flag of Islam.

Hajj in pre-Islamic Days : ***Hajj*** has been a purely religious duty right from the beginning. In pre-Islamic period, there were two annual functions held in the month of ***Zilqada*** at ***Ukaz and Majanna*** Those were followed in the early days of ***Zilhijja*** by that of ***Dhul Majaz*** and, then, the people went direct to ***'Arafat***. In the days of peace and tranquillity, different tribes of Arab participated in ***Hajj***, performed on 9th ***Zilhijja***. According to the Arab customs, the great fairs were associated with the ***Hajj***. This tradition was also exercised in the days of the Holy Prophet. Therefore, the Holy Prophet said : "Allah has prescribed two days in a year for Muslims to rejoice ***"Id-ul-Fitr*** and ***Id-ul-Azha***".

But in pre-Islamic days the celebration of ***Hajj*** had no religious spirit. They were (so-called) followers of Prophet Ibrahim (alaihis salaam) but their activities were totally against his teachings. They worshipped idols which they had kept in the building of ***Ka'bah***. *Alongwith the idols, there were pictures of Prophets in the* ***Ka'bah*** *whom they worshipped.*

Wukuf (***Halt*** in ***'Arafat***) is an essential part of ***Hajj***. Without ***Wukuf Hajj*** is invalid. According to the Holy Prophet ***(Ṣallallahu 'alaihi wa sallam) Wukuf*** is from the moment after mid-day till sunset, while previously it used to begin the ***ifada*** even before sunset The Holy Prophet has not only changed the time but he also forbade the rite of running to ***Muzdalfa*** (an open ground between ***Mina*** and ***'Arafat***) and ordered to approach ***Muzdalfa*** slowly. The god of ***Muzdalfa*** was ***Kuza***, the Thunder god. A fire was kindled on the sacred hill, also called ***Kuzah***. On return from ***'Arafat***, a halt was made on this place. In the days of ignorance, during the ***Hajj*** period, the idolaters of Mecca used to give cold water to the pilgrims but it was not acceptable to Allah and was not equal to the acts of a believer of Allah. Qur-aan Majeed says :

Soo-rah At-tau-bah, Verse 19
"Have you made (the act of) giving water and attendance of the Sacred Mosque equal to (the act of) that one who believes in Allah and the Last Day, and strives in the way of Allah? They are not equal in the sight of Allah;":

In pre-Islamic times, the ***ifada*** to ***Mina*** (a vast open ground between two hills at a distance of three miles from Mecca towards the east) used to begin as soon as the sun was visible. In Islamic period, it was changed and began before sunrise. In old times, they used to sing during ***Ifada***. As soon as they approached ***Mina***, the first duty was ***sacrifice***. This day was called ***You-mul-Adha*** (the day of sacrifice) In ancient times the camels to be sacrificed were distinguished by special marks. For example, two sandals were hung around their necks. ***Mina*** is a place for ***Rami*** (throwing stones on Satan). On ***Tashriq days*** (11 to 13 ***Zilhijja***) some pilgrims would dry the meat of the animals in the sun to take it with them on the return journey. It is a historical fact that there were 360 idols erected in the House of Allah (***Ka'bah***) worshipped by the Arabs in pre-Islamic days. When the Holy Prophet ***(Ṣallallahu 'alaihi wa sallam)*** purified the ***Ka'bah*** from the idols he prohibited the idolaters to come near it because of their impurity. Qur-aan Majeed says about it :

Soo-rah At-tau-bah-Verse 28

"O you who believe ! The Polytheists are indeed unclean, so let them not come near the Sacred Mosque"

And at the last ***Hajj*** of the Holy Prophet ***(Ṣallallahu 'alaihi wa sallam)***, there was not a single idolater among the pilgrims.

Origin of the Hajj : ***Ka'bah***, the House of Allah, was built by Prophet Ibrahim ***('alaihis salaam)***, and his son Ismail ***('alaihis salaam)***. When the House was ready, a voice came from Almighty Allah :

Soo-rah Al-Hajj, Verse 29

"And proclaim amongst mankind the Hajj; they will come to you on foot and on every lean camel, arriving from every distant ravine".

The above Verse of Qur-aan Majeed shows that the origin of the Hajj was by Allah's command just after the completion of ***Ka'bah***. When Prophet Ibrahim ***(alaihis salaam)*** proclaimed for ***Hajj***, people came from every corner of the world far and near on foot and mounted on camels From that time ***Hajj*** continued to be performed even in the days of ignorance ***(Ayyam-e-Jahiliyya)***. The people used to come to Mecca in the days of ***Hajj*** and make ***Tawaf*** of ***Ka'bah***, and worship idols which were erected in the ***House of Allah***.

The Islamic ***Hajj*** started after the conquest of Mecca. In 8 A.H., the year of conquest of Mecca, the ***Hajj*** was performed under the arrangements of idolaters In 9 A H , the Holy Prophet sent a ***Hajj*** caravan of three hundred pilgrims under the leadership of Abu Bakr ***(Razi Allahu 'anhu)*** to Mecca. Allah revealed the ***Verse*** of ***Surat-al Ba-raat*** in which the performance of the pilgrimage was forbidden to the unbelievers and this ***Hajj*** was declared as a ***Hajj-al-Akbar (the great Hajj)*** by Allah. Qur-aan Majeed says,

Soo-rah At-tau-bah, Verse 3

"An announcement from Allah and His Messenger (is to be made) to the people on the day of the greater pilgrimage, that Allah and His messenger are now free from (treaty) obligations to the Polytheists. So if you repent it will be better for you, but if you refuse to repent then know that you cannot frustrate (the will of) Allah."

It was the first time that ***Hajj*** was performed according to the ***Sunnah*** of the Prophet Ibrahim ***(ālaihis salaam)***. In Mecca, Abu Bakr ***(Razi Allahu ánhu)*** taught the basic principles of ***Hajj*** and on the day of sacrifice he delivered a sermon on Haj ***(Khutba)***. In 10th A.H., the Holy Prophet ***(Sallallahu 'alaihi wa sallam)*** announced that he would go for Hajj. Therefore, a crowd of Muslims joined the Holy Prophet ***(Sallallahu 'alaihi wa sallam)*** to perform ***Hajj***. On 26 ***Zil Qada*** he started from Medina to Mecca. When they reached ***Zil Halifa***, they put ***'Ihraam'*** (two sheets of cloth) and proclaimed ***'talbia'*** (I am your obedient. O Allah, I am your obedient, praise, blessing and the kingdom, is for You, there is no partner for You) After performing the Preliminary rites on 9th ***Zilhijja***, the Holy Prophet ***(Sallallahu 'alaihi wa sallam)*** along with the Muslims reached ***'Arafat*** and delivered the historical sermon which is known in the history of Islam as ***Khutba-al-Wida*** (Farewell Sermon) and the ***Hajj*** is called ***Hajj-al-Wida*** (Farewell Hajj). The Holy Prophet ***(Sallallahu 'alaihi wa sallam)*** in this Sermon announced that all rites of the period of ignorance had been abolished. This Sermon of the Holy Prophet ***(Sallallahu 'alaihi wa sallam)*** is a summary of the Islamic teachings.

The Islamic Hajj : It has been stated that the ***Islamic Hajj*** was started after the conquest of Mecca and after that no pagan was allowed to come to the House of Allah. According to ***Shari'a***, a Muslim man or woman, has to perform ***Hajj*** at the appointed time of the year once in the life time, provided he/she is capable to do so. Qur-aan Majeed says.

Soo-rah Aa-li-Imraan, Verse 97

"....Pilgrimage to the House (of Allah) is a duty owed to Allah by all men who are able to go there. And whoever refuse (this duty) (should know) that Allah is Ghani (above any need of the peoples of the world)".

It is also stated in Qur-aan Majeed that if one undertakes the pilgrimage it must be completed Qura-an Majeed Says:

Soo-rah Al-Baqa-rah, Verse 196

"And complete the Hajj (The Annual Pilgrimage to Makkah at the appointed time of the year) and the Umra

(Casual Pilgrimage) for Allah".

And when anybody undertakes this duty of Allah, he must be careful of the following. Qur-aan Majeed explains :

Soo-rah Al-Ba-qa-rah, Verse 197

"..... Whoever under undertakes to perform Hajj therein, then no initiatives to sex, no exceeding of limitations (imposed during Hajj) and no altercation is allowed".

Lunatics and slaves are exempted from the duty of ***Hajj***, and likewise, the woman who has no ***Mahram*** (husband, father, brother, or son) to accompany her. The want of the necessary means of subsistence, the inability to provide beasts of burden, the precariousness of the journey are circumstances which relieve one from the obligation to perform the ***Hajj.***

Since the Prophet (***Ṣallallahu 'alaihi wa sallam***) instituted lunar calendar, the ***Hajj*** runs in time through all seasons as it is fixed from 8th to 12th Zilhijja. The ***Islamic Hajj*** is a purely religious duty , hence it is allowed for a pilgrim to take provision with him so that he could protect himself form begging in the ***Holy Cities***. Qur-aan Majeed says :

"..... And make provision (for the journey)" (2:197)

The Holy ceremonies of the Hajj start with donning the ***Ihraam*** (using two unstitched sheets of cloth, one for the upper and one for the lower part of the body). After putting on ***Ihraam*** "***Talbia***' is proclaimed. According to the Holy Prophet (***Ṣallallahu 'alaihi wa sallam***) it is preferable to utter it in a loud voice The ***Hajj*** in which '***Talbia***' is recited forcefully and the animals are offered in sacrifice properly is a ***Hajj*** of higher order. Now one becomes ***Muhrim*** and he should enter Mecca to perform ***Umra***. When the seven rounds of circumambulation (***Tawaf***) of ***Ka'bah*** (which must begin at the point where the black stone, ***Hajr al Aswad***, is located has been completed, a pilgrim must offer two ***rakats*** prayer at ***Maqam-e-Ibrahim*** (Station of Ibrahim) which is a piece of stone with Ibrahim's footprints on it, because he stood on it to raise the walls of ***Ka'bah***. After completing two ***rakats*** prayer, the pilgrims must go to ***Mas-'aa*** Which is the distance between ***Safa*** and ***Marwa*** to complete the ***Sa'i***. Later on the pilgrim may cut his hair and come out of the '***Ihraam***' till the proper ***Hajj*** begins. If the ***Ihraam*** has been assumed for ***Umra*** and ***Hajj*** both (***Qiran***) one could not come out of ***Ihraam*** until he has performed the ***Hajj***

The ceremonies of ***Hajj*** start on 7th ***Zilhijja***, when the pilgrims prepare themselves for the ***Hajj*** rites. In the evening of the same day or in the morning of 8th ***Zilhijja***, the pilgrims leave Mecca and start travelling towards east, ***'Arafat***. A big crowd of men and women, in white ***Ihraam*** enter a desert valley over-hung with mountains and rocks. The night from 8 to 9 ***Zilhijja*** is spent at ***Mina*** or already at ***'Arafat*** (25 Km / 15 miles from Mecca). On 9th ***Zilhijja***, the important part of ***Hajj*** is ***Wukuf*** in ***'Arafat*** (halt in ***Arafat***) in front of the ***Jabl-e-Rahmat***. According to all schools of thought, it is an indispensible part of ***Hajj***. The ***Wukuf*** of ***'Arafat*** begins from afternoon to sunset on the above date A sermon is given by the ***Imam-al-Harmain*** here to commemorate the one given by the Holy Prophet (***Sallallahu 'alaihi wa sallam***) at the time of his last ***Hajj (Hajj al-Wida)***. At this time, the pilgrims pray and repent for their deeds which they did in the past. The invocation of the pilgrims can be heard in every corner in '***Arafat***. On the evening of 9th ***Zilhijja***, the pilgrims leave '***Arafat*** after the sunset and begin ***ifada***, Qur-aan Majeed speaks about the return of the pilgrims (***ifada***,)

Soo-rah Al-Ba-qa-rah, Verse 199

"Then proceed from where the people usually proceed and beseech Allah's forgiveness".

On the morning of 10th ***Zilhijja***, the pilgrims proceed from ***Muzdalfa*** to ***Mina*** after the ***Fajr prayers*** (morning prayer). The pilgrims first proceed to throw pebbles on ***Jamarat*** which are three points in ***Mina*** where there is a pillar each of man's height. Pebbles are thrown at each of the three pillars. One pillar is towards the east, near ***Masjid-e-Khif*** and is called ***Jamrat-al-Ula*** the second pillar is known as ***Jamrat-al-Wusta*** (the middle one), and the third is called ***Jamrat-al-Ukhra*** (the last one) It is also called ***Jamrat-al-Qba*** or ***Jamrat-al-Kubra*** (the high one).

This stoning is really the stoning at ***Satan***. It is mentioned in the ***Tradition*** that these three places where the pilgrims hit ***Satan***, are the places where ***Satan*** appeared before Prophet Ibrahim (***'alaihis salaam***) while he was going to

sacrifice his son, Ismail, (*'alaihis salaam*), in the way of Allah by His order and ***Satan*** tried to misguide him. Therefore, Ibrahim (*'alaihis salaam*) hit ***Satan*** on three points So the followers of the Holy Prophet (***Sallallahu 'alaihi wa sallam***) became bound to act according to the ***Sunnah*** of Prophet Ibrahim (***'alaihis salaam***).

After the stoning, the pilgrims proceed to sacrifice the animals. Goats, sheep, cows and camels are offered for sacrifice. Sacrifice is also a ***Sunnah*** of Prophet Ibrahim (*'alaihis salaam*). Qur-aan Majeed explains the history of Prophet Ibrahim (*'alaihis salaam*) and his son, Ismail (*'alaihis salaam*).

Soo-rah As-saaf-faat, Verses 102-105

"Then when he was old enough to walk with him, he said ; O my son, I see in a dream that I am to sacrifice you. So consider, what you think (about it) He said : O My father, do what you are commanded. You shall, God willing, find me steadfast. So when they had both surrendered (to Allah's will) and he flung him down upon his forehead, We called out to him : O Abraham ! Indeed, you have truly fulfilled the vision. Surely, thus do We reward the virtuous."

Later on, Allah sent a fine sheep or ram from the Heaven as a substitute. Qur-aan Majeed Says :

Soo-rah As-saaf-faat, Verse 107

"And We ransomed him (the son) with a great (animal) sacrifice"

Since then, in ***Mina***, a commemoration sacrifice is annually celebrated as a rite of ***Hajj*** on 10th ***Zilhijja***.

The pilgrims eat a part of meat of their sacrificed animals. Some of the '***Kuffar***' (infidels) were of the opinion that sacrificed meat should not be eaten by the pilgrim who is sacrificing the animal. Allah refuted their opinion. He says.

Soor-rah Al-Hajj, Verse 28

".....And mention the name of Allah during appointed days over the cattle of flock which He has granted them, then eat out of them and feed (therewith) the distressed, the poor,"

In another ***Verse*** of Qur-aan Majeed Allah says :

Soor-rah Al-Hajj, Verse 36

"And the camels (of sacrifice), We have made them for you, one of the symbols of Allah in which there is good for you. So mention Allah's name over them (i.e the camels), while they are standing in rows. And when they fall down on their sides (after slaughter) then eat out of them (i.e. their meat). And feed (among the needy) the contended one and the beggars."

After the sacrifice, a pilgrim has to shave his head. After shaving, the prohibitions end and a pilgrim can leave the state of ***Ihraam***. When a pilgrim enters in the state of ***ahram***, he is not allowed to cut his nails hair, etc., until 10th ***Zilhijja***, Qur-aan Majeed says :

Soorah Al-Hajj Verse 29

" Then they should end (the state of) their unkeptness and fulfil their rows".

In this Verse the word ***Tafath*** means the superfluous growth on once body, such as nails, hair, etc., which the pilgrims are not permitted to remove in ***Ihraam***. From 11th to 13th Zilhijja are called ***Ayyama Tashriq***. These are the days for social relations. After the sacrifice, the ***Hajj*** ceremonies are over. The pilgrims should stay 2 or 3 days in ***Mina***. When the time of staying in ***Mina*** is over and the ceremonies end, there is one more ***Tawaf*** and ***Sa'i*** that a pilgrims can perform any time towards the end of ***Zilhijja***. This ***Tawaf*** is called ***Tawafa Wida*** (***Farewell Tawaf***). Allah says about this final ***Tawaf*** in Qur-aan Majeed .

Soo-rah Al-Hajj, Verse 29

"Then they should end (the state of) their unkeptness and fulfil their rows, and go around the ancient house".

After completing '***Tawaf Wida***' pilgrims leave for their homes with the title of ***al-Hajj***.

Al Sunnah

HERE I AM, O ALLAH!

(Lab-bai-ka Alla-hum-ma Lab-bai-ka)

Year after year, early during the month of ***Zilhijjah***, Muslim form every nook and corner of the world flock to Makkah to perform the Pilgrimage (***Hajj***), one of the ***Five Fundamentals of Islam***. For participation in this auspicious congregation, there is no colour bar, no racial discrimination, no distinction of language, and no geographical barrier. Being a Muslim is the gatepass.

A vast multitude of believers sojourning in a township of tents, all clad identically in two pieces of shroud-like unstitched white cloth, all bare headed, all circling with vigorous and measured steps round the Holy Ka'bah, chanting in inspiring unison: "***Here I am, O Allah! Here I am ...***" Its live rhythm is soul-stirring coming, as it does, from the very depth of the heart. It looks as if a fascinating tide of human beings rolls, on and on, round the ***Holy Ka'bah.***,

Earth has not to show a more harmonious, a more orderly, a more inspired, and a more spirited mass of human beings than the congregation of Muslims at ***Hajj*** in ***Makkah***. What brings them there men and women, from far and near? At whose invitation do they gather together? Is there some deep urge in one's self? Or is it a call from Almighty Allah Himself that attracts them on this sacred day, to this sacred city, in this sacred month?

Let us go back in our mind to the hoary past, some 5,000 years back, when an uncommon revolution was taking place in an isolated corner of the earth, known as ***Makkah***. It was a frightful spot of land lashed by scorching wind and deadly sand storms. Its surface was devoid of any sign of water. There was not one blade of grass; their was not one speck of flower, the vale was without any cultivation whatsoever. In fact, there was no trace of life there.

Surrounded by this wild desert, stood two resolute servants of Almighty Allah. They were Prophet Ibrahim (***'alaihis salaam***) and his son Isma'il (***'alaihis salaam***). In their hands there were pieces of stone which they were laying to build the walls, reciting the following prayer, as recorded in Qur-aan Majeed :

Soo-rah Al-Ba-qaa-rah, Verses 127-129

"..... O our Rabb (Creator and Sustainer)! Accept (this) from us, surely You are All-Hearing, All-Knowing. O our Rabb (Creator and Sustainer)! Make both of us submissive to You, and from our progeny (raise) a people submissive to You and show us our devotional-rites and turn to us (in mercy); surely You are the Most Relenting the Most Merciful. O our Rabb (Creator and Sustainer)! And raise among them a Messenger from among themselves who may recite to them Your Verses, and teach them the Book and the Wisdom and purify them. Surely, You are the Mighty, the Wise".

Thus were raised the four walls of

"...... the First house founded for making to worship Allah (3:96)

And then came the invitation, and invitation from Allah Himself in these words :

Soo-rah Al-Hajj, Verse 27

"And proclaim amongst mankind the Hajj, they will come to you on foot and on every lean camel, arriving from every distant ravine".

It so happened in course of time that ***Holy Ka'bah*** became a temple of idols and a place for their worship, until Prophet Muhammad ***(Sallallahu alaihi wa sallam)***, 1,400 years ago, in pursuance of the Word of Allah and in keeping with the Tradition of Prophet Ibrahim smashed and dislodged the idols, some 360 of them, and restored the sanctity of ***Ka'bah*** for ***Hajj*** by Muslims.

Apart from individual piety, Islam lays considerable stress on men's collective righteousness. The ritual of ***Hajj*** has great value from this angle. It provides bridges to unite Muslims of the world. It offers an occasion to Muslim brethren to exchange views on their differences, to forge common opinions, to barter goods as well as goodwill, and to take back to their respective homelands memorable fellow-feelings of the Muslim brotherhood for one another, of course, in addition to innumerable blessings of Allah and the righteousness of their body and soul.

All over the world today mankind is passing through trials and tribulations In the Muslim world too we see conflicts, war, and trouble. Let us, however, not be disheartened. It is inevitable in a materialistic age infested by power politics, cold war, and economic warfare. On the other hand, let us close our ranks. The eternal Quranic message for the believers is :

Soo-rah Aa-li-Imraan
Verse 103

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

"And hold fast to Allah's rope and be not divided."

Let us therefore rise together as guided people. And let us resolve as believers that any enemy knocking at our door will not take us unawares find the nor ***Muslim Ummah*** a house divided against itself. We need to stand as one man to defend our vast frontiers and the precious heritage of Islam, marching past as a soldier of Allah and chanting in the spirit of ***Hajj*** : ***"Here I am, O Allah ! Here I am."***

Hajj, like any other worship in Islam, has a form and a spirit, or a body and a soul, The form or the body is the physical strivings and performance. The spirit or the soul is the heart's attachment to Allah, His love, and the desire to surrender one's self totally and whole-heartdlly to the command and will of Allah.

Once Abu Bakar al-Shibli ***('allahi rahmah),*** the famous mystic saint, was in Baghdad. He said, "We need one thousand dirhmas to purchase shoes dirhams to purchase shoes for the poor and send them on ***Hajj."***

A young Christian came forward and said, "I will give them, provided that you take me with you."

"Young man! You do not qualify for the Pilgrimage," said Shibli.

The youth replied, 'you have no mule to serve your caravan. Could you not take me along as your mule?"

The caravan of the darveshes set out, taking the Christian along with them, their loins girded.

"How does it go with you, young sir?" asked Shibli.

I am so happy about my accompanying you that I am not able to sleep", he replied.

On the way, the Christian youth took hold of a broom stick and at every halting place he swept the ground, and removed the thorns, for the pilgrims to rest in comfort. When the time came for the pilgrims to put on the white pilgrim robe (***Ihram***). He saw what others were doing and wished to copy them. At last the caravan reached Ka'bah

"With your girdle, I can't allow you to enter the Holy House," said Shibli to the young Christian.

The young man, laying his hands on the threshold of ***Ka'bah,*** cried, "O God! Shibli says he would not allow me to enter your House."

Shibli felt within himself a voice coming from the high saying, "O Shibli! We have brought him here all the way from Baghdad, kindling the fire of our love in his heart. Wet have drawn him on to Our House with the chains of loving kindness,, Get out of his way, Shibli ! And you friend, you come in ?"

The young Christian entered the Holy House and performed the visitation. The rest of the party then entered and in due course of time came out, but the youth would still not emerge.

"Young man! Come out", Called Shibli.

The youth cried back, "He will not let me out. Every time I make for the door of the House, I find it shut. What will become of me ?"

This anecdote brings home the lesson that the love of Allah worked to exalt a sincere God-loving man in the sight of Allah and to lead that person to other right path of true faith.

On this auspicious occasion of Hajj, let us pray to Almighty Allah for the security of the Muslim world in the face of heavy odds. The Pilgrims have a special duty in this regard, as Holy Prophet Muhammad ***(Ṣallallahu 'alaihi wa salam)*** said about them:

"He who performs Hajj and he who performs 'Umrah are guest of Allah. If they invoke Him, He responds to them." (Ibn Mjah).

OOOO

Al-Qur-aan

THE FIVE DAYS OF HAJJ

There are two types of religious rights concerning ***Baitullah***, namely, the ***Hajj*** and the ***'Umrah***. ***Hajj*** is performed from the 8th to the 12th of ***Zilhijjah*** (the 12th month of the Muslim Calendar) and not on any other days, while ***'Umrah*** can be performed at any time and in any month but not during the five days of ***Hajj*** mentioned above. The formalities and directives relating to ***Hajj*** and ***'Umrah*** come into force with the pronouncement of ***Talbiah***, after putting on ***Ihraam***.

There are three kinds of ***Hajj*** according to one's intention ***(Niyyat)*** namely :-

Intention to perform (1) ***Hajj*** only, (2) ***'Umrah*** as well as ***Hajj***, and (3) ***'Umrah*** followed by ***Hajj***, by taking off ***Ihraam*** after performance of ***'Umrah*** and then putting it on again for ***Hajj*** from the 8th of ***Zilhijjah***.

One can make his choice out of the three, which are respectively known as ***Ifraad, Qiraan*** and ***Tamattu'*** In the case of the first two, the pilgrim continues to wear ***Ihraam*** till the completion of ***Hajj*** . in the last case, he takes it off after performing ***'Umrah*** and puts it on again on the first day of ***Hajj***, that is the 8th of ***Zilhijjah***

<u>How to put on Ihraam :</u>

One should first take a bath by means of a shower, or pouring water on one's body from a vessel, and not in a bath tub. Only ablution is also premissible. Before taking the bath it is a ***Sunnah*** to prune the nails, trim the moustache, remove hair from the underarms and the public area, and to have a haircut according to one's normal practice or to comb the hair. ***Ihraam*** comprises two sheets of unsewn cloth, one is used as the waist cloth and the other for the upper part of the body. It is ***Sunnah*** to offer two ***Rak'ats*** of ***Nafl*** prayers after putting on ***Ihraam*** but not at the time when it is prohibited to offer prayers. At the time of saying the ***Nafl*** prayer, the head should be covered with the upper sheet of cloth because ***Ihraam*** directives, which require keeping the head uncovered, are not yet in force After offering the two ***Rak'ats*** of ***Nafl*** one has to express his intention for ***Hajj*** of any of the three types mentioned above. The obligations of ***Ihraam*** begin with the utterance of the words of ***Talbiah***. One should therefore uncover his head before uttering ***Talbiah***.

<u>Restrictions of Ihraam :</u>

<u>For Males</u> - To put on stitched or knitted garments made on the pattern of common clothes, to cover the head, the face, to kiss and/or embrace or make love, or make any reference to love-making in the presence of ladies, is forbidden for males. Other restrictions pertain to the use of perfume, cutting or removing of hair from any part of the body, pruning of nails, cutting of a tree or pulling out of a blade of grass, starting a quarrel and/or an argument, hunting or helping a hunter, destroying vermins, if any, from the body or clothes or killing of locust.

<u>For Females</u> - It is forbidden to cover the face, but in the presence of strangers a veil should be used which should not come into contact with the face. Females should remain in their usual (stitched) clothes and keep their head covered. They are permitted to wear ornaments, gloves and socks. They can make a ***Niyyat*** for ***Ihraam*** during the period of menstruation but to offer the two ***Rak'ats*** of ***Ihraam*** is ***haraam*** (strictly forbidden) for them. All other restrictions, except those specifically pertaining to males, are equally applicable to females.

<u>On Entering Mecca :</u>

One who enters Mecca from outside its sacred presincts, his first religious duty is to go to ***Masjid-ul-Haraam*** and perform ***Tawaaf***. After ***Tawaaf***, two ***Rak'ats*** of prayers pertaining to ***Tawaaf*** are ***Waajib***. It is a ***Sunnah*** to offer the two ***Raka'at*** near ***Maqaam-i-Ibrahim***.

After ***Tawaaf*** it is ***mustahab*** to proceed to the well of ***ZAMZAM*** and to have a drink therefrom facing ***Baitullah*** with invocations for fulfilment of one's virtuous purposes. After the drink from the well of ***Zamzam***,. ***Sa'i*** is performed between ***Safa*** and ***Marwa***. ***Safa*** and ***Marwa*** are two small hillocks near ***Masjid-ul-Haraam***. The literal meaning of ***Sa'i*** is to run. In the terminology of ***Shariah***, to make seven rounds between ***Safa*** and ***Marwa*** in the prescribed manner, is called ***Sa'i***. It is performed in emulation of the particular movement of Hazrat Hajirah, the mother of Hazrat Ismail (peace be upon them both) in search of water ***Sa'i*** is essential in the case of ***Hajj*** as well as ***'Umrah***.

<u>The Five Days of Hajj :</u>

<u>The First Day-the 8th of Zilhijjah :</u> The pilgrims have to proceed to Mina in ***Ihraam*** before ***Zuhar*** (mid-day) prayer.

<u>The Second Day - 9th of Zilhijjah :</u> this day, Pilgrims have to perform the most important and fundamental duty of ***Hajj***, without which there can be no ***Hajj***. After sunrise when there is sufficient sunshine, the Pilgrims have to set out from ***Mina***

for' *Arafaat* and stay there until sunset, engaged in prayer and devotion, combining *Zuhar* prayer with the 'Asr prayer.

The Third Day of Hajj : - the 10th of Zilhijjah : The Pilgrims have to perform many *Wajibaat* and *Faraiz* of *Hajj*. That is why they are exempt from offering *'Id prayers. The first Waajib is the WAQOOF in MUZDALIFA*, the duration of which is from the sunset of the preceding day upto a little before the rising of the sun. A short while before sunrise, a period of time just sufficient to offer two *Raka'ats* of prayers, one has to proceed to *Mina* form *Muzdalifa*. This is the second Waajib.

Rami at Jamrat-ul-Aqba- Third Waajib on the 10th Zilhijjah : The Pilgrims have to perform *Rami* with throwing of seven pebbles, one each at a time, at *Jamra-tul-' Aqba* only. *Rami* is *observed in memory of the priase worthy* action of Hazrat Ibrahim (Abraham) when he took his son Hazrat Ismail (Ishmael) for offering him as a sacrifice, and Satan tried to mislead him at three different places. Hazrat Ibrahim had repulsed Satan by throwing pebbles at him.

Sacrifice of an Animal - the fourth Waajib on the 10th of Zilhijjah : It is *Waajib* for a *Qaarin* and a *Mutamatee'*, that after being free from *Rami*, not to have their heads shaved or to have a haircut until they first comply with the *Waajib* of offering an animal in sacrifice.

Offering sacrifice is not *Waajib*, for a *Mufrid* who puts on *Ihraam* for *Hajj* only. For him it is only *Mustahab*. It is lawful for him to have his head shaved or to have a simple hair cut without offering an animal sacrifice.

Halq or Qasr-the fifth Waajib on the 10th of Zilhijjah : After offering the sacrifice, it is *Waajib* to have one's head shaved or have a lock of his hair cut, equal in length to the joint of a finger (about an inch), but it is not particularly necessary to do so on the 10th itself. It may be done at any time upto the 12th *Zilhijjah*. One continues under the restrictions of *Ihraam* for such length of time as one does not have his head shaved or have a haricut.

In case one has his head shaved or a haircut on the 10th of *Zilhijjah*, one is relieved from *Ihraam* restrictions. It will be permissible for him to wear stitched clothes, to use perfume and prune his nails, all other things become lawful, but kissing and embracing or making love with one's wife will not become lawful until one is released of the obligation of *Tawaaf-i-Ziyarat*, that is, *Tawaaf-i-Farz*.

Tawaaf-i-Ziyarat-the Most Important Duty on the 10th of Zilhijjah: Other than *Ihraam*, there are only two fundamental and *Farz* obligations of *Hajj*. The first is *Waqoof-i-'Arafaat* on the 9th and the second is *Tawwaf-i-Ziyarat* on the 10th of *Zilhijjah*. According to *Sunnah*, *Tawaaf* is to be performed after being free from *Rami*, Sacrifice and Halq but the Farz stands discharged even if *Tawaf-i-Ziayarat* is performed prior to all these. The most preferable time for *Tawaaf-i-Ziyarat* is the 10th of *Zilhijjah*, but it is permissible upto any time before the sunset on the 12th of *Zilhijjah*.

The Fourth Day of Hajj - The 11th of Zilhijjah: Out of the *Waajibat* of Hajj. There now remain a few simple duties. One is to stay on at *Mina* for two or three days and to perform *Rami* at all the three *Jamaraat*. It is *Sunnah* to stay during the nights in *Mina*, while according to some it is *Waajib*. It is forbidden to spend the nights outside *Mina* whether in *Mecca* or elsewhere. *(Irshad-us-Saari)*.

The Fifth Day of Hajj- The 13th of Zilhijjah : In case of one's failure to offer sacrifice or perform *Tawaaf-e-Ziyarat* even on the 11th, *one should comply with these two requirements on* the 12th otherwise the only duty for today is to perform *Rami* at all the three *Jamaraat* in the afternoon just as on the 11th of *Zilhijjah*.

Tawaaf-i-Wada : For those living, outside the boundaries of *Meeqaat*, it is *Waajib* that at the time of their departure form Mecca, they perform *Tawaaf-i-Wada'*.

Visit to the Sacred City of Medina :

Next to *Hajj*, the highest eminence and greatest blessings consist in paying a visit to the most sacred *Mausoleum* of the last and greatest of the Holy Prophets, the beloved Messenger of Allah, Muhammad *(Sallallhu 'alaihi wa sallam)*. Maximum love and respect for the Messenger of Allah are in fact such essential prerequisites of *Imaan* (Faith) that without them, one's *Imaan* is not at all complete. One must, therefore, have a natural desire not to return without paying a visit to the Holy Mausoleum. Furthermore, presence in the scared Mausoleum and offering *Salaat-o-Salaam* to the Holy Prophet in person bear so great a reward and blessings as cannot possibly be had by offering *Salaat-o-Salaam* from a distant place. At the time of leaving Medina, one should offer two *Rak'ats* of prayers in *Masjid-e-Nabavi* and then offer *Salaam* in front of the sacred Mausoleum and pray to Allah that he may render his return journey easy for him and take him to his family in peace and safety. Allah may guard him against the evils of both the worlds and enable him to come to Medina again and again.

Chapter 36

Soo-rah Yaa- seen

(Continued from March 7, 1997 Issue)

41. And a sign for them it is that We carry their offspring in the laden boat,	*41. Wa aa-ya-tul-la-hum an-naa ḥa-mal-naa zur-reey-ya-ta-hum fil-ful-kil-mash-ḥoon.*	وَآيَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُونِ ﴿٤١﴾
42. And We have created for them the like thereof in which they ride.	*42. Wa kha-laq-naa la-hum-mim-mis-li-hee maa yar-ka-boon.*	وَخَلَقْنَا لَهُم مِّن مِّثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾
43. And if We will, We may drown them, then there will be none to help them,	*43. Wa in-na-sha' nugh-riq-hum fa-laa ṣa-ree-kha la-hum*	وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ
nor can they be rescued;	*wa laa hum yun-qa-zoon.*	وَلَا هُمْ يُنقَذُونَ ﴿٤٣﴾
44. Except as a mercy from Us and an enjoyment for a while.	*44. Il-laa raḥ-ma-tam-min-naa wa ma-taa-'an i-laa ḥeen.*	إِلَّا رَحْمَةً مِّنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾
45. And when it is said to them; Guard against	*45. Wa i-zaa qee-la la-hu-mut-ta-qoo*	وَإِذَا قِيلَ لَهُمُ اتَّقُوا
what is ahead of you and what is behind you, so that you may be shown mercy.	*maa bai-na ai-dee-kum wa maa khal-fa-kum la-'al-la-kum tur-ḥa-moon.*	مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾
46. And never comes to them a command out of the commands of their Lord, but they turn away from it.	*46. Wa maa ta'-tee-him-min aa-ya-tim-min aa-yaa-ti rab-bi-him il-laa kaa-noo 'an-haa mu'-ri-ḍeen.*	وَمَا تَأْتِيهِم مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾
47. And when it is said to them: Expend out of that with which Allah has provided you,	*47. Wa i-zaa qee-la la-hum an-fi-qoo mim-maa ra-ẓa-qa-ku-mul-laa-hu*	وَإِذَا قِيلَ لَهُمْ أَنفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ
those who disbelieve say to those who believe:	*qaa-lal-la-zee-na ka-fa-roo lil-la-zee-na aa-ma-noo*	قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا
Shall we feed him whom Allah could feed, if he so wished?	*a-nuṭ-'i-mu mal-lau-ya-shaa-ul-laa-hu aṭ-'a-mah.*	أَنُطْعِمُ مَن لَّوْ يَشَاءُ اللَّهُ أَطْعَمَهُ
You are in nothing but manifest error.	*In an-tum il-laa fee ḍa-laa-lim-mu-been.*	إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ ﴿٤٧﴾
48. And they say: When will this promise (be fulfilled),	*48. Wa ya-qoo-loo-na ma-taa haa-zal-wa'-du*	وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ

if you are truthful?	*in kun- tum ṣaa- di- qeen.*	إِن كُنتُمْ صَٰدِقِينَ
49. They are waiting for nothing but a single blast	*49. Maa yan-ẓu-roo- na il- laa ṣai- ḥa- tanw- waa- ḥi- da- tan*	مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً
which will seize them, while they are disputing (with one another).	*ta'- khu- zu- hum wa hum ya- khiṣ- ṣi- moon.*	تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ
50. So, they shall not be able to make a will,	*50. Fa- laa yas- ta- ṭee- 'oo- na tau- ṣi- ya- tanw-*	فَلَا يَسْتَطِيعُونَ تَوْصِيَةً
nor shall they return to their families.	*wa lāa i- lāa ah- li- him yar- ji- 'oon.*	وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ
		ركوع ٤
Section 4	***Ru-koo' 4***	
51. And the Trumpet shall be blown and then from their graves	*51. Wa nu- fi- kha fiṣ- ṣoo- ri fa- i- zaa hum- mi- nal aj- daa- ṣi*	وَنُفِخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ
they shall run towards their Lord.	*i- laa rab- bi- him yan- si- loon.*	إِلَىٰ رَبِّهِمْ يَنسِلُونَ
52. They shall say: Woe to Us! Who has raised us from our grave?	*52. Qaa- loo yaa- wai- la- naa mam- ba-'a- ṣa- naa mim- mar- qa- di- naa.*	قَالُوا يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا
This is what the All-Compassionate had promised	*Haa- zaa maa wa-'a- dar- raḥ- maa- nu*	هَٰذَا مَا وَعَدَ الرَّحْمَٰنُ
and the Messengers had told the truth.	*wa ṣa- da- qal- mur- sa- loon.*	وَصَدَقَ الْمُرْسَلُونَ
53. It shall be but a single blast	*53. In kaa- nat il- laa ṣai- ha- tanw- waa- ḥi- da- tan*	إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً
then suddenly they shall all be brought before Us.	*fa-i- zaa- hum ja- mee- 'ul- la- dai- naa muḥ- ḍa- roon.*	فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ
54. So, on this day no soul shall be wronged in any way,	*54. Fal- yau- ma laa tuẓ- la- mu naf- sun shaiy-anw-*	فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا
nor shall you be rewarded but for what you used to do.	*wa laa tuj- zau- na il- laa maa- kun- tum ta'-ma-loon.*	وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ
55. Surely, the inmates of Paradise shall on that day be engaged in a happy occupation;	*55. In- na aṣ- ḥaa- bal- jan- na- til- yau- ma fee shu- ghu- lin faa- ki- hoon.*	إِنَّ أَصْحَٰبَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ فَٰكِهُونَ
56. They and their wives reclining upon couches in shades;	*56. Hum wa az- waa- ju- hum fee ẓi- laa- lin 'a- lal- a- raa- i- ki mut- ta- ki- oon.*	هُمْ وَأَزْوَٰجُهُمْ فِي ظِلَٰلٍ عَلَى الْأَرَآئِكِ مُتَّكِـُٔونَ
57. Therein they shall have fruit and they shall have whatever they call for.	*57. La- hum fee- haa faa- ki- ha- tunw-wa la-hum-maa yad-da- 'oon.*	لَهُمْ فِيهَا فَٰكِهَةٌ وَلَهُم مَّا يَدَّعُونَ

58. Peace__ A word (of greeting) from a Most-Merciful Lord.	*58. sa-laam. Qau- lam- mir- rab- bir- ra- ḥeem.*	سَلٰمٌ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ ﴿۵۸﴾
59. O you sinners: Get you apart today.	*59. Wam-taa-zul-yau-ma aiy-yu- hal- muj- ri- moon.*	وَامْتَازُوا الْيَوْمَ اَيُّهَا الْمُجْرِمُوْنَ ﴿۵۹﴾
60. O children of Adam! Did I not charge you	*60. A- lam a'-had i- lai- kum yaa- ba- nee aa- da- ma*	اَلَمْ اَعْهَدْ اِلَيْكُمْ يٰبَنِيْٓ اٰدَمَ
that you should not worship Satan? Surely, he is your open enemy;	*al- laa ta'-bu- dush- shai- ṭaan. In- na- hoo la- kum 'a-duw- wum- mu- been.*	اَنْ لَّا تَعْبُدُوا الشَّيْطٰنَ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿۶۰﴾
61. And that you should worship Me. This is the right way.	*61. Wa a-ni'- bu-doo-nee. Haa- zaa ṣi- raa- ṭum- mus- ta- qeem.*	وَّاَنِ اعْبُدُوْنِيْ ۚ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿۶۱﴾
62. And he has certainly led astray a great multitude of you.	*62. Wa la- qad a- ḍal- la min- kum ji- bil- lan ka- ṡee- raa.*	وَلَقَدْ اَضَلَّ مِنْكُمْ جِبِلًّا كَثِيْرًا ۗ
Did you not then understand (that)?	*A- fa- lam ta- koo- noo ta'-qi- loon.*	اَفَلَمْ تَكُوْنُوْا تَعْقِلُوْنَ ﴿۶۲﴾
63. This is Hell against which you had been warned.	*63. Haa - zi- hee ja- han - na- mul- la- tee kun- tum too-'a-doon.*	هٰذِهٖ جَهَنَّمُ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ﴿۶۳﴾
64. Enter into it today, because you used to disbelieve (in it).	*64. Iṣ-lau- hal- yau- ma bi- maa kun- tum tak- fu- roon.*	اِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿۶۴﴾
65. Today We shall put a seal on their mouths, and their hands shall speak to Us,	*65. Al-yau- ma nakh- ti- mu 'a- lāa af- waa- hi- him wa tu- kal- li- mu- nāa ai- dee- him*	اَلْيَوْمَ نَخْتِمُ عَلٰٓى اَفْوَاهِهِمْ وَتُكَلِّمُنَآ اَيْدِيْهِمْ
and their feet shall testify to what they used to earn (of sins).	*wa tash- ha- du ar- ju- lu- hum bi- maa kaa- noo yak- si- boon.*	وَتَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿۶۵﴾
66. And had We so wished, We would have put out their eyes,	*66. Wa lau na- shāa- u la- ṭa- mas- naa 'a- lāa a'- yu-ni- him*	وَلَوْ نَشَآءُ لَطَمَسْنَا عَلٰٓى اَعْيُنِهِمْ
then they would have rushed on for the way, but then how could they see (it)?	*fas - ta- ba- quṣ- ṣi- ra- ṭa fa- an- naa yub- ṣi- roon.*	فَاسْتَبَقُوا الصِّرَاطَ فَاَنّٰى يُبْصِرُوْنَ ﴿۶۶﴾
67. And had We so wished, We would have transformed them in their place,	*67. Wa lau na- shāa-u la-ma-sakh- naa- hum 'a-laa ma- kaa- na- ti- him*	وَلَوْ نَشَآءُ لَمَسَخْنٰهُمْ عَلٰى مَكَانَتِهِمْ
then they could neither go forward nor turn back.	*fa- mas- ta- ṭaa-'oo mu- ḍeey- yanw- wa laa yar- ji- 'oon.*	فَمَا اسْتَطَاعُوْا مُضِيًّا وَّلَا يَرْجِعُوْنَ ﴿۶۷﴾

ركوع ٥

Section 5 — ***Ru-koo' 5***

68. And whom We grant a long life,	*68. Wa man- nu- 'am- mir- hu*	وَمَنْ نُّعَمِّرْهُ

We reverse him in creation (towards infirmity).	*nu-nak-kis-hu fil-khalq:*	نُنَكِّسْهُ فِي الْخَلْقِ
Do they not then understand?	*A-fa-laa ya'-qi-loon.*	أَفَلَا يَعْقِلُونَ
69. And We have not taught him (i.e. the Prophet) poetry nor does it become him (to be a poet)	*69. Wa maa 'al-lam-naa-hush-shi'-ra wa maa-yam-ba-ghee lah.*	وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ
This is no other than a Reminder and a plain Qur-aan;	*In hu-wa il-laa zik-rumw-wa qur-aa-num-mu-been.*	إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ
70. That he may warn him who is alive (to understand the Truth).	*70. Li-yun-zi-ra man kaa-na haiy-yamw-*	لِيُنْذِرَ مَنْ كَانَ حَيًّا
and that the word (of punishment) may prove true against the unbelievers.	*wa ya-hiq-qal-qau-lu 'a-lal-kaa-fi-reen.*	وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ
71. Do they not see that We have created for them among the things of Our handicraft,	*71. A-wa lam ya-rau an-naa kha-laq-naa la-hum-mim-maa 'a-mi-lat ai-dee-naa*	أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا
cattle, so they are their owners.	*an-'aa-man fa-hum la-haa maa-li-koon.*	أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ
72. And We subjected these (animals) to them, so some of them are	*72. Wa zal-lal-naa-haa la-hum fa-min-haa*	وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا
for their riding and some of them they eat.	*ra-koo-bu-hum wa min-haa ya'-ku-loon.*	رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ
73. And in these there are for them (other) benefits and drinks.	*73. Wa la-hum fee-haa ma-naa-fi-'u wa ma-shaa-rib.*	وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ
Will they not then give thanks?	*A-fa-laa yash-ku-roon.*	أَفَلَا يَشْكُرُونَ
74. And they have taken gods other than Allah,	*74. Wat-ta-kha-zoo min doo-nil-laa-hi aa-li-ha-tal-*	وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً
that they may perhaps be helped.	*la-'al-la-hum yun-sa-roon.*	لَعَلَّهُمْ يُنْصَرُونَ
75 They (the gods) are not able to help them,	*75. Laa yas-ta-tee-'oo-na nas-ra-hum*	لَا يَسْتَطِيعُونَ نَصْرَهُمْ
and they (the unbelievers) will be brought up as a host for them (the gods).	*wa hum la-hum jun-dum-muh-da-roon.*	وَهُمْ لَهُمْ جُنْدٌ مُحْضَرُونَ

76. So, let not their word grieve you,	76. *Fa- laa yaḥ- ẓun- ka qau- lu- hum.*	فَلَا يَحْزُنكَ قَوْلُهُمْ
We certainly know what they conceal and what they reveal.	*In- naa na'- la- mu maa yu- sir- roo- na wa maa yu'- li- noon.*	إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾
77. Does man not see that We have created him from a drop of sperm,	77. *A- wa lam ya- ral- in- saa- nu an- naa kha- laq- naa- hu min- muṭ- fa- tin*	أَوَلَمْ يَرَ الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ
then suddenly he is an open opponent.	*fa- i- zaa hu- wa kha- ṣee- mum- mu- been.*	فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾
78. And he (man) strikes out a likeness for Us and forgets his (own) creation:	78. *Wa ḍa- ra- ba la- naa ma- ṣa- lanw- wa na-si- ya khal- qah.*	وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ
He says: Who will give life to the bones when they are rotten?	*Qaa- la mainy- yuḥ- yil- 'i- ẓaa- ma wa hi- ya ra- meem.*	قَالَ مَن يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾
79. Say: He Who created them the first time will give life to them.	79. *Qul yuḥ- yee- hal - la - zee an- sha- a- hāa aw- wa- la mar- rah.*	قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ
And He is Knower of every kind of creation.	*Wa hu- wa bi- kul- li khal- qin 'a- leem.*	وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾
80. He Who made for you fire out of the green tree,	80. *Al- la- zee ja- 'a- la la- kum- mi- nash- sha- ja- ril - akh- ḍa- ri naa- ran*	الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا
so that with it you kindle (fire).	*fa-i- zāa an- tum min- hu too- qi- doon.*	فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾
81. Is not He Who created the heavens and the earth	81. *A- wa lai- sal-la-zee kha- la- qas- sa- maa- waa- ti wal- ar- ḍa*	أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
Able to create the like of them?	*bi- qaa- di- rin 'a- lāa ainy- yakh- lu- qa miṣ- la- hum.*	بِقَادِرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُم
Yes, indeed! He is the All-Knowing Creator.	*Ba- laa wa hu- wal - khal- laa- qul- 'a- leem.*	بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾
82. When He intends (to do) a thing His command is	82. *In- na māa am- ru-hōo i- zāa a- raa- da shai- an*	إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا
to say to it: Be and it is.	*ainy- ya- qoo-la la- hu kun fa- ya- koon.*	أَن يَقُولَ لَهُ كُن فَيَكُونُ ﴿٨٢﴾
83. So glory be to Him Who has in His hand the sovereignty	83. *Fa- sub- ḥaa- nal- la- zee bi- ya- di- hee ma- la- koo-tu*	فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ
of everything and to Him you shall be returned.	*kul- li shai- inw- wa i- lai- hi tur- ja- 'oon.*	كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

COMMENTARY

Section 3

Verses 41-44 : Another token that Allah has mentioned is that of the laden ship on board which the people and their offspring make river and sea journeys. The *Laden Ship* mentioned here refers to *Noah's Ark* used during the *Flood*, laden with a pair of every creature. Allah has created for mankind other similar means of transport and conveyance like the riding animals, cars and buses, railway trains, the modern seacraft and aircraft. These vessels and conveyances serve mankind for an appointed time only by Allah's mercy. When Allah so desires, these face disasters and crashes which we see with our own eyes. There is no help against these mishaps except from All-Powerful Allah and that too for an appointed period and exclusively by His Mercy.

Verse 45-47 : They are warned against the Divine punishment which fell on the past nations for their disobedience and the punishment that lies in wait for them in this world and in *the Hereafter* that they may be shown mercy, but they take no heed of the warning. They are so perverted that whenever a token came to them from Allah they turned away from it. When they were asked to spend something in charity out of what Allah had given them, the disbelievers said to the believers in arrogance : You are in manifest error. Should we feed those whom Allah would have fed, if He had so desired ?

Verses 48-54 : Then by way of taunts and jokes these infidels used to ask the Holy Prophet (*Sallallahu 'alaihi wa sallam*) about the promised Day of Judgement, if he (*Sallallahu 'alaihi wa sallam*) was really truthful in his promise and his warnings In reply they are told that there will be only a terrible *Shout* which will overtake them all of a sudden at a time when they will be discussing and disputing with one another about their worldly affairs The whole calamity will overtake them so suddenly that they will be able neither to return to their families nor to make a will. (***This will happen at the first sound of the Trumpet***). At the second sounding of the ***Trumpet*** they will come out of their graves. Then on their resurrection they will say in great surprise: Oh, woe to us ! Who has given us life and caused us to rise up from our graves ? This is indeed according to the promise of Rahman (Allah) and the Prophets (*'alaihu-mus-saalam*) have proved truthful in their warnings. There will be only one terrible ***shout*** and they will all be brought in the presence of Allah to render accounts. At that time Allah will tell the criminals that no wrong will be done to anyone and everyone shall be dealt with justly and repaid exactly according to his deeds done in his worldly life.

SECTION 4

Verses 55-59 : As for the inmates of Paradise, they will be absorbed in total enjoyment along with their consorts, sitting comfortably on couches under blissful shades. They will have before them all sorts of fruits and all that they may desire and call for. The highest honour for them in Paradise will be the word of (*Salutation*) from their Most High and Merciful Allah. On this occasion the inmates of Paradise will be graced with a vision of their Lord :

"Peace" — A word from a Merciful Allah. سَلٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ○

In contrast to this, the guilty shall be asked to get away from the righteous. Thus, the people will be segregated in two groups — the honoured and the disgraced ones.

Verses 60 - 64: These Verses describe how Allah shall remind the sons of Adam (*'alaihis salaam*) of His Command not to worship Satan who is their open enemy but to follow the right path by worshipping Him alone. This Satan led astray a large section of the people for ignoring the ***Divine Warning***. As a result, they were condemned to enter Hell to burn and remain there eternally as a punishment for their disbelief. They have now to face Hell against which they had been warned in their worldly lives — the promise made to them has thus been fulfilled.

Verses 65-67 : It occurs in narratives that there will be certain criminals who will be so audacious that they shall, at the time of reckoning, deny the charges levelled against them on the basis of the evidences recorded in their register of ***Deeds*** by the Recording Angels. They shall plead their innocence. Allah shall then put seals on their mouths, and their hands and feet shall testify against them to their misdeeds and sins. That the limbs of their own bodies will give witness against them is proved also from other Verses of the Holy Qur-aan.

Verses 20-22 : (These *Verses of Soo-rah-41-Haa-meem As-sajdah* may be referred to in this behalf). Moreover, if Allah so willed, He could deprive them of their eyesight and fix them in one place so that they could neither see anything nor be able to move this way or that way. Allah has full power to punish them in this way by making them totally disabled and crippled even in this world for their disbelief and arrogance, but He does not do so by ***His Grace and Mercy***.

SECTION 5

Verses 68 - 70 : In order to convince His servants of His limitless Ability to do whatever He wills, Allah mentions that He reverses the condition of him, whom he grants long life, from strength to weakness. As a child man is helpless and too weak, but with his growth he grows stronger and stronger until he reaches his maximum stamina and strength as a full-fledged young man. From this climax, he gradually grows weaker and weaker until he becomes disabled and helpless in his bodily as well as mental frame. The same idea has been expressed in **Verse No. 70 of Soo-rah 16 An-Nahl and Verse No. 5 of Soo-rah 22-Al-Hajj.** Allah strongly asserts that whatever His Prophet (***Ṣallallahu 'alaihi wa sallam***) has proclaimed concerning Allah, the Hereafter, Paradise and Hell is not based on poetry which is an art based on imagery and exaggeration. It is based on truth and the whole truth. Allah did not teach the Prophet (***Ṣallallahu 'allaihi wa sallam***) poetry, nor was the art of poetry befitting for him. They called him (***Ṣallallahu 'allaihi wa sallam***) a mad poet (37:36) and accused him of taking resort to poetry (21:5, 52:30). Allah has however, denied that he is a poet and what he has said is poetry - (69-41) the Revelations were nothing but a ***Reminder and the Manifest*** Qur-aan is intended to warn him who is alive to receive the warning and that the word might be fulfilled against the disbelievers.

Verses 71-73, In these *Verses*, Allah points out to the infidels His unique craftsmanship in creating the cattle of which they are owners and which have been subjugated to them for riding, for yielding meat for food and for other benefits, like skins for leather, furs for warmth, sheep's wool or camel's hair for blankets and musk for perfume, etc. They should be thankful to their Lord for these blessings and valuable gifts.

Versei 74-76 : Instead of feeling grateful to Allah, they have taken other gods beside Him in the hope of getting some help from them but these false gods have no power to help anyone. Despite this, on the Day of Judgement they will be brought (*before Allah*) as a host in arms for them. There is some ambiguity about the antecedents of the pronouns "they" and "them" used in the Verse. There are two opinions about the interpretation of this verse, viz :

(1) They (***the worshippers***) will be brought as captives before Allah as they stood as an armed force in the world in support and defence of them (***the false gods***).

(2) They (***the false gods***) will be brought as captives before Allah like an army to be condemned before the worshippers to deepen and add to the condemnation and disgrace of the worshippers.

After mentioning the plight and fate of the worshippers of the false gods, Allah advises the Holy Prophet (***sallallahu 'alaihi wa sallam***), in his Great Mercy, not to grieve at the jeers and taunts of the disbelievers, because He is fully Aware of their open as well as hidden plans and will deal with them suitably in due course.

Versee 77-81 : In these *Verses*, Allah tells that he created man from a drop of sperm, but after growing up he forgot his origin and began to coin arrogantly a similitude about Allah by denying the possibility of His giving a new life to a dead person by restoring his rotten bones (with other decayed parts of his body). In reply, Allah says that He Who created the bones for the first time will restore them undoubtedly. Allah goes on to prove His Power and Ability to resurrect the dead by asserting that He has knowledge of everything and He is an Expert Creator. It is He Who, by His Creative Ability enabled man to make fire from a green tree :

It is recorded that in very olden days fire was made by rubbing green twigs, of a particular tree, one against the other. The part played by these "green trees" may be traced in the fire-wood, charcoal and from the mineral coal, as all these forms of fuel come in one way or another from wood that has its origin in green trees.

Allah puts a question : Is not Allah Who created the heavens and the earth Able to create the like of them ? The reply is : Why not ! Allah is the Most Expert and Dexterous Creator.

Verses 82-83 : While still on the topic of His Creative Ability, Allah says that He does not need, the various factors of production and creation as are needed by worldly producers and manufacturers. When Allah desires to create anything, He only says, "***Be and the thing is there***". The Qur-aan contains many *Verses* on كُنْ فَيَكُوْنُ (***Be and it is there***).

The closing *Verse* of this *Soo-rah* asserts that the Supremacy and Authority over all things vests in Glorious Allah and that everything has ultimately to return to Allah.

This *Verse* may be regarded as the essence of the ***Soo-rah Yaa-seen*** which brings out the following basic points of Islam:-

Allah is one, All-Powerful and the Supreme Authority. That all will ultimately return to Allah proves that there is the Hereafter and the Resurrection in which all people will be raised up for their Accountability and for the requital of their deeds and this in turn, necessitates the establishment of Paradise and Hell to ensure the administration of Divine Justice, as Allah is Just and loves Justice :

وَاللّٰهُ اَعْلَمُ بِالصَّوَابِ

Allah knows best what is right.

MORALS TO BE LEARNT FROM THIS SOO-RAH :

1. ***Learn the Soo-rah by heart to profit by its blessings and virtues mentioned in the beginning of this commentary.***

2. ***Strengthen and guard your Eemaan (Faith), so as to take it Safe and Sound when you enter on your death the other world of the Hereafter.***

وَإِنَّهُ لَحَقُّ الْيَقِينِ [الحاقة]

فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ

تقوم بنشر تعليمات الإسلام الحقة مأخوذة من
القرآن الكريم والسنة النبوية

وَمَنْ دَخَلَهُ كَانَ آمِنًا

تصدر مرتين في كل شهر في السابع والحادي والعشرين

انٹرنیشنل

الیقین

مجلة

دار التصنیف (پرائیویٹ) لمیٹید

[illegible] ۱۲ ذی الحجہ [illegible] الموافق [illegible] العدد ۲۳

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ
مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ۝ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ
إِبْرَاهِيمَ ۖ وَمَن دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ
حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ
فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ۝ [۳ : ۹۷]

وانه لحق اليقين (الحاقة ٦٩:٥١)
AND SURELY IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY (69:51)

Yaqeen international

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بسم الله الرحمن الرحيم

Bis-mil- laa- hir- rah- maa nir- ra- heem.
In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word** of **Allah** (i.e. **Qur-aan-e-Majeed**) and the Best Guidance **is Sunnah** of the **Holy Prophet Muhammad** (*Sallallahu-'alaihi-wa-sallam*). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and *is worthy of being listned to. His words are held in the highest* esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-wa-sallam).

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Bis-mil-laa-hir-rah-maa-nir-ra-heem

In the name of Allah, The All-Compassionate, The Most Merciful

THE MAN OF ALLAH

By: Mr. M.C.A. Hassan of Colombo

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

(They are) those who believe and whose hearts find comfort in remembering Allah. Surely, in the remembrance of Allah do the hearts find comfort. (13:28)

The people of the Books believe in a Allah. Even those who do not, reassure themselves with the oft-repeated saying· ***"Religions are many, reason is one and mankind are all brethren".***

Polemics apart, even those who believe in a Allah have retarded badly in their spiritual progress. It is rarely, one hears another talking of Allah as Allah. He always speaks or gives the outward impression that his belief is coupled with Allah and something else In these days such beliefs range from "Allah and money" "Allah and my family", "Allah and my future," "Allah and my property" to "Allah and my career"

Many among them are aware of the presence of an Omnipotent power yet their fears centre round the man or the thing that holds the whip. So, it becomes necessary to try to eliminate the word "and" after the word "Allah." There is no word that can be placed after the word "and" which will not weaken our devotion to Allah and undermine His Majesty and Might.

In Islamic belief Allah is absolute Therefore, Islam expects every man to live for Allah alone. If anyone does so, then Allah certainly will find him the right children, good money, better future, secure property and a life free from want. But these are all transient things. As a rule, many who have abiding faith in Allah are generally poor. So, what about it? Why fret? Might not Allah erase our poverty if He so wills? A sickness in the family worries us, might He not give the cure we crave for, if we only knew how to ask Him? If we are sincere, might He not lift us up from all the cares of the world He will and He does, but the only point is man as a rule is the most ungrateful of Allah's creatures.

We tend to depend for many of our wants on fellow man. But human nature is such that if we go to a man for assistance once, it would become impossible for us to go to him again. In the case of Allah it is not so. He is ever willing to help us We could go to Him repeatedly, He never gets tired. He gives it in various forms but man acknowledges a gift, however unwillingly given, only from man. He fails to realize that gift really is from Allah and man acts only as an agent or intermediary. It is Allah who creates in man a desire to give.

If Allah be our objective to contentment, then we must prepare ourselves whosoever loves to meet Allah He loves to meet him. The Prophet (Ṣallallahu ʿalaihi wa sallam) has said: ***"There is a polish for every thing and the polish for the heart is the remembrance of Allah"***.

The desire for worldly possessions can take a man further and further away from his spiritual goal. A man of Allah shuns them. He would also not condone any wrong. A truly God-fearing Muslim will not uphold his brother in what he knows to be the wrong. We must, therefore, get to know Allah well. If our minds are set on achieving this goal, then we have to prepare to get closer to Him by a constant and uninterrupted devotion. To achieve this, what does Allah expect man to do? He prescribes a very simple code of conduct. He says ***"O man, only follow My laws and you shall become like unto Myself.***

But the fact is, we are unable to go before Allah and attempt to get closer to Him because we worship many more tin gods before we ultimately seek Him, His assistance. We should hold out our hands or open up our hearts and let Him in and we shall find a friendly and reassuring feeling that Allah, in fact, has reached us. In what way does Allah reassure man? He says:

"Who seeks to approach Me one span, I seek to approach him one cubit; and who seeks to approach Me one cubit, I seek to approach him two fathoms; and who walks toward Me I run towards him; and who comes before Me with a world of sins, and believe solely in Me, him I come before with a front of forgiveness".

It is the devoted who are most apt to reach Allah. They know they can approach Allah anywhere. To a Muslim, the whole world is a prayer place. Once a truly religious man finds contentment in Allah, he becomes closer and closer to Him, he sees the world as Allah sees it. Henceforth he becomes a unique individual who is in this world but not of this world. This being so, he cannot see any injustice being done and any cry he raises against injustice will be heard.

The Godly man grieves at the Godless world. Yet, he is powerless to change it. He grieves if he sees poverty at its zenith and the poor despair. Extremes of poverty and affluence annoy him.

A Godly man attaches value to no goal but Allah. The best example of a truly Godly man is found in Ibrahim Ibn Adham (***Raẓiallahu ʿanhu***) who often said:

"O Allah, You know that in mine eyes the Eight Paradises weigh no more than the wing of a gnat compared to that honour which You have shown me in giving me Your love, or that familiarity which You have given to me by the commemoration of Your name, or that freedom from all else which You have vouchsafed to me when I meditate on the greatness of Your Glory."

Therefore only in Allah does the soul find rest; only in Him does the mind discover certainty. Only in Him is eternal life.

May Allah help us to get ever so nearer to Him through His love and love alone.

CHARACTERISTIC FEATURES OF ISLAM - II

by: Akhtar Hussain Hashimi

Motive Force

The second point to note is that it is only Allah's pleasure which was the motive force behind all the efforts of His Messengers to preach and spread His Message for the benefit of men. It was this burning zeal that left no room in their hearts for any mundane benefits-- pelf, power or honour. Nor did they in accomplishing their mission harbour any ill-will, rancour or feeling of enmity and revenge against any one on a personal basis. The journey to Taa'if which His Last Messenger Muhammad (*Sallallahu 'alaihi wa sallam*) undertook to preach Islam did not result in any conversion but he was maltreated and even severely stoned by the local people. But this did not dishearten him. Suffering all the humiliation patiently, he only prayed to his Creator for His help and mercy.

An earlier Prophet, Hazrat Nooh (*'alaihis salaam*) who lived among his people, it is said, for 950 years and preached Islam day and night openly and in seclusion (Soo-rah Nooh : 5, 8, 9), could meet with only a limited success (Soo-rah Hood : 40). Yet, it was the sincerity and selflessness of his effort and the perseverance of his mission that made him eligible for Allah's rewards. Says Qur-aan Majeed.

<u>Soo-rah As-saaf-faat Verses 78-81.</u>

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۝ سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِينَ ۝ إِنَّا كَذَٰلِكَ

نَجْزِي الْمُحْسِنِينَ ۝ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝

"And We left for him among posterity (the salutation); Peace be upon Noah among (the people of) the worlds. Thus do We indeed reward those who do good. He is indeed one of Our believing servants."

· What is required on the part of Allah's servants is sincere and whole-hearted effort to spread His message and to establish His Order. His rewards are for such efforts irrespective of their results. When or where the efforts will bear fruit or result in success is known to Him. He has, however, promised His faithful servants, the true believers, that their striving will sooner or later meet with success.

<u>Soo-rah Aali-'Imran Verse 139</u>

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمُ الْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ۝

"And neither despair nor grieve, you will surely triumph; if you are believers (in Allah).

<u>To Guard Allah's Guidance:</u>

The third characteristic of Islam is that Allah's Messengers, the Prophets, are duty-bound to guard His guidance, His Word, as received from Him. They will never allow any change or amendment in His Word or accept any compromise in connection with their mission. Addressing His Last Messenger Allah said:

<u>Soo-rah Al-Hijr Verse 94</u>

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ۝

"So proclaim what you are commanded and turn away from the polytheists."

<u>Soo-rah Al-Maa-i-Dah Verse 67</u>

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ

تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۝

"O Messenger! Deliver (to the people) what has been revealed to you from your Rabb (Lord), and

if you do not, then you have not delivered His Message. Allah will protect you (in your mission) from the people."

Against any possibility of compromise, He warned

"Their desire is that you should be pliant, so will they (also) be pliant.

After Taa'if had been subdued, a deputation of its influential tribe Banu Thaqeef, having embraced Islam, came to see the Holy Prophet. They requested that their idol named Laat (which was one of the most revered idols of the pagan Arabs) be left unharmed for three years, but Allah's Apostle turned down the request They then asked for two years' time and the Holy Prophet said, "No". Cutting down the period, they finally requested for only one months' status quo for their tribal idol. This time the Holy Prophet's negative response was in the form of an order to Hazrat Abu Sufyaan bin Harb and Hazrat Mugheerah bin Shu'bah (*Razi Allahu 'anhuma*) to go to Taa'if and demolish the idol and its temple. It is to be noted here that Hazrat Abu Sufyaan had relations in Taa'if while Hazrat Mugheerah belonged to the same tribe of Banu Thaqeef to which the deputationists belonged. They had also requested to be exempted from Salaat which was as unacceptable as the first request and Allah's Apostle told them that there was no good in a religion of which Salaat was no part

The deputation returned to Taa'if and with them Hazrat Abu Sufyaan and Hazrat Mugheerah also left for that important town where they hardly spared time to accomplish their assigned mission. And in accordance with the divine Deen, instead of any further opposition or resistance, the whole tribe of Banu Thaqeef and soon after them the whole population of the town came into the fold of Islam!

As in the fundamental beliefs and principles of Islam, so also in the enforcement of Allah's Commandments in respect of individual and social life and His Hudood, the Apostle could not and did not adopt a compromising attitude. When a woman of Banu Makhzoom committed a theft and Hazrat Usaamah bin Zaid (*Razi Allahu 'anhu*), one of the dearest Companions, pleaded for leniency in her favour, the Holy Prophet was deeply angered and told him that he was pleading in her favour in utter disregard of Allah's prescribed Hudood (Punishment). He, then, explained that the people foregone were destroyed because of their practice of letting go unpunished a thief who happened to enjoy a higher social status or belonged to an influential family and enforcing the prescribed punishment on commoners, the poor and the weak. He said, "By Allah, even if Muhammad's daughter, Fatimah, happens to commit a theft. I will not hesitate to cut off her hand."

The same uncompromising attitude of deen is found during the Caliphates. The lives of Hazrat Abu Bakr and Hazrat Umar (*Razi Allahu 'anhuma*) particularly provide several instances of strict adherence to Allah's Laws.

This does not, however, mean that the Messengers while preaching the Faith did not take into account the intellectual level of their people or that they did not accomplish their mission with understanding and prudence. Far from it; for Allah, the All-knowing, Himself advised them to keep these things in view. To His Last Messenger, He said:

Soo-rah An-Nahl Verse 125

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ

"Invite (them) to the way of your Lord with wisdom and good exhortation and argue with them in (ways) that are the best."

At another place in Qur-aan Majeed, He said:

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) also advised his Companions to be soft- spoken and kind to the people in preaching Islam. He would tell them that they had been raised (appointed) to facilitate matters, not to create difficulties.

Hazrat Miqdad bin Amr - II

Hazrat Abdur Rahmaan Bin Jubair (*Razi Allah 'anhu*) has narrated that one day his father was seated in the company of Hazrat Miqdaad (*Razi Allahu 'anhu*) when a man passed by them and said: 'Blessed are these two eyes who have seen the Holy Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*). By Allah I wish I too had seen him and participated in everything with him. Hearing that Hazrat Miqdaad fell in anger. Hazrat Abdur Rahman Bin Zubair (*Razi Allah 'anhu*) was surprised to see Hazrat Miqdaad in fury, because the man had said nothing which could arouse his anger. After a pause Hazrat Miqdaad said what caused the man to aspire for being born in an age in which Allah did not like him to be born. If he were born at that time who could have guaranteed with certainty of his faith and endurance. By Allah there were people in the age of the Holy Prophet whom He threw headlong in the fire of Hell, because they did not accept his apostolic ministry. The man should have thanked Allah that he was born in an age in which the Moment he opened his eyes in this world he found himself a Muslim." (<u>Musnad Ahmad Bin Hanbal</u>).

After his Emigration to Madinah Hazrat Miqdaad (*Razi Allahu 'anhu*) passed his life in extreme poverty for some time. One day, as narrated by his wife, Hazrat Zabaa'ah Bint Zubair, Hazrat Miqdaad went out to the privy in a dreary place near Banee'. All of a sudden a rat appeared from a nearby hole with a gold Dinar in its mouth and threw it before him. The rat repeated this act for seventeen times. Hazrat Miqdaad collected all the coins and produced them before the Holy Prophet Muhammad (*Ṣallallahu 'alaihiwa sallam*). The Apostle asked Hazrat Miqdaad if he had thrust his hand inside the hole Hazrat Miqdaad replied in the negative. The Holy Prophet said he could use the money as he pleased. Hazrat Zabaa'ah stated that she saw heaps of gold and silver in her house even long before the last coin was expended. Being a Badri the State also had granted Hazrat Miqdaad some land in the areas of 'Adeelah, Jurf and Khaibar.

During the rule of Hazrat 'Umar (*Razi Allahu 'Anhu*) the Second Caliph of Islam, Egypt was invaded by the Muslim army under the command of Hazrat 'Amr Bin al'Aas (*Razi Allahu 'anhu*). The Egyptians had put up stiff resistance with the result that more reinforcement from the Centre was requested. Hazrat 'Umar (*Razi Allahu 'anhu*) despatched four thousand troops plus four Officers. These four Officers were Hazrat Zubair Bin al-'Awwaam, Hazrat Miqdaad Bin 'Amr, Hazrat 'Ubaadah Bin Saamit and Hazrat Muslamah Bin Mikklad (*Razi Allahu 'anhum*). About those four Officers Hazrat 'Umar had written that each one of them was equal to one thousand soldiers. On their arrival Egypt gave in.

Once the Holy Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*) said: "Verily Almighty and Glorious Allah ordered me to love four persons and informed me that He loves them. It was questioned: O Apostle of Allah name them to us. He said: 'Ali, Aboo zarr, Miqdaad and Salmaan." (<u>Mishkaat</u>).

Hazrat Miqdaad (*Razi Allahu 'anhu*) was a fat, bulky man. Someone cut a joke with his saying: "Abul Asqadi, Allah had exempted you from participating in the holy wars (<u>Jihad</u>) but he retorted promptly "No brother! <u>Allah has said</u>:

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا
بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ

"Go forth (armed) lightly and heavily and fight with your wealth and your lives in the war of Allah..." (9:41)

At the close of his life Hazrat miqdaad (*Razi Allahu 'anhu*) suffered from dropsy. His belly had morbidly bulged out which ultimately ended his life in 33 A.H. at the age of 70 years. His funeral prayer was led by Hazrat "Usmaan (*Razi Allahu 'anhu*) bin 'Affaan, the third Caliph of Islam. He was buried in Baqee. He left only one daughter, Karimah, from his wife Zabaa (*Razi Allahu 'anha*) Bint Zubair (*Razi Allahu 'anhu*) after him.

ISLAM
AND THE APPOINTMENT OF GOVERNORS

As soon as Islam started gaining strength and its frontiers extended beyond Madinah, it became necessary to appoint local officials and governors for administration of justice, maintenance of peace and order, collection of taxes, disbursement of charity, promotion of welfare of the people, and propagation of Islam. Several Companions (*Razi Allahu ʿanhum*) of Holy Prophet Muhammad (*Ṣallallahu ʿalaihi wa sallam*) were, therefore, put in charge of different districts. It is not proposed to give here a list of these early administrators of Islam, for their names can be easily found in a book of history or Seerat. What we propose to explain here is the Prophet's strategy for these high official jobs.

Yemen

The first thing to be done was to take into consideration the extent of the region and to make a study of its local conditions and special needs and requirements. Yemen was then the largest and most advanced region that had acceded to the common wealth of Islam in the lifetime of the Holy Prophet. For a very long time, it had been enjoying the benefit of regular government. For the purpose of administrative facility, it was divided into five districts. Each of these districts had a separate governor.

Prophet's Considerations

The Holy Prophet used to take good care to see to it that the official positions were shared equitably by Muhajirs and Ansars. If one office was filled by a Muhajir, the next appointment was to go to an Ansar. (*Musnad Ibn Hanbal*). Over and above the administration of justice and the collection of taxes, the fore most duty of every incumbent of the office was to propagate Islam and to impart instructions to the people about their duties under Islam. As such, they used to be first the preachers of the faith of Islam, and administrators only afterwards. At the time of his departure, the duties of each governor were explained to him in detail. The strategy of dealing with the infidels on the one hand and the People of the Book on the other, was explained at length.

Hazrat Mu'adh Bin Jabal

Holy Prophet Muhammad (*Ṣallallahu ʿalaihi wa sallam*) appointed Hazrat Mu'adh (*Razi Allahu ʿanhu*) to the government of Janad, one of the districts of Yemen. He was to teach Qur-aan Majeed and to explain Islamic practices to the people. He was also given the responsibility of collecting Zakaat through various officials in Yeman. (*Isti'ab*).

His Briefing

Before he set out to take over his job in Janad, Hazrat Mu'adh was instructed by Holy Prophet Muhammad (*Ṣallallahu ʿalaihi wa sallam*) in the following terms:

"You are going to the People of the Book. You will first ask them to believe in Oneness of Allah and the truth of His Prophet's Message. This accepted, tell them that Allah has made it obligatory to say Prayers five times a day. If they consent to this as well let them know that Allah has ordained alms that shall be taken from them and distributed among the poor of their people. If they yield to this also, keep your hands off their best things. And fear the curse of the wronged, for there is no veil between a wronged soul and Allah."

Persuasion, not compulsion, was the keynote of the Prophet's briefing. This was in line with the Quranic injunction: لَآ إِكْرَاهَ فِي الدِّيْنِ

"There is no compulsion in (choosing) Islam." (2:256).

It also reminds of the piece of advice that the Holy Prophet gave in the wake of his Last Pilgrimage, thus:

"Avoid carrying things too far in religious matters, for this has been the (cause of) undoing of former peoples." (Ibn Majah).

Mu'adh's Test

At the time of their departure,

not only had the governors their duties explained to them, but they were also put to test in order to make sure that they possessed the width of vision and knowledge as well as critical judgement that the discharge of duties of their high office required. Accordingly, before Hazrat Mu'adh was set off, Holy Prophet (*Şallallahu 'alaihi wa sallam*) satisfied himself that he possessed discretion and power of judgement. It is reported in this regard that the following conversation took place between the Holy Prophet (*Şallallahu 'alaihi wa sallam*) and Hazrat Mu'adh:

"By what will you decide a disputed issue?" the Holy Prophet asked.

"By the Qur-aan", replied Hazrat Mu'adh.

"And if you do not find the required judgement in the Qur-aan?"

"By the practice (of the Prophet) "

"If you do not get any guidance from precedents too?"

"I shall then use my personal discretion."

Then the Holy Prophet (*Şallallahu 'alaihi wa sallam*) spoke, "Allah be thanked that He has gifted the messenger of His Messenger with what His own Messenger appreciates dearly." (*Tirmizi*).

Above all, the winning over of the Arab people called for sympathy and gentility, tenderness and genial manners. It is generally difficult to combine this mild approach with authority and power. The Holy Prophet (*Şallallahu 'alaihi wa sallam*) therefore addressed several reminders to the Governors to be careful in this regard.

Hazrat Mu'adh was nominated to the governorship of Yemn with another companion to be in joint charge. The Holy Prophet first addressed them both as follows:

" Make matters easy, create not difficulties, give to the people hope and good tidings and frighten them not. Remain united together and avoid differences."

To make matters doubly sure, he specially addressed Hazrat Mu'adh when he had seated himself on his horse to go, saying:

"Treat the people in gentle manner."

Tyranny ruled out

A government, howsoever determined it may be to show mercy, is bound to treat the unruly and the rebellious elements in a newly won over land with stern hand. Arabia by her circumstances was the place that deserved most such a treatment. Nevertheless, the generous spirit that the Prophet of Mercy had infused into his administration did not allow any part of the land of Arabia to be dealt with the iron hand of a tyrant.

In later days, whenever a Companion found someone in power oppressing and harassing his subjects, he would try to stop it by reminding the oppressor, of the Holy Prophet's instructions to be lenient.

For instance, Hazrat Hisham bin Hakim bin Hizan once noticed that some Nibitis of Syria had been made to stand in the sun, He inquired of the people as to why were they standing there. He was told that they were being thus forced to pay their poor tax. On hearing this, he exclaimed:

"I stand witness to having heard Prophet (*Şallallahu 'alaihi wa sallam*) saying that Allah will torture those who torture their fellow men here." (*Muslim*).

Everlasting Lesson

There is an everlasting lesson for the rulers, the high official personages, the bureaucrats, as well as the preachers of the religion of Islam in that the authority should be tampered with kindness justice be administered with considerateness, and the message of Islam conveyed with sympathy, not with aggressiveness.

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GEMS OF ISLAMIC HISTORY

A Companion of the Holy Prophet Muhammad (*Ṣallallahu ʿalaihi wa sallam*) beat his slave. The kind Prophet said: "They are your brothers whom Allah has given in your custody. What you do not like for yourself, why would you like it for others."

*****

Once a Companion of the Prophet called the Prophet as the *"Master of Peace"*.

The Prophet corrected him immediately by saying, "Don't call me master because; for all of us the Master is Allah.

*****

Hazrat Umer Farooq (*Razi allahu ʿanhu*) and his slave during their journey to Jersalem were riding the camel turn by turn. But when they reached Jerusalem, the turn of riding on the camel was that of the slave. The slave pleaded, "As the city is near, therefore, you have a ride."

Hazrat Umer refused to ride and said, "This is against justice."

He made the slave ride the camel and holding the string (*rein*) of the camel in his hand, he entered the city, although that time the citizens of Jerusalem had gathered to welcome him in large number and to see the splendour and grandeur of the Caliph of Islam.

*****

Hazrat Fatima (*Razi Allahu ʿanhu*) used to grind corn along with a poor neighbour woman. She sometimes used her hand on the upper part of the handle of the grind-stones and sometimes below the hand of that woman, so that in grinding, both spent equal power, and thus equality was maintained.

Once a *bedouin* came to the Prophet filled with awe and fear. The Prophet said to him, "Do you fear me? I am the son of that woman who ate dried meat If you fear, fear Allah."

*****

During the Abbaside Caliphate, once Hazrat Imām Muhammad (*Rahmatullah ʿalaih*) was delivering a lecture in the royal palace in the presence of the State officials on the transitoriness of the world and the permanence of the bounties of the Hereafter. In the course of the lecture, Caliph Harunur Rashid also came to attend the lecture. Seeing the Caliph, the officials of the State stood up from their seats but Hazrat Imam Muhammad did not. The Caliph asked the Imam, "Do you consider it unlawful to pay honour to me?"

The Imam replied, "My position in the palace of the Caliph is that of a preacher. Those who rose and honoured you are servants and officials of the State. If you will include me in that category, I shall have to consider whether my entrance in the palace of the Caliph is lawful or not."

*****

Killing of the Caliphate

In the latter part of the nineteenth century, the Ottoman Caliphate became the "Sickman". For Europe it was a dream come ture. It awaited keenly to take him to the funeral home. Europe's project "dismantle and obliterate" was thus set into motion as her final solution to the "Eastern Question".

In 1916, England and France concluded the Sykes-Picot agreement in which they set boundaries for the new political entities in greater Syria, once they occupy it and finish the Ottoman rule. In the same year, the British lured Hussain bin Ali, Governor of Mecca to revolt against the Ottoman Caliphate in lieu of promising him the throne of greater Syria.

The action for the geo-political *dismemberment of the Muslim Lands* was accompanied with another plan to obliterate, disfigure and undermine the Islamic character of the Muslim Ummah.

The nature of the conflict was decided not in 1948 or 1967 but during the eighteenth and the nineteenth centuries, when *the British General Allenby crossed the Jordan River in 1918 to occupy Palestine and proclaimed "Now, the Crusades come to an end," and when his French counterpart General Goro entered Damascus, he kicked the tomb of Salahuddin Ayyoubi and Demanded "We have returned. Salahudding get up and fight!"*

Chapter 36

Soo-rah Yaa- seen

PART 23. (Continued from Feb 22, 1997 Issue) Section 2

22. And what reason have I that I should not worship Him Who created me,	*22. Wa maa li-ya lãa a'-bu-dul-la-zee fa- ṭa- ra- nee*	وَمَا لِيَ لَآ أَعْبُدُ الَّذِي فَطَرَنِي
and to Him you shall be brought back?	*wa i-lai- hi tur- ja-'oon.*	وَإِلَيْهِ تُرْجَعُونَ
23 Shall I take gods other than Him when, if the All-Compassionate should wish me any harm,	*23. A-at-ta-khi-zu min doo- ni- hee aa-li-ha-tan eeny-yu-rid-nir-raḥ- maa- nu bi- ḍur-ril-*	ءَأَتَّخِذُ مِن دُونِهِ آلِهَةً إِن يُرِدْنِ الرَّحْمَٰنُ بِضُرٍّ
their intercession will not avail me at all, nor can they rescue me?	*laa tugh-ni 'an-nee sha-faa-'a-tu- hum shai- anw-wa laa yun-qi-zoon.*	لَّا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنقِذُونِ
24 Surely, I should then be in plain error.	*24. In-nee i-zal- la- fee ḍa-laa-lim- mu- been.*	إِنِّي إِذًا لَّفِي ضَلَالٍ مُّبِينٍ
25 Indeed, I believe in your Lord, so hear me.	*25. In-nee aa- man- tu bi- rab- bi-kum fas-ma-'oon.*	إِنِّي آمَنتُ بِرَبِّكُمْ فَاسْمَعُونِ
26. It was said (to him): Enter the Garden (of Paradise).	*26. Qee- lad- khu- lil-jan- nah.*	قِيلَ ادْخُلِ الْجَنَّةَ
He said: Would that my community knew,	*Qaa-la yaa- lai- ta qau- mee ya'- la- moo-na.*	قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ
27 For what (reason) my Lord has forgiven me	*27. bi-maa gha-fa- ra lee rab- bee*	بِمَا غَفَرَ لِي رَبِّي
and made me one of the honoured ones.	*wa ja-'a- la- nee mi- nal- muk-ra- meen.*	وَجَعَلَنِي مِنَ الْمُكْرَمِينَ
28. And We did not send down upon his people after him	*28. Wa mãa an-zal- naa 'a- laa qau- mi- hee mim- ba'- di- hee*	وَمَا أَنزَلْنَا عَلَىٰ قَوْمِهِ مِن بَعْدِهِ
any army from the heaven, nor do we ever send down (such army)	*min jun-dim-mi-nas-sa-mãa-i wa maa kun-naa mun-zi-leen*	مِن جُندٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنزِلِينَ
29. It was nothing but a single blast and they instantly became extinct	*29. In kaa-nat il-laa ṣai-ḥa-tanw-waa- ḥi- da-tan fa-i-zaa hum khaa- mi- doon.*	إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ
30 Alas for the servants (of Allah)!	*30. Yaa-ḥas- ra- tan 'a-lal- 'i- baad.*	يَا حَسْرَةً عَلَى الْعِبَادِ
Never did a Messenger come to them but They mocked at him.	*Maa ya'- tee-him-mir-ra-soo-lin il- laa kaa- noo bi- hee yas-tah- zi- oon.*	مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ

31. Did they not see how many generations We have destroyed before them,	*31. A- lam ya-rau kam ah- lak-naa qab- la- hum- mi- nal- qu- roo- ni*	أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ
that they (the generations) will never return to them?	*an- na- hum i-lai- him laa yar- ji- 'oon.*	أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ۝
32. And they will all be brought before Us.	*32. Wa in kul- lul- lam- maa ja- mee-'ul- la- dai- naa- muḥ- ḍa- roon.*	وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ۝
Section 3	***Ru-koo' 3***	
33. And a sign for them is the dead earth. We revive it	*33. Wa aa- ya- tul- la- hu- mul-ar- ḍul- mai- tah Aḥ- yaiy- naa- haa*	وَآيَةٌ لَّهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا
and from it We bring forth grain, so out of it they eat.	*wa akh- raj- naa min- haa ḥab- ban fa-min- hu ya'-ku-loon.*	وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ۝
34. And We have made therein gardens of date-palms and grapes	*34. Wa ja-'al-naa fee-haa jan-naa- tim- min- na- khee- linw- wa a'- naa- binw-*	وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ
and caused springs (of water) to gush forth in it,	*wa faj- jar- naa fee-haa mi-nal- 'u- yoon.*	وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ۝
35. That they may eat of its fruit and, their hands did not make it	*35. Li-ya'- ku- loo min ṣa- ma- ri- hee wa maa 'a- mi- lat- hu ai- dee- him.*	لِيَأْكُلُوا مِن ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ
Will they not then give thanks?	*A-fa- laa yash- ku- roon.*	أَفَلَا يَشْكُرُونَ ۝
36. Glory be to Him Who created all the pairs (of things)	*36. Sub- ḥaa- nal- la- zee kha- la- qal- az- waa- ja kul- la- haa*	سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا
out of what the earth brings forth	*mim- maa tun- bi- tul- ar- ḍu*	مِمَّا تُنبِتُ الْأَرْضُ
and (what grows out) of their own selves and of what they do not know.	*wa min an- fu- si- him wa mim- maa laa ya'- la- moon.*	وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ۝
37. And a sign for them is the night, We strip off the day from it (i.e. from the night),	*37. Wa aa- ya- tul- la hu- mul- lail, Nas-la-khu min- hun-na- haa- ra*	وَآيَةٌ لَّهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ
then they are left in darkness.	*fa i- zaa hum- muẓ- li- moon.*	فَإِذَا هُم مُّظْلِمُونَ ۝
38. And the sun keeps moving on to its resting-place.	*38. Wash- sham- su taj- ree li-mus- ta- qar- ril- la- haa.*	وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا
That is the ordinance of the Mighty, the All-Knowing.	*Zaa- li- ka taq- dee- rul- 'a- zee- zil- 'a- leem.*	ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝
39. And the moon- We have ordained for it phases until it reappears	*39. Wal- qa- ma- ra qad- dar- naa- hu ma- naa- zi- la hat- taa 'aa-da*	وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ

like a withered old stalk of date-palm.	*kal- 'u-joo- nil- qa- deem.*	كَالْعُرْجُوْنِ الْقَدِيْمِ ۝
40. It is not for the sun to overtake the moon,	*40. Lash- sham- su yam- ba- ghee la-hāa an tud-ri-kal-qa-ma-ra*	لَا الشَّمْسُ يَنْۢبَغِيْ لَهَآ اَنْ تُدْرِكَ الْقَمَرَ
nor is it for the night to overstrip the day.	*wa lal- lai- lu saa- bi- qun- na- haar.*	وَلَا الَّيْلُ سَابِقُ النَّهَارِ
And each one is floating in an orbit.	*Wa kul- lun fee fa- la- keeny- yas- ba- hoon.*	وَكُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ۝

COMMENTARY

Section 2

Verses 22-27: That man argued, saying: Why should I not worship my creator to Whom you will be brought back ultimately I shall never take false gods instead of One True Allah If He wishes me any harm, the intercession of the false gods will not avail me in any way nor can they save me from the harm. It will, therefore, be a great error on my part to take other gods instead of One Allah It may be borne in mind that the infidels did believe in one Supreme Deity but they also believed that their smaller, subordinate gods served them as intercessors for them before the Supreme Deity. The man, therefore, asked his people to listen to his advice and believe in "your Lord" He meant thereby that the Lord in whom he believed was not only his Lord, but He was their Lord also. (Instead of lending ears to his advice the infidels killed him). No sooner was he martyred in this way than he was admitted into Paradise. Even while enjoying the bliss of Paradise, he felt for his community and wished if they could know how Allah had forgiven him and included him among the honoured ones by His infinite mercy There is difference of opinion among the commentators whether he was actually admitted into Paradise or only the glad tidings was given to him. The fact remains that being a martyr the glad tidings contained in Verse No 169 of **Soo-rah** No. 3 **Aal-Imran** perfectly applies to him.

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا ۭ بَلْ اَحْيَاۗءٌ عِنْدَ
رَبِّهِمْ يُرْزَقُوْنَ ۝ فَرِحِيْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ

"Do not think of those who are slain in the way of Allah as dead. No, they are living. With their Lord they have their provision. Happy they are, because of that which Allah has bestowed on them by His mercy."

As regards the disbelieving community they were destroyed by Allah for their disbelief and disobedience.

Verses 28-32: It was not necessary for Allah to send from above any army to punish them. It was only a terrible Shout and they were all extinguished like a candle. Alas! for them that whenever any Messenger came to them to guide them, they ridiculed them. They did not learn any lesson from the fate of many past communities

before them whom Allah destroyed and they never came back to this world. They will all be presented one day before Allah for reckoning.

These Verses provide a proof about عالم برزخ (Barzakh) the period between death and the Day of Judgement, which is not a period of total nonentity. The soul which does not die remains in a state of consciousness, feels and sees what is happening around it in the world, although it cannot express its experience to the people of the world, nor can the latter know the nature of the soul's life in the Barzakh.

Verses 33-35: In order to convince them of His Ability to raise the dead up to life, Allah asks the people to think how He revives the earth with vegetation and verdure after it has remained parched and dead for want of water and on account of the scorching sun As a result of this revival of the earth diverse kinds of grains are grown in its fields on which we (and our animals) depend for our sustenance. Similarly Allah has grown on the earth gardens which produce fruits of various shapes, colours and tastes like dates and grapes To keep these gardens flourishing Allah brings out of the earth streams gushing forth with water. Human hands cannot produce such bounties of nature The servants of Allah must, therefore, render heart-felt thanks to their Creator and Sustainer

The words وما عملته ايديهم have also been interpreted to refer to those finished foods and dishes which man himself manufactures.

Verses 35-37: Another miraculous token of His creative Ability it is that He created mankind and other living beings in pairs of males and females. As regards lifeless objects, they are also in pairs some of which we know, and there are many which we do not know That all living creatures are in sexual pairs is obvious.

As regards the lifeless ones we know hot and cold, white and black, hard and soft, good and bad, high and low and the like which it is impossible for us to enumerate. Another token is the creation of the Day and the Night After the disappearance of the Day, the light gives way to pitch darkness which envelops a part of the globe

Verses 38,40: These Verses describe the creation by Allah of the Sun and the Moon for which He has appointed separate regions of movements, destinations and orbits which neither can transgress, nor can it precede or exceed by a single moment the programme of its journeys, appointed for it by Allah in such a precise measure. As regards the Moon, Allah has appointed for it mansions which are twenty-nine or thirty. After attaining its full size on the fifteenth night of every month the Moon, gradually begins to wane and then assumes the size of a shrivelled date-palm leaf. The Sun and the Moon each floats in the space like a ship on water, within its orbit. Neither can overtake the other, nor can the night encroach upon the Day. Each obeys its Creator's dispensation. Had it not been so, the entire solar and luner systems would collapse.

(To be Continued)

أسباب انهيار المجتمع ورقيه وتقدمه . وللقارىء أن يتصور مجتمع الاسلام وقد اختفت فيه الجرائم وقلت الانحرافات واستراقات واستقامت الأمور . أما المجتمع المعاصر . وقد انتشرت الجرائم وكثر السطو على المنازل والنصب والخطف للاناث والاعتداء على الآمنين ، وبلد كالولايات المتحدة بلغت فيه السرقات عام ١٩٧٥ قرابة عشرة ملايين حالة . . والمجتمع اليوم يسمى الخلاعة عرض رشاقة . وسوق الرقيق . . اختيار ملكة جمال . والعرى . . أناقة ، والمراقص علاقة اجتماعية والاباحية . . حرية . . والربا . . سعر فائدة .

وهكذا انقلبت الأوضاع وسميت الأسماء بغير مسمياتها ، فأين هذا من نشر العدل واحقاق الحق وتسمية الأشياء بمسمياتها . لذلك ورد عن رسول الله ﷺ قوله . . أتدرون من المفلس ؟ ؟ قالوا المفلس فينا من لا درهم له ولا متاع . فقال : المفلس من أمتي من يأتي يوم القيامة بصلاة وصيام وزكاة ولكنه يأتي وقد شتم هذا وسب هذا وقذف هذا وأكل مال هذا وسفك دم هذا فيعطى هذا من حسناته وهذا من حسناته فإن فنيت حسناته قبل أن يقضى ما عليه أخذ من خطاياهم فطرحت عليه . فيطرح فى النار ، ان الحدود التى شرعها الله — وهو سبحانه وتعالى — أعلم بما يصلح الانسانية ويضمن لها الاستقرار والأمان . فيها الخير العظيم واستئصال الجريمة من نفوس من تسول له نفسه بالخروج على تقاليد المجتمع .

الموت يأتى على كل شىء

اجتمع جرير والفرزدق والأخطل ، وهم ثلاثة من رؤساء الشعراء ، فى مجلس عبد الملك بن مروان ، فأحضر لهم رهاناً من مال ، وقال : ليقل كل امرىء منكم فى مدح نفسه ، فأيكم غلب وظفر فله هذا الرهان ، فبادر الفرزدق وقال :

أنا القطران والشعراء جربى ... وفى القطران للجربى شفاء

وقام الأخطل فقال :

فإن تك زق زاملة فإنى ... أنا الطاعون . . ليس له دواء

ونشط جرير وقال :

أنا الموت الذى يأتى عليكم ... فليس لهارب منكم نجاء

فقال له عبد الملك : لك الرهان ، فقد غلبت خصميك ، فلعمرى إن الموت يأتى على كل شىء .

(المفرد العلم)

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ... عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ ... لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

وليره . قال القاضي وسمعته يقول لك : أنا عبدك . . فإن كان صادقا فلا شهادة للعبد . وإن كان كاذبا فشهادة الكذاب مرفوضة ، ويا سبحان الله . . هذه روح الاسلام . الخير يسرى في دنيا الناس . والعدل ينتشر بالأدب والخلق والسماحة واللين . .

ثم هذا ، علي بن أبي طالب ، سقط درعه . فوجده عند رجل نصراني . وكان في الامكان أن يأخذه بأي لون ، لأنه حاكم ، له سلطان وله قوة لكنه لم يشأ أن يفعل ذلك ولجأ الى القضاء ورفع قضية وكان القاضي « شريح » واستدعى القاضي هذا النصراني وسأله عن الدرع فقال : هي ملكي . فقال القاضي للامام الحاكم « هل عندك بينة » قال : لا ، قال القاضي اذا هي ملك من هي في حوزته . . ورضي الامام علي — الحاكم — بهذا الحكم ونظر الى النصراني وهو ينصرف بالدرع ولم يقل أي شيء لأن حكم القضاء منزه عن الطعن لأن مواده الأساسية من كتاب الله وسنة رسوله الأمين . لكن كانت المفاجأة أن رجع النصراني وقال — أشهد أن هذه أحكام انبياء — أمير المؤمنين يقاضيني لقاضيه فيحكم لي . والله ان الدرع درعك يا أمير المؤمنين ، سقطت منك وأنت متوجه الى صفين فأخذتها ولم يرني أحد . ولما حكم عليك القاضي العادل اضمرت في نفسي أن أسلم . وأنا أشهد أن لا اله الا الله وأن محمدا رسول الله . فقال : علي . أما اذ أسلمت فدرعي لك هدية .

ان الاسلام في سبيل تكريم الانسان أمد أرسى للانسانية دعائم أخلاقية ينعم الفرد في ظلها بالسعادة والأمن والاستقرار .

لكن نحن بشر :

من طبيعة البشر أن يخطئوا . لأن الكمال المطلق لله الواحد الأحد — والناس يحيون في دار ابتلاء وامتحان . والدين في مقدور تعاليمه أن يصحح أخطاء الناس كلما اقتربوا منه وأن يعيشوا في سلام كلما احتكموا الى هديه فيما شجر بينهم . ولقد أخبرنا ربنا أن الذين اذا فعلوا فاحشة أو ظلموا أنفسهم ثم ذكروا الله واستغفروا لذنوبهم فأن الله يغفر لهم ويسامحهم ويتجاوز عن سيئاتهم قال تعالى :

« والذين اذا فعلوا فاحشة أو ظلموا أنفسهم ذكروا الله فاستغفروا لذنوبهم ومن يغفر الذنوب الا الله ولم يصروا على ما فعلوا وهم يعلمون ، أولئك جزاؤهم مغفرة من ربهم وجنات تجري من تحتها الأنهار خالدين فيها ونعم أجر العاملين » هذا في حق كل انسان يخطيء ويصيب ، والانسان العاقل اذا أخطأ حاول أن يصلح خطأه وأن يرد حقوق الناس وأن يستغفر الله ويتوب . والمفروض في الناس أنهم بشر ومن رحمة الله أنه فتح باب التوبة أمام كل مخطيء . لكن هناك امورا يتدخل فيها الحاكم ويوقع العقاب بنفسه صيانة للمجتمع وحفظا للأمن وضمانا للاستقرار . . وفي سبيل ذلك شرعت الحدود .

زواجر وجوابر :

والحدود زواجر . . أي تزجر من تسول له نفسه ابرتكب أي جريمة فاذا أحس بأن العقوبة شديدة فانه يمتنع من ارتكابها . وفي ذلك ضمان لأمن المجتمع واستتباب روح السلام وفي ذلك خير عظيم لشعر كل شخص بالهدوء . والعقوبة اذا نفذت فهي حماية القيم . واذا جاز للبعض أن يسمى العقوبة . « الحد » قسوة وتشويها لبعض الأشخاص . . فأننا نقول لهم أن الحد الذي يقام على فرد فيه صيانة لملايين الأشخاص ، وهو رحمة بالعباد . ثم لنا أن نتصور قلة الحدود التي طبقت على أفراد لا يتجاوزون أصابع اليدين . فالجرائم اختفت والمجرمون قلوا [illegible] هذا من

أن يكون ذلك ليؤدب من تسول له نفسه بالتطاول بغير حق ، ولكننا نذكر حقيقة وقف التاريخ أمامها طويلا وهى قول الله « يا أيها الذين آمنوا كونوا قوامين بالقسط شهداء لله ولو على أنفسكم أو الوالدين والأقربين إن يكن غنيا أو فقيرا فالله أولى بهما فلا تتبعوا الهوى أن تعدلوا » لأن العدل مطلوب فى كل شىء ، لذلك قال نبى الاسلام صلوات الله وسلامه عليه « والله لو أن فاطمة بنت محمد سرقت لقطع محمد يدها » ويقول « من كنت جلدت له ظهرا فهذا ظهرى فليقتد منه . ومن كنت أخذت له مالا فهذا مالى فليأخذ منه ولا يخشى الشحناء » .

الواجب الاسلامى الذى يوجبه الاسلام على الحاكم :

ان الحاكم فى الاسلام يرعى أمور رعيته يتفقد كل شىء ويبحث فى كل شىء ويحاول أن يجد الحل لكل مشكلة . فهو يقوم على شأن المحتاج بفرض له حق كفايته من بيت مال المسلمين الذى يجمع من الزكاة وصدقات أهل الاحسان ، وهذا ما تسميه اليوم « الضمان الاجتماعى » . ان الاسلام سبق كل ذلك وسماه التكافل الاجتماعى . وهذا النوع استفاد منه المسلم وغير المسلم ، فهذا خالد بن الوليد يصالح نصارى الحيرة ويكتب لهم عهدا جاء فيه أن كل شيخ يضعف عن العمل أو يصاب أو كان غنيا فافتقر وأصبح أهله يتصدقون عليه تسقط عنه الجزية وله الحق أن يأخذ وهو على دينه من بيت مال المسلمين ما يكفيه وعياله .

أى لون من العدل الذى ينشر الأمن والسلام هذا اللون من الحكم وقيادة الشعوب ذلك لأن الكل فى نظر القانون الالهى سواء ، ولم يعد هناك شريف يستعبد الناس لشرف مولده ولا وضيع يخضع للذل والهو أن لفقره أو لونه وسلالته . فهذا بلال الحبشى وصهيب الرومى وسلمان الفارسى وأبو بكر العربى يشكلون وردة زاهية الألوان تستريح النفس عند رؤيتها ، يلتفون فى حنان وود حول نبيهم العظيم الذى سمع من يقول لبلال يا ابن السوداء فنظر اليه وقال : انك امرؤ فيك جاهلية دعها « يعنى التعصب » فانها منتنة . « الناس متساوون متقاربون » ، وصدق الله العظيم « يا أيها الناس أنا خلقناكم من ذكر وأنثى وجعلناكم شعوبا وقبائل لتعارفوا إن أكرمكم عند الله أتقاكم » .

أن الدين الاسلامى جعل أساس القرب لله . الايمان به سبحانه . وهذا يتحقق بيقظة الضمير الذى يراقب الله فى كل أحواله . فاذا تحقق ذلك فى الانسان فانه ينظر الى أى انسان نظرة ملؤها الأخوة والمساواة لأن أصل النشأة واحد ، والمصير فى النهاية واحد . وصدق الله العظيم اذ يقول « يا أيها الناس اتقوا ربكم الذى خلقكم من نفس واحدة وخلق منها زوجها وبث منهما رجالا كثيرا ونساء واتقوا الله الذى تساءلون به والأرحام ان الله كان عليكم رقيبا » ان عمر بن الخطاب وهو الحاكم المطلق كان يتوجه بالنداء الى الناس فيقول لهم فى رفق ولين « رحم الله أمرا أهدى الى عيوبى » ثم هو الذى كان لا يذوق الطعام فى زمن المجاعة حتى يشبع الناس ، ولما كانت بطنه تقرقر يقول لها . قرقرى أو لا تقرقرى لن تذوقى اللحم حتى يشبع أبناء المسلمين . ان عمر بن الخطاب رئيس جمهورية يقوم بمداواة ابل الصدقة ورعايته وطبيب بيطرى، وعندما يسأله أحد الناس ان يقوم بكراء عبد لهذا العمل يقول عمر « وأى عبد أعبد منى » ذلك لأنه يشعر بالمسئولية . . فاذا ماتركنا عمر وذهبنا الى غيره نجد العجب . فهذا « المهدى » أحد خلفاء بنى العباس . يخاصمه رجل من عامة الناس بسبب بستان « حديقة » أراد الحاكم أن يضمه الى أرضه فيرفع الرجل قضية والقاضى أبو يوسف يحكم فى القضية ويستشهد الحاكم بوزيره « الفضل بن الربيع » فيرد القاضى شهادته وحين عاتبه الخليفة وسأله لماذا رد شهادة

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك ه

المجتمع والحاكم

فى نطـر الاسلام

فضيلة الشيخ منصور الرفاعى عبيد

يحرص الاسلام الحرص كله على أن تكون العلاقة بين الناس جميعا يسودها الحب والاخاء والتآلف والتعاطف وفى سبيل ذلك وضع قواعد وأسس لتلك العلاقات حتى لا يطغى جانب على جانب . فحدد مسئولية الفرد فى أسرته وعلاقة الأسرة ببعضها . ورسم منهج القوامة للرجل وميدان المرأة . وعلاقة هؤلاء بأولادهم .

ثم بين علاقة الأسر المتجاورة وحقوقها . وواجب الجار نحو جاره . والاطار العام للبلدة الواحدة وما يجب عليها نحو البلاد المتجاورة . ولم ينس أبدا أن يحدد العلاقة بين المواطنين جميعا فى الحقوق والواجبات . ومن أجل أن ينتظم الجميع فى سلك واحد حدد علاقة الحاكم العام بالمحكومين ، وعلاقة الدولة مع الدولة الأخرى . ان الاسلام دين ينظم العلاقة بين الجميع فى اطار الاخاء وأول مسئولية يحدد الاسلام ابعادها . رب الأسرة . ثم الحاكم العام ليكون هناك تحديد المفاهيم وحتى لا تختلط الأمور .

الحاكم فى الاسلام :

الحاكم فى الاسلام ليس بمستبد ولا متعاظم ، ولا يفرض رأيه على الناس — لا — وانما هو الشخص الذى يقول للناس « أطيعونى ما أطعت الله ورسوله فان عصيته فلا طاعة لى عليكم » ويصبح الحاكم الآخر « من رأى فى اعوجاجا فليقومه » لهذا فان الحاكم فى الاسلام ليس له أن يجلد البشر ولا يتعالى عليهم ، ويطبق عليه ما يطبق على أى فرد إن أخطأ ، ولذلك كانت الشعوب المغزوة تنبهر بهذا العدل الذى يطبق على الجميع بلا استثناء فلا محسوبية ولا رشوة وانما عدل ومساواة . ومصر عندما جاءها عمرو بن العاص وحكمها ضرب أبنه ابن مسيحى وبلغ الخبر الى عمر بن الخطاب الذى أخذ الحق لأبن المسيحى وقال كلمته المشهورة . « متى أستعبدتم الناس وقد ولدتهم أمهاتهم احرارا » . ولقد اهتزت عواطف الشعب المصرى لهذا النظام الذى لم يألفوه ، فهم تعودوا السمع والطاعة حتى ولو جلدت ظهورهم ، لكن هذا نوع فريد من الحكم . ولذلك انبهر رسول فارس الذى ذهب ليتعرف على طبيعة الحاكم الذى هابته الملوك على أسرتها وخافت منه الجبابرة فوجده ينام تحت شجرة يلتحف السماء ويفترش الأرض بلا حارس فقال كلمته المشهورة وحكمت لعدلك فأمنت فنمت يا عمر » .

ونحن اليوم لا نتنادى بالغاء الحرس . لا . لابد

یقین

انٹرنیشنل

مجلہ

دارالتصنیف (پرائیویٹ) لمیٹیڈ

المجتمع والحاكم

— الحاكم في الاسلام ليس بمستبد ولا متعاظم ولا يفرض رأيه على الناس .

— (الحاكم في الاسلام) يطبق عليه ما يطبق على أي [illegible] إن اخطأ .

— ان الحاكم في الاسلام يرعى أمور رعيته ، يتفقد كل شيء . . ويحاول أن يجد الحل لكل مشكلة .

وَاِنَّهٗ لَحَقُّ الْيَقِيْنِ (الحاقة ٦٩ : ٥١)

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY (69 :

yaqeen international

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BY Maulana Tufail Ahmed Farooqi Quadri Mujaddidi, *Rahmatullah 'Alaihi*

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بسم الله الرحمن الرحيم

Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the **Word of Allah** (i.e. **Qur-aan-e-Majeed**) and the Best Guidance **is Sunnah** of the **Holy Prophet Muhammad** (***Sallallahu-'alaihi-wa-sallam***). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-wa-sallam).

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Bis-mil-laa-hir-rah-maa-nir-ra-heem

In the name of Allah, The All-Compassionate, The Most Merciful.

The Significance of "BISMILLAHIR RAHMANIR RAHEEM"

By· Arfaque Malik

"**Bismillahir Rahmanir Raheem**" is found in the beginning of every **Soorah** of the Holy Qur-aan with the exception of **Soorah Taubah**. As an exception it is also found in the text of **Soorah Al-Naml** (27:30). This is not only a sacrosanct beginning and mark of distinction between different **Soorahs**, as some scholars believe, but is also an important constituent and integral part of **Soorah Fatihah** and all other **Soorahs** of the Holy Qur-aan Ibn Abbas is on record to have said that whenever a new **Soorah** was revealed to the Holy Prophet Mohammad (*Sallallahu 'alaihi wa sallam*) **'Bismil-lahir Rahmanir Raheem'** was the first Verse to be revealed.

In an endeavour to impugn the **Divine Origin** of the Holy Qur-aan some Christian Orientalists have attempted, in vain, to prove that the expression **'Bismillah'** has been borrowed from earlier Scriptures like **Zend-Avesta** Rodwell wants us to believe that pre-Islamic Arabs borrowed this expression from Jews and then the Holy Prophet (*Sallallahu 'alaihi wa sallam*) incorporated this in the Holy Qur-aan. We do not have any record of pre-Islamic Arabs using this expression. Even if they had, or even if the earlier Scripture had used this expression the Divine Origin of the Holy Qur-aan cannot be questioned. This only proves that the Holy Qur-aan has originated from the same source from which the previous Scriptures had originated. In any event, we do not find any of the Scriptures which has used this expression in the manner which appears in the Holy Qur-aan There has never been a claim that this expression was used for the first time in the Holy Qur-aan. In fact we know on the authority of the Holy Qur-aan that it has been used in the past. The letter sent by Prophet Solomon (peace be on him) had the same blessed words

Soorah An-Namal Verse 30 إِنَّهُ مِن سُلَيْمَٰنَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝

"This is from Solomon, and it is in the name of Allah, the All-Compassionate, the Most Merciful."

This Verse is a supplication which orientates the state of mind of a person about to undertake an important venture It invokes Allah's help, prepares and forewarns the person that he should not infringe the Qur-aanic injunctions in his undertakings. This is a testimony of his acceptance that his actions shall be strictly in accordance with the will of Allah. By appealing to the **Divine Attributes** of **Rahman** and **Raheem**, we invoke Allah's blessings and assistance in our undertakings

The expression **'Bismillahir Rahmanir Raheem'** has been placed in the beginning of the **Soorahs** as a reminder to the reciter of the Holy Qur-aan that to have access to the treasures of the **Divine Knowledge** contained in the Holy Qur-aan, he must approach it with pure motives and must always invoke the help of Allah This is in keeping with the Quranic commandment the Holy Prophet (*Sallallahu 'alaihi wa sallam*) was given in the very first revelation

Soo-rah Al-'Alaq Verse 1 اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

"Read (repeat) in the name of your Rabb (Guardian-Lord) Who created (the Universe)";

ASMA'I HUSNA

The Verse contains three of the most beautiful names of Allah-- "**Asma'i Husna**". They are **Allah**, **Rahman** and **Raheem**, these are briefly discussed as follows:

ALLAH

In pre-Islamic Arabia the word "**Allah**" was also current as the name of the Creator and Sustainer of this earth and every thing on and around it. They used it, perhaps, because they inherited it from **Ibrahimi** traditions. The following Verses of the **Soorah Al-Mu'minoon** bear testimony to this:

Soo-rah Al-Mu'-mi-noon Verses 84-89

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾
قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ
لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾ قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ
يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾

"Say: To whom belongs the earth and whosoever is in it, if you have knowledge? They will say: (It belongs) to Allah.

Say: Do you not then take heed? Say: Who is the Lord of the seven heavens and the Lord of the Glorious Throne? They will say: (They all belong) to Allah. Say: Do you not then fear (Allah)? Say: In whose hands is the sovereignty of all things: and He protects (all) while against Him there is no protection; if you have knowledge? They will say: (All sovereignty belongs) to Allah. Say: How are you then bewitched?

"Allah" is a proper name of our Sustainer, which is exclusively applied to One Supreme Allah unique in Essence, who is the Creator of the heavens and earth, Who necessarily exists by Himself and covers all attributes of perfection, which can appropriately be associated only with His Being.

Even in the pre-Islamic Arabia people did not consider their 'gods', numerous as they were, as rivals or in any way comparable to Allah. They acknowledged Him as the Creator of heavens, the earth and the sun as well as all other types of creations as is apparent from the following Verses:

Soo-rah Az-Zu-mar Vers 3

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

"And those who have taken patrons other than He (Say): We worship them only that they may bring us to nearer Allah".

Soo-rah Al-'An-ka-boot Verses 61-63

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّىٰ يُؤْفَكُونَ ۝ اللَّهُ يَبْسُطُ
الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ
الْأَرْضَ مِن بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۝

"And if you ask them: Who created the heavens and the earth and subjugated the sun and the moon, they will say: Allah. How then are they turned away (from Him)? Allah enlarges (the means of) sustenance for whom He wills of His servants and straitens (it) for him. Surely Allah is Aware of all things . And if you ask them who sends down water from the sky and thereby revives the earth after its death, they will say : Allah. Say: All praise is for Allah, but most of them do not understand."

Soo-rah Yoo-nus Verse 31

قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَن يُخْرِجُ الْحَيَّ مِنَ
الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَن يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ۝

"Say: Who provides for you from the heaven and the earth, or who has power over the ear and eyes, and who brings forth the living from the dead and brings forth the dead from the living and who directs (all) affairs? They will say: Allah. So ask (them); will you not then fear(Allah)"?

Allah, as explained above, is a proper name of the Supreme Being Who is the embodiment of all the Divine attributes.

RAHMAN AND RAHEEM

Both attributes "**Rahman**" and "**Raheem**" normally translated as "**Most Gracious**" and "**Most Merciful**" respectively, are intensive forms, referring to different aspects of Allah's Mercy According to Allama Yusuf Ali "The Arabic intensive is more suited to express Allah's attributes, than the superlative degree in English The latter implies a comparison with other beings, or with other times or places, while there is no being like unto God, and He is independent of time and place " The best and simplest explanation, as Muhammad Asad opines, is advanced by Ibn Qayyim "The term **Rahman** cirmuscribes the quality of the abounding grace inherent in, and immeasurable from , the concept of Allah's being, whereas **Raheem** expresses the manifestation of that grace in, and its effect upon, His creation In other words, an aspect of His activity".

Maulana Amin Islahi explains. "A study of the Arabic idioms shows that the pattern of **Fa'laan**, on which the word "**Rahman**" is based, stands for passion, fervour and ecstasy: and **Fa'eel** the basic pattern of the word "**Raheem**" denotes perpetuity, continuity and constancy . Both evince two different and distinct aspects of Divine Mercy. one indicates Allah's great Compassion and love for His creation, the other stresses its incessant, constant and perpetual nature."

Those who follow His guidance receive His blessings, not only in this but also in the Hereafter. Maulana Islahi concludes that "to cover the whole ambit of this all-comprehensive reality both of the Divine attributes, **Rahman** and **Raheem** are indispensable."

MORAL VALUES AS ENVISAGED IN ISLAM

Progress and Prosperity of a nation depend upon the Moral Values possessed and professed by the individuals comprising the nation, because the acceptance and acknowledgement of the Moral Values form the foundation of healthy social structure.

A Community, decorated with the Moral Values, flourishes unhindered and spreads its circle with rapidity. History bears testimony to the fact that so long as Muslims sincerely honoured Moral Values nothing could stand in their way to retard their speed to preach, promulgate and guide the people of various countries honestly, earnestly and enthusiastically.

Non-Muslims rushed into the circle of Islam to learn Moral Values and to practise them under the proper protection and synthetic shade of the Righteous Muslim Personalities.

Muslims are really fortunate to have with them ever glittering Moral Values which, if followed with sincerity, elevate man and give rise to such a society that can be self-sufficient. Besides, it would transmit its light all round to enable the dwellers there to happily accept these values, as it happened some fourteen centuries ago when these Moral Values were demonstrated and taught in the best of manner. The traditional Moral Values as may be called today were not human-framed but Heaven-Revealed.

The blend of the Western Values to which the intelligentsia of this age look with longing desire to follow, has not created healthy platform for the high and the low, nor a society based upon universal brotherhood. If we care to analyse the two values, Islamic Moral Values and Western Moral Values, we shall be compelled to believe that the former leads to unity, purity, righteousness and eternity, whereas the latter unfolds various water tight compartments for the people. The latter hardly spares any chance for them to abridge the degenerating differences, and uplift the human race to a place worthy of him.

Islam's spiritual and ethical history is singularly free from dogmatism. Its principles are in full conformity with the genuine requirements and reasonable needs of the people of all lands, individually and collectively. Almighty Allah has revealed in His Great Book, the Qur-aan, what sort of ills, habits and actions can corrupt an individual or a society. It has also gifted man with the means and method for the medical cure of those obnoxious ills.

As long as man practises Islamic Moral Values, no harm can come on his person, because he would not dare to create self-made starvation, suffering, destitution and such like evils. Rather, he would struggle and strive to provide all possible facilities and shall be vigilant and cautious to fight any want and weakness that may tend to creep into the circle that he serves with love and affection. When there befalls him a sudden clamity, he does not lose heart but instead endeavours to search for a remedy for the right assistance of the people engulfed in misfortune. He gives up rest and bids goodbye to comfort and jumps in the field with double stamina.

Sometimes trouble crop up due to misunderstanding a situation or misconstruing an action. But Islam has condemned all absurdities, rejected all impurities and has evaporated hypocrisies and treacheries. It has washed the platform, removed every hindrance from the path so that man may comfortably tread the path and reach his destination safe and sound. But if we desire to ignore the Islamic Moral Values and follow our passions, powers of greed and selfishness, we must calculate the culminating consequences.

Our primary responsibility should be to adorn our people with the traditional Moral Values based on Qur-aan & Sunnah, which are comprehensive complete and perfect all in respects for our sojourn from this world to the Hereafter.

Intellectual curiosity should be stimulated, Moral Values be promoted and healthy habits created afresh among our people. There shall be no crime then. The people will live happy and strenuously devote their precious life to the worship of the Divine and to the service of the human race as well.

This can alone serve the purpose of 'Human Rights', for which the people are crying in the East and the West.

CHARACTERISTIC FEATURES OF ISLAM

by: Akhtar Hussain Hashimi

(In one of his writings, Maulana Syed Abul Hasan Ali Nadvi, a well-known savant of our da has elucidated the basic characteristics and prominent features of Islam as a Deen. A resume i English of his illuminating thoughts is given in this series of articles (with slight explanatory additio here and there) for the benefit of readers of Yaqeen International).

Every living thing in this world has some basic characteristics which distinguish it from others. This is as true of individuals as of groups of people and their religions and philosophies It is therefore appropriate that we should try to find out the distinctive characteristics of Islam and acquire correct knowledge about it.

Let us first of all clearly understand that this religion was not given to us by any philosopher, legal expert, moralist, psychologist, conqueror, founder of a Kingdom, politician or national leader It has come down to mankind from Almighty Allah, the Creator and Master of the Universe, through his Prophets or Messengers These Messengers were especially chosen by Him to receive His Guidance in the form of **Wahy** and pass it on to mankind without adding to, or suppressing any word from it, according to their own wish All of them taught only one religion which Allah calls Islam (meaning submission to Him) The last of these Messengers was Hazrat Muhammad (*Sallallahu ʿalaihi wa sallam*) With him the teachings of Islam were finalized and the Guidance completed as mentioned in Aayat 3 of Soo-rah **Al-Maa'idah** of Qur-aan Majeed.

First Distinctive Characteristic of Islam

The **First Distinctive characteristic of Islam** is its emphasis on **correct basic Faith**, that is, faith in Allah as the One and Only Being Who is the Creator, Sustainer and Master of the Universe. Who alone is worthy of being worshipped and to Whom all of us have to return and account for our deeds in this life. This has been the prime teaching of all His Messengers throughout the ages from Hazrat Aadai (**ʿalaihis salaam**) to His Last Messenger Muhamma (**Sallallahu ʿalaihi wa sallam**). They never budge from preaching it despite bitter opposition from commo men (including their own relations) to mighty ruler This was because in Allah's scheme of things mankin cannot peacefully exist, properly manage its affair and prosper without this basic faith

Qur-aan Majeed gives several instances of th perseverance of Allah's Messengers in their missio What Hazrat Ibrahim (**ʿalaihis salaam**) said to hi people and to his father is described thus·

Soo-rah Mum-ta ha-nah Verse 4

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِيْٓ اِبْرٰهِيْمَ وَالَّذِيْنَ مَعَهٗ

اِذْ قَالُوْا لِقَوْمِهِمْ اِنَّا بُرَءٰٓؤُا مِنْكُمْ وَمِمَّا تَعْبُدُوْنَ مِنْ دُوْنِ

اللّٰهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَآءُ اَبَدًا

حَتّٰى تُؤْمِنُوْا بِاللّٰهِ وَحْدَهٗٓ اِلَّا قَوْلَ اِبْرٰهِيْمَ لِاَبِيْهِ لَاَسْتَغْفِرَنَّ

لَكَ وَمَآ اَمْلِكُ لَكَ مِنَ اللّٰهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَاِلَيْكَ

اَنَبْنَا وَاِلَيْكَ الْمَصِيْرُ ۝

Surely, for you is an excellent example in IBRAHIM (Abraham) and in those who were with him when they said to their people:

Surely, we are quit of you and of that which you worship besides Allah; we renounce you, and (henceforth)enmity and hate open up between us and you for ever until you believe in Allah alone, except the saying of IBRAHIM to his father: I will surely beg forgiveness for you although I have no power with Allah in anything for you. O our RABB (Guardian-Lord)! In You do we trust and to You do we turn (in repentance), and to You is the ultimate resort.

What the Quraish chieftains and the people of Makkah did to the early Muslims and the Holy Prophet in response to his preaching of Islam is a grim story known to most Muslims. But in the midst of bitter opposition when circumstances seemed to demand a go-slow policy so as not to inflame the opponents Allah's apostle performed his duty as ordered

Soo-rah Al-Kaa-fi-roon Verses 1-6

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ۝ لَآ اَعْبُدُ مَا تَعْبُدُوْنَ ۝
وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ۝ وَلَآ اَنَا عَابِدٌ مَّا
عَبَدْتُّمْ ۝ وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ۝ لَكُمْ
دِيْنُكُمْ وَلِيَ دِيْنِ ۝

"Say : O Unbelievers!

I worship not what you worship, and you are not the worshippers of Whom I worship. And neither am I to be the worshipper of what you have worshipped. and nor are you to be the worshipper of HIM Whom I worship; (so for now) for you your religion, and for me mine.

When the Holy Prophet's uncle Abu Taalib, who had for a time acted as his guardian and shielded him against the enemies of Islam was on his death-bed, the nephew went to his uncle and as a sincere well-wisher asked him to say 'Laa-i-laa-ha il-laa-laa-hu'. On the prompting of Abu Jahl and another polytheist present there, Abu Taalib replied that he followed the religion of his father and died. Muslim reports that once another uncle of the Holy Prophet, Hazrat Abbas (Razi Allahu 'anhu) asked him if all that Abu Taalib had done by way of supporting and shielding him would benefit him. The Holy Prophet replied that he found Abu Taalib engulfed in flames and brought · to where it was ordinary fire.

Hazrat 'Aayeshah (Razi Allahu 'anha) narrated (as reported by Muslim) that when three hundred and thirteen Muslims left Madinah for the Battle of Badr, a non- Muslim who was known as a courageous and valiant fighter met them on the way and offered to join them in battle and thus be eligible for a share in its spoils. The Holy Prophet asked him if he believed in Allah and His Apostle and on receiving his reply in the negative turned down his offer saying that he could not accept help from an unbeliever. The man left but turned up again at another place, making the same offer and getting the same reply. At Baidaa' he appeared once more but this time he declared his faith in Islam, whereupon he was allowed to join company.

(To be continued)

Piety (Abstinence)

The right place for piety and abstinence is the heart. If one has piety and fear of Allah in his heart, then he is sincere and he performs perfectly his duties in obedience to Allah. If he lacks sincerity, and fear of Allah in his heart and the right spirit of doing his duties, then, he cannot perfectly discharge his duties satisfactorily in spite of the fact that the work, whether of this world or of the Hereafter, is of significant value and importance

The kind Prophet (*Sallallahu 'alaihi wa sallam*) stated.

"There is a piece of flesh in man's body; if it is good the whole body is good, if it is bad the whole body is contaminated. Understand it! That piece of flesh is the heart."

From this tradition we know that of all the organs of the body, the most reformable organ is the heart of man. All human deeds whether they are of worship, family affairs, industry, business and trade, generosity, trust, justice and fairplay; modesty and decency, compassion and mercy, courtesy and kindness, pardon and forgiveness, and fidelity, chastity and purity, so on and so forth, can be performed perfectly only when man's heart is saturated with the beauty of the light of piety and abstinence.

What is Piety?

The literal meaning of piety is the virtue to abstain from commission of those acts as annoy or displease Almighty, (the Mater of the Worlds), because of fear of Allah and His pleasure. In other words, piety is that topmost attribute of good deed and high place of abstinence that when one attains it, one becomes so pious and straightforward that because of fear of Allah and His Wrath, one does not go near vice or sin in any condition, whether openly or secretly, in loneliness or public. He is so much subdued and convinced of the fear of the Hereafter that he gives up the pleasures of the ephemeral world and the advantages that can be secured only by committing a sin, appreciating that those are transitory and cause the destruction of his permanent peace and prosperity by inflicting a fatal blow on the real and perpetual life of the Hereafter

The Qur-aan has praised piety and abstinence at many places and has called those the best investments for the Hereafter, Allah says:

Soo-rah Al-Baqarah Verse 197

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ

وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ ۝

"And make provision (for the journey), and indeed the best provision is piety; and fear Me O men of understanding."

Allah has made piety the goal of worship-- prayers, fast and Zakat. Also in the obligatory worship of Hajj, the fifth pillar of Islam. Allah has commanded the maintenance of piety and abstinence, as we see it from the Quranic Verse quoted above. Piety is the best means for seeking the pleasure of Allah in order to live an acceptable life in this world, and for peace and success in the Hereafter. The Kind Prophet (*Sallallahu 'alaihi wa sallam*) said:

"When you will adopt piety and fear of Allah, Allah will make everything of the world fear you (by inspiring them with awe and establishing your dignity on them) and when you will drive out the fear of Allah and piety from your heart, Allah will inspire you with fear (making you a coward)".

Piety is that bounty of Allah which, when bestowed on His servant, makes him discharge his duties and *obligations correctly according to the* demand of Divine Law. The worldly affairs, temptations, pleasures etc., do not possess any attraction for him, and fail to persuade him to do any wrong deed and keep him secure from fraud and the deception of Satan Allah while addressing Satan says

***"As for My servants, no authority shall you have over them."* (17:65)**

When this servant of Allah performs any good deed, he considers it the grace of Allah and His kindness; and in acceptance of his failings in the performance of worship, he implores: 'O Allah! We could not fulfil properly your right of worship', and beseeches His forgiveness, and supplicates Him for His grace to enable him to perform good deeds. If he doubts even a little about any action not permissible he abstains from it, irrespective of the range of profit involved in that, simply because of the fear that Allah may be displeased with it.

Briefly speaking, one who is favoured with the real wealth of piety and abstinence, would not be tempted even by a mound of gold and riches, however much he may be poverty striken, only because of fear of Allah. The Qur-aan says:

Soo-rah Aa-li-'Imran Verse 75

"And there are some among the people of the Book who, if you entrust them with heaps of gold will restore it to you".

The followers of the law of the Divine Book are so trustworthy that even if you entrust them with a hoard of wealth, they would give it back, in fact, on demand. A young person who has fully imbibed the quality of piety and fear of Allah would hardly be lured away by a beautiful woman even if she surrounds him with all lust and adornments, offering herself-- heart and soul to him. Such an invitation to sin would never betray and waylay him from the Right Path for fear of Allah and this pious servant, seeking the protection of Allah, would run away from the surroundings of sin and save himself from commission of questionable acts. As for those who lack piety, they do not care for sin. They absorb all good and bad wealth upon which they can lay their hands, without any consideration of the right or the wrong means of obtaining it and whether it belongs to them or not.

May Allah bestow on us, both externally and internally, true piety, save us and our 'souls' from the treachery and entanglements of Satan and favour us with His consent and pleasure-- Ameen!

Spiritual Wonders

There are no words to describe the spiritual wonders. They can be seen with the mind's eye or they are best reflected in a gracious heart. The mind, serving as an antenna, catches glimses of the spiritual world and then relays them to heart. In the warm recesses of the heart the signals get transformed into emotions and impulses of a noble kind. Acting together, the heart and the mind start reinforcing the body with virtuous sentiments till the whole system is under their sway and swings in a sublime rhythm. In this condition the body is resplendent with Faith and inwardly it is transparent like a sheet of glass letting in a flood of light for a radiant existence, with a full consciousness of the presence of the Merciful Lord.

In brief, the splendour of the spiritual realm can be enjoyed through a life adorned with purity and chastity. That's what the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) has told us. In one of his sayings he has been pleased to mention, "There is a small lump of flesh in the human body; if it is in sound condition, the whole body is safe and sound and if its condition be foul, then it defiles the whole body".

And what makes the heart pure and chaste? It is the realisation of the presence of Allah, the thought of His close proximity, the feeling of His august company makes one mind his words and steps. By and by his words and deeds become God inspired. His person becomes one of His signs, and whosoever will look at him will be reminded of Him. Such a person does not have to care for anything except the pleasure of His Lord and he gets the best of everything with a spiritual grace.

It is through one's mind and heart that real happiness and a true realisation of the meanings of life can be had. If the celebraed English poet was right in exclaiming "my mind to me a kingdom is" the Punjabi Soofi (mystic) poet is also correct in saying, "the heart is deeper than the oceans and who can fathom the mysteries of the heart". Faith is the one sure means of sublimation of the two and the Holy Qur-aan, lays the greatest emphasis on Faith.

Chapter 36

Soo-rah Yaa- seen

INTRODUCTION

NAME OF THE SOO-RAH: The name of the **Soo-rah (Yaa-seen)** forms the first Verse of the **Soo-rah**. The name consists of the last and the twelfth letters of the Arabic Alphabet, i.e. يا (yaa) and س (seen) The combined form يٰسٓ (Yaa-seen) is one of the thirty حروف مقطعات (Abbreviated letters), occurring in the Holy Qur-aan as the opening word of certain **Soo-rahs**, except that **Soo-rah** No 42-- **Ash-shoo-raa** has two such Abbreviated combinations forming the first and the second **Verses** of that **Soo-rah**.

THE MEANINGS OF THE ABBREVIATED LETTERS YAA-SEEN: Some commentators have said that the meanings of these letters are known only to Allah, others have said that these letters are secrets between Allah and His Prophet (*Sallallahu 'alaihi wa sallam*) There are commentators who have gone to the extent of attaching some meaning to these letters For example, they have said : that the letter يا (yaa) is the Arabic vocative sign, meaning "O" and the letter س (seen) stands for "**Insaan**" (man) by which is meant the Holy Prophet (*Sallallahu 'alaihi wa sallam*), but these are all sheer conjectures, as no narratives are available in this behalf.

It has to be concluded that the real meanings of these letters are known only to Allah.

DISTINCTION AND IMPORTANCE OF THIS SOO-RAH

According to authentic **Ahadis** this **Soo-rah** has been called the heart of the Holy Qur-aan, as it deals with the basic and central doctrines, concerning Islam, e.g

The truth and reality of the Prophetic missions sent by Allah at different times, the **first** *being that of* Hazrat Adam (*'alaihis salaam*) and the **last**, that of the last of the Prophets, Muhammad (*Sallallahu 'alaihi wa sallam*); Onness of Allah, His Absolute Power and Supremacy, the irrefutable truth of the Hereafter and all that will take place in it on the Day of Judgement.

In short, the importance of the heart in the human body and of this Soo-rah among the remaining **Soo-rahs** of the Holy Qur-aan, can better be realised than described.

VIRTUES AND BLESSINGS OF THIS SOO-RAH:

1 In view of the outstanding blessings and qualities of this **Soo-rah**, the Holy Prophet (*Sallallahu 'alaihi wa sallam*) has desired that this **Soo-rah** should be preserved in the memory and heart of every Muslim.

2 It has been recommended in the **Ahadis** that this **Soo-rah** should be recited every morning on getting up *from sleep and every night on going to bed. This act will serve as a protective shield and a guarantee* for the reciter on that day and that night against all calamities, failures, harms and mishaps.

3 It has been recommended in the **Ahadis** that the **Soo-rah** should be recited by the bedside of a dying man This will ensure the safety of his **Eeman** from the seduction of **Satan** and shall attract Allah's mercy and blessings. It is an infallible remedy to relieve the departing soul of the violence and severity of *the throes and anguish of death.*

The virtues and blessings of this **Soo-rah** are actually experienced in the day-to-day activities and movements of our lives.

THE TIME AND PLACE OF REVELATION: This is also one of the earliest **Soo-rahs** to be revealed at Makkah Mukarramah, but it relates to the middle stage of that period:

SUBJECT-MATTER OF THE SOO-RAH: Being the "**Heart of the Qur-aan**, the **Soo-rah** brings out in a nutshell all the salient features of the Faith (Islam), concerning life in the world as well as the **Hereafter**. Thus, it sets forth the truth of the last Prophet, Muhammad (*Ṣallallahu 'alaihi wa sallam*), the **truth of the Revelations** he (*Ṣallallahu 'alaihi wa sallam*) received from Allah, Allah's Oneness, Omniscience and Omnipotence, the **creation**, **destruction** and **resurrection** of all beings, **the establishment of the Divine Court** for looking into the cases filed against the servants of Allah and **passing Judgements** to award **Paradise** or **Hell** according to their good or bad deeds in their worldly lives. In other words, this Verse may be regarded truly the essence of the teachings of , and the principles contained in, the Holy Qur-aan

CHAPTER 36		*YAA-SEEN*		سُورَةُ يٰسٓ مَكِّيَّةٌ وَهِيَ ثَلٰثٌ وَّثَمٰنُونَ اٰيَةً
REVEALED AT MAKKAH		*MAK-KEEY-YAH*		
SECTIONS	5	*RU-KOO-'AA-TU-HAA*	5	وَفِيْهَا خَمْسُ رُكُوْعَاتٍ
VERSES	83	*AA-YAA-TU-HAA*	83	
In the name of Allah, the All-Compassionate, the Most Merciful		*Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem*		بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
RU-KOO' 1		*SECTION 1*		
1	Yaa-seen	*1. Yaa-seen.*		يٰسٓ ۝
2	(I swear) By the Qur-aan full of Wisdom.	*2. Wal-qur-aa-nil-ḥa-keem.*		وَالْقُرْاٰنِ الْحَكِيْمِ ۝
3	Indeed you are one of the sent ones	*3. In-na-ka la-mi-nal-mur-sa-leen.*		اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ۝
4	On the right path.	*4. 'A-laa ṣi-raa-ṭim-mus-ta-qeem.*		عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝
5	A revelation of the Mighty, the Ever-Merciful,	*5. Tan-zee-lal-'a-zee-zir-ra-ḥeem.*		تَنْزِيْلَ الْعَزِيْزِ الرَّحِيْمِ ۝
6	So that you may warn a people whose forefathers were not warned, so they are heedless.	*6. Li-tun-zi-ra qau-mam-māa un-zi-ra aa-bāa-u-hum fa-hum ghaa-fi-loon.*		لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ فَهُمْ غٰفِلُوْنَ ۝
7	Indeed the word has proved true of most of them, so they will not believe	*7. La-qad ḥaq-qal-qau-lu 'a-lāa ak-sa-ri-him fa-hum laa yu'-mi-noon.*		لَقَدْ حَقَّ الْقَوْلُ عَلٰٓى اَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُوْنَ ۝
8	Surely, We have put shackles on their necks	*8. In-naa ja-'al-naa fee a'-naa-qi-him agh-laa-lan*		اِنَّا جَعَلْنَا فِيْٓ اَعْنَاقِهِمْ اَغْلٰلًا
	which reach up to the chins, so their heads are forced up.	*fa-hi-yaa i-lal-az-qaa-ni fa-hum muq-ma-ḥoon.*		فَهِيَ اِلَى الْاَذْقَانِ فَهُمْ مُّقْمَحُوْنَ ۝
9	And we have set a barrier before them and a barrier behind them; thus We have covered them over, so they do not see.	*9. Wa ja-'al-naa mim-bai-ni-ai-dee-him sad-danw-wa min khal-fi-him sad-dan fa-agh-shai-naa-hum fa-hum laa yub-ṣi-roon.*		وَجَعَلْنَا مِنْۢ بَيْنِ اَيْدِيْهِمْ سَدًّا وَّمِنْ خَلْفِهِمْ سَدًّا فَاَغْشَيْنٰهُمْ فَهُمْ لَا يُبْصِرُوْنَ ۝

10. And it is all the same to them whether you warn them	*10. Wa sa- waa- un 'a- lai- him a- an- żar- ta- hum*	وَسَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ
or do not warn them, they will not believe.	*am lam tun-zir- hum laa yu'- mi- noon.*	أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾
11. Warn you only him who will heed the Reminder	*11. In- na- maa tun- zi- ru ma- nit- ta- ba- 'az- zik- ra*	إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكْرَ
and will have fear of the All-Compassionate without seeing Him,	*wa kha- shi- yar- raḥ- maa- na bil- ghaib.*	وَخَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ
so give him the glad tidings of forgiveness and a gracious reward.	*Fa- bash- shir- hu bi- magh-fi- ra- tinw- wa aj- rin ka- reem.*	فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾
12 Surely, it is We Who bring the dead to life and record what they forward and their traces (which they shall leave behind)	*12. In-naa naḥ- nu nuḥ- yil- mau- taa wa nak- tu- bu maa qad- da- moo wa aa- ṣaa- ra- hum.*	إِنَّا نَحْنُ نُحْىِ ٱلْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا۟ وَءَاثَٰرَهُمْ
And We have taken account of everything in a Clear Record	*Wa kul-la shai- in aḥ- ṣai-naa- hu fee i-maa- mim- mu- been.*	وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ فِىٓ إِمَامٍ مُّبِينٍ ﴿١٢﴾
RU-KOO' 2	*RU-KOO' 2*	
13 And relate to them an example of the people of the town	*13. Waḍ-rib la- hum- ma- ṣa- lan aṣ- ḥaa- bal- qar- yah.*	وَٱضْرِبْ لَهُم مَّثَلًا أَصْحَٰبَ ٱلْقَرْيَةِ
When messengers came to it,	*Iz jaa- a- hal- mur- sa- loon.*	إِذْ جَآءَهَا ٱلْمُرْسَلُونَ ﴿١٣﴾
14 When We sent to them two (messengers), they denied them, then we strengthened them with a third one, then they (the Messengers) said: Indeed we have been sent to you.	*14. Iz ar-sal-naa i- lai- hi- muṣ- nai- ni fa- kaz- za-boo- hu- maa fa- 'az- zaz- naa bi- ṣaa- li- ṣin fa- qaa- loo in- naa i- lai- kum- mur- sa- loon.*	إِذْ أَرْسَلْنَآ إِلَيْهِمُ ٱثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوٓا۟ إِنَّآ إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾
15 They (the disbelievers) said: You are no more than men like us,	*15. Qaa- loo maa an- tum il- laa ba- sha- rum- miṣ- lu- naa*	قَالُوا۟ مَآ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا
and the All-Compassionate has not sent down anything,	*wa maa an- za- lar- raḥ- maa- nu min shai- in*	وَمَآ أَنزَلَ ٱلرَّحْمَٰنُ مِن شَىْءٍ
you are only telling lies.	*in an -tum il-laa tak- zi- boon.*	إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾
16 They said: Our Lord knows that we have indeed been sent to you	*16. Qaa- loo rab- bu- naa ya'- la- mu in- naa i- lai- kum la- mur- sa- loon.*	قَالُوا۟ رَبُّنَا يَعْلَمُ إِنَّآ إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾
17. And our duty is no more than to deliver the (message) clearly.	*17. Wa maa 'a- lai- naa il- lal- ba- laa- ghul- mu- been.*	وَمَا عَلَيْنَآ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٧﴾
18 They said: Surely, we augur ill from you.	*18. Qaa- loo in- naa ta- ṭaiy- yar- naa bi- kum.*	قَالُوٓا۟ إِنَّا تَطَيَّرْنَا بِكُمْ
If you do not desist we shall stone you.	*La- il- lam tan- ta- hoo la-nar- ju- man- na- kum*	لَئِن لَّمْ تَنتَهُوا۟ لَنَرْجُمَنَّكُمْ

and a painful punishment from us shall visit you.	wa la- ya- mas- san- na- kum- min- naa 'a- zaa- bun a-leem.	وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ⑱
19 They (the messengers) said: your augury of ill is with yourselves.	19. Qaa- loo taa- i-ru- kum- ma-'a- kum.	قَالُوا طَائِرُكُم مَّعَكُمْ
Is it because you are warned? No, but you are a transgressing people.	A-in zuk- kir- tum. Bal an-tum qau- mum-mus-ri-foon.	أَئِن ذُكِّرْتُم بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ⑲
20 And there came a man running from the farthest part of the city He said	20. Wa jaa-a min aq- sal-ma- dee- na- ti ra-ju- luny- yas- 'aa qaa- la	وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ
O my people, follow the messengers,	yaa qau-mit- ta- bi- 'ul- mur- sa- leen.	يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ⑳
21 Follow those who do not ask of you any reward and they are rightly guided	21. It- ta- bi- 'oo mal- laa yas- a- lu- kum aj- ranw- wa hum- muh- ta- doon.	اتَّبِعُوا مَن لَّا يَسْأَلُكُمْ أَجْرًا وَهُم مُّهْتَدُونَ ㉑

COMMENTARY

Section 1

Truth of the Qur-aan:

Verses 1-5: These Verses contain an emphatic assertion and confirmation of the truthfulness and integrity of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) in the proclamation of his Prophetic Mission and in the discharge of the duties imposed on him (*Sallallahu 'alaihi wa sallam*) as a Prophet of Allah, to show to his Ummat the straight path of Islam as revealed in the Holy Qur-aan by Allah the Mighty, the Merciful-- that Qur-aan which is full of wisdom and by which Allah has sworn. It may be borne in mind that even the Prophet's archenemies of Makkah called him (*Sallallahu 'alaihi wa sallam*) (الأمين) (Trustworthy), yet they vehemently opposed him and did not believe him as a Prophet of Allah.

Verses 6-12: The Holy Prophet (*Sallallahu 'alaihi wa sallam*) was commissioned to warn the people of Makkah to refrain from their obstinacy and accept the Faith as proclaimed in the Qur-aan. These Makkans had become totally averse to the Divine Revelation, as no warner had come to their ancestors for a very long time in the distant past. That is why they had become so adamant and stiff-necked towards the Divine Revelation.

They had gone so deep in their obstinacy and haughtiness that pride and arrogance had surrounded them on all sides like a curtain that prevented the light of the Divine Message from penetrating into their hearts. In so far as these hard-hearted heretics were concerned, warning them or leaving them unwarned was the same. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) was, therefore, advised to address his warnings and teachings only to such of the infidels as were endowed with the ability to take and follow the warning and believe in Allah

without seeing Him (الايمان بالغيب) Then alone would deserve the glad tidings of forgiveness and a generous reward. This condition of conveying the message has also been laid down in Verses Nos 9-10 of Soo-rah. 87-- Al-A'-laa (فذكر إن نفعت الذكرى), meaning:-

'So remind, if reminding profits (him), only he who fears (Allah) will mind the Reminder.'

Allah says that it is He Who brings the dead to life and maintains a Register to record in it what good or bad deeds they sent forward during their worldly lives to be recorded in that Register and what good or bad effects follow them after their deaths on account of good or bad works, habits, examples or traditions left behind by them in the world The latter refers to صدقات جارية (continuous deeds of charity) and سيئات جارية (continuous deeds of vice)

CONFIRMATION OF TRUTH

Verses 13-21: In these Verses Exalted Allah has related, for the guidance to the infidels of Makkah; a story that two warners, subsequently reinforced with a third one, were sent by Allah in some past era to guide the people of that age to the straight path of Islam, but they rejected the warners and their Message, saying: You are human beings like us. Merciful Allah has revealed to you nothing. You are only telling a lie. The warners reiterated their claim that they had been sent by Allah as warners for the sole purpose of conveying the Divine Message. The people again belied them, called them ill-omened. They asked them to desist from their preaching, failing which they would stone them and subject them to grievous tortures, On this the warners retorted saying: The ill-omen is with you and not with us and you are a perverted people Then a man came running to the people and advised them to follow the messengers who were rightly guided and who demanded no fee.

NOTE: A question arises as to who were the two persons, subsequently reinforced with a third one, sent to the people who were disbelievers, to guide them on to the straight path of Islam The account of their encounter with their people is given in Verses 13-21

There are different opinions about their identity and status, and the period in which they appeared,. Some say that they were Messengers of Allah and some say that they were disciples of some Messenger deputed to guide their disbelieving country men.

Many of the classical commentators have supposed that the city was انطاكية (Antioch), an important city in North Syria in the first century c.e. The persons sent were from among the disciples of Prophet Jesus Christ (A.S.) Anyway, it is the lesson learned from the parable, and not the details, that is important. The city people rejected the Divine Message and they were destroyed

(To Be Continued)

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى اللَّهِ
بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾ سورۃ ۳۳

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾ سورۃ ۳۳

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِن تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَٰهَ
إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾ سورۃ ۹

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾ سورۃ ۳۳

على هذا انهم ضحوا بأنفسهم رخيصة في سبيل اعلاء كلمة الله سبحانه وتعالى، فلقد جاهدوا في سبيل الله و ابلوا في ذلك البلاء الحسن، واذا تتبعنا غزوات الرسول عليه الصلاة والسلام، وجدنا ان المؤمنين رغم قلة عددهم، عتادهم بالنسبة للمشركين لم يهنوا ولم يتخاذلوا بل حملوا رؤوسهم على اكفهم في سبيل رضا الله سبحانه و تعالى ولقد مدحهم الله سبحانه و تعالى، فقال :

محمد رسول الله والذين معه اشدآء على الكفار
رحمآء بينهم، تراهم ركعا سجدا يبتغون فضلا
من الله و رضوانا الفتح: ٢٩

وليس هناك دليل على حب المؤمنين للرسول عليه الصلاة و السلام ابلغ من تلقيهم للسهام في ظهورهم و صدورهم حماية للرسول عليه الصلاة والسلام اثناء انكسار المسلمين في موقعة احد، فقد كان المشركون يطمعون في قتل الرسول، بعد هزيمة المسلمين فاكان من المؤمنين الصادقين الاان التفوا حول الرسول عليه السلام اثناء صعوده الجبل، وكانوا يتلقون السهام و النبال في ظهورهم حماية لرسولهم الحبيب وتضحية بانفسهم من اجله

و ليس ادل على هذا الحب العظيم من نوم علي بن ابي طالب بن عم الرسول عليه السلام مكان الرسول اثناء هجرة الرسول عليه الصلاة والسلام. وكان ذلك برغم ادراك علي بن ابي طالب كرم الله وجهه الخطورة الكامنة في الأمر فقد كان من المتوقع ان يقتل المشركون علي بن ابي طالب اذا اكتشفوا انه قد خدعهم و غدربهم، و لكنه مع ذلك فاقدم على هذه التضحية وهو عالم تمام العلم بنتائجها الجسيمة حبا للرسول و رغبة في ان يفديه بنفسه

و وصلنا من تاريخ هذه الفترة العطرة المليئة بالحب و التضحية و الفداء خبر ثلاثة رهط من اصحاب الرسول عليه الصلاة والسلام. غدربهم جماعة من كفار الجزيرة العربية و اسلموهم لمشركي قريش و قد هم جماعة من مشركي مكة للقتل اخذا بثارهم لقتل المسلمين لاهلهم في موقعة بدر. و حينما قدم احدهم ليضرب عنقه سأله ابوسفيان بن حرب: أتحب ان تكون في بيتك آمنا ويكون محمد (ص) مكانك تضربه عنقه؟ فقال هذا الرجل المؤمن المخلص: لا والله ما احب ان اكون آمنا في بيتي و رسول الله عليه الصلاة والسلام يشاك بشوكة توذيه، فتعجب ابوسفيان لذلك و قال: مارأيت من الناس احدا يحب احدا حب اصحاب محمد محمدا

و لقد بلغ من حب المسلمين لرسول الله، انهم انكروا موته حينما مات. ولم يتصوروا انهم سيعيشون بدون رسولهم و حبيبهم حتى صاح عمر بن الخطاب: من قال ان محمدا قدمات قتلته بسيفي هذا. و استمروا في ضجيجهم و صياحهم حتى هدأ من روعهم ابوبكر الصديق ﷺ فقال قولته المشهورة : من كان يعبد محمدا فان محمدا قد مات ومن كان يعبد رب محمد فان رب محمد حي لايموت، و تلا قول الله سبحانه و تعالى :

" وما محمد الارسول، قدخلت من قبله الرسل، افاين مات او قتل انقلبتم على اعقابكم و من ينقلب على عقبيه فلن يضرالله شيئا و سيجزى الله الشاكرين.
ال عمران : ١٤٤

و لقد كانت سيرة الرسول عليه السلام في بيته عنوانا مجسما للحب و الرحمة و قد رويت عن رسول الله الاحاديث الكثيرة في هذا الشان فعن ابي قتادة قال: خرج علينا النبي ﷺ و امامة بنت ابي العاص على عاتقه فصلى فاذا ركع وضعها و اذا رفع رفعها. -البخاري-

هكذا تعددت الآيات القرانية والاحاديث النبوية في شأن الحب والرحمة. لو اتخذنا الحب منهاجا لحياتنا لعمت السعادة ولاصبح الانسان يعيش في جنة و ظلال وارف طيبة. فلو اسس بيت الزوجية على التفاهم و الود و الرحمة و الرضا من الزوجين لساد الهناء والسعادة و الرفاهية البيت و قلت الخلافات و نشأ الاطفال في جو من الرحمة و التألف يقول سبحانه و تعالى :

ومن آياته ان خلق لكم من انفسكم ازواجا
لتسكنوا اليها و جعل بينكم مودة و رحمة.

تقديم: اقبال حسين انصاري

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

الحب فى الاسلام

هو اقصر طريق الى السعادة

ان الحب هو اقصر طريق الى السعادة الحقيقية التى تملأ القلب بهجة و انشراحا. ولو تدبرنا الآيات القرآنية التى تمدح المؤمنين الصادقين و تأملنا الاحاديث الشريفة الواردة فى هذا المقام و نظرنا الى حياة الرسول الكريم ، ﷺ و هو الاسوة الحسنة و القدوة الطيبة، فى معاملاته لاهل بيته و المؤمنين وجدنا فيها اعظم الحب و الرحمة .

فـالله سبحانه وتعالى يمدح المؤمنين لشدة حبهم لله فيقول فى محكم كتابـه " ومن الناس من يتخذ من دون الله اندادا يحبونهم كحب الله، و الذين آمنوا اشد حبا لله

البقره : ١٦٥

و حب الله و رسوله صفة راسخة من صفات المؤمنين الراسخين فى عقيدتهم المتأملين آيات الله فى الانفس و الآفاق الدالة على تدبيره و احكامه و اتقانه ورحمته و هذا الحب اشد و اعظم من اى حب سواه .

و الله ينذر من يحبون ابناءهم و اموالهم و غير ذلك من اعراض الحياة الدنيا اكثر من حبهم لله بعذاب شديد ويصفهم بالفسق والخروج عـن الشريعة الحقة يقول سبحانه و تعالى:

قل ان كان آباؤكم و ابناؤكم واخوانكم و ازواجكم
وعشيرتكم واموال اقترفتموها و تجارة تخشون
كسادها ومساكن ترضونـها احب اليكم من
الله و رسوله و جهاد فى سبيله فتربصوا حتى
يأتى الله بامره، والله لايهدى القوم الفاسقين .

التوبة : ٢٤

و نفى الرسول عليه الصلاة و السلام الايمان عن الذى يحب والده و والـده اكثر مـن حـبه لرسول الله صلى الله عليه وسلم فـعن ابى هريرة رضى الله عنه ان الرسول صلى الله عليه وسلم قال: فو الذى نفسى بيده لايؤمن احدكم حتى اكون احب اليه من والده و ولده ـ البخارى

و عـن انس رضى الله عنه قال : قال النبى صلى الله عليه وسلم : لايؤمن احدكم حتى اكون احب اليه من والده وولده و الناس اجمعين ـ البخارى

بـل ان الرسول الكريم صلى الله عليه وسلم جعل الطمانينة و السكينة والسعادة فى حب الله و رسوله فعن انس رضى الله عنه قال : قال رسول الله عليه الصلاة والسلام

" ثلاث من كن فيه وجد حلاوة الايمان ،
ان يكون الله و رسوله احب اليه مما سواهما،
وإن يحب المرء لايحبه الالله و ان يكره ان
يعود فى الكفركما يكره ان يقذف فى النار.

البخارى

و لقد كان صحابة رسول الله عليه الصلاة والسلام يحبون الله ورسوله اشد من حبهم لاولادهم، وابلغ دليل

الیقین انٹرنیشنل

مجلّہ
دار التصنیف (پرائیویٹ) لمیٹید

الحب فى الاسلام :

ان الحب هو اقصر طريق الى السعادة الحقيقية .

حب الله و رسوله صفة راسخة من صفات المؤمنين .

وَإِنَّهُ لَحَقُّ الْيَقِينِ (الحاقة ٦٩:٥١)

AND SURELY IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY (69:51)

yaqeen international

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بسم الله الرحمن الرحيم

Bis-mil- laa- hir- rah- maa nir- ra- heem.
In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word** of **Allah** (i.e. **Qur-aan-e-Majeed**) and the *Best Guidance* **is Sunnah** of the **Holy Prophet Muhammad** (*Sallallahu-ʻalaihi-wa-sallam*). And the Best deeds are those declared *definite* and *imperative* (*according* to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and *all such self-invented formulations* are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Ṣallallahu-ʻalaihi-wa-sallam).

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In the name of Allah, The All-Compassionate,The Most Merciful

THE WORD OF ALLAH

The dimensions, the scope and range, the depth and breath of the Word of Allah are limitless. The Word is His Sign, Message and Revelation. Its impact and magnitude are of such great physical effect that they can split asunder, reduce to dust, even a mountain if it were sent down on it. It is a tremendous trust placed in the heart of man! It is a wonder to ponder over by the best of human brains, an open invitation for all to think!

As Allah is Absolute in His attributes, so is His Word. Each and every Word of His, has an inexhaustible wealth and unfathomable ocean of meanings, implications and inferences. The more we concentrate on the Greatnes, Power and Knowledge of Allah, the more we come to realise the wisdom hidden in His Word. The Word is cast in a mould, compatible, with the qualities of head and heart bestowed on man, his trends of thought and the manner of his speech!

It came down to many of His chosen men, called the Prophets (Peace be upon them), in the form of Scriptures under different names. The Book revealed to the last of the Prophets Muhammad (*Ṣallallahu 'alaihi wa sallam*) is known as Qur-aan Majeed- the Noble Reading.

We can catch only the glimpses of the Glory of Qur-aan Majeed-- the Word of Allah , and marvel at its beauty. But we can recite, understand and act upon it only through the help of the Holy Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*), to whom it was revealed.

The manner of its recitation, its codification, its preservation in writing, its arrangement in verses and chapters, are all from Allah. Its meanings were also made known by Him to the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) with the Text. Qur-aan Majeed is Divine in all respects. It is imperishable and incorruptible. It is beyond the reach of human manipulation.

Qur-aan Majeed is in our midst for our guidance, to show us the Right Path, to enable us to live a life which is truly human. Having such a peerless and priceless treasure, who would not like to invite others to partake of it, to avail themselves of its riches, to enjoy the bliss it has to bestow? The treasure is yours the moment you decide to own it! To explore and unravel its riches and make use of them, one has to follow the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*). As "mercy for all the worlds," He has made it easy for mankind by interpreting the Word in a manner understandable to us, both by his words and deeds. Besides the Holy Prophet's precepts and practice, there is no safe and sound way to understand and act upon the Word of Allah, which is preserved for us in Qur-aan Majeed and demonstrated in the Sunnah of the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*). It is our duty to study Qur-aan Majeed with utmost care and reverence and to search for its meanings and the manner of acting upon it, in the sayings and actions of the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*). It is the only sure and certain and safe and sound approach towards Qur-aan Majeed.

Modern Scientists and Islam

by: *Prof. Maulana Muhammad Abdullah Ph.D.*

(This is an important introduction to Islam (and Muslims) which should be published by all Muslim organisations, mosques, Islamic Centres, student societies for a better understanding and co-operation of their friends (Christians, scientists, politicians, atheists etc.) in the West. Muslim brothers and sisters are urged to prepare leaflets from this for distribution and launching missionary work in their localities.

All the books recommended here should be published by Pakistani publishers also as they do not involve copy-right restrictions and they are needed by Pakistanis also).

I have worked in U.S.A., Canada, U.K. and Germany for the last 30 years on "Evolution" and presented my findings in a book in English (and Urdu): Darwin & Evolution from the Point of View of a Muslim Scientist" published by Dini Book Depot, 4160, Urdu Bazar, Jama' Masjid, Delhi 6, India, along with other books on Tasawwuf (self-purification, Tazkiyyat-un-Nafs, Sufism of Maulana Mujaddid Ashraf Ali Thanwi (Rahmatullah alaih) which I have translated. Please read them. They are not copy-right matters and every publisher may publish them for the benefit of Muslims in his country.

As a matter of fact the Christians remained drowned in ignorance and uncivilized for more than a 1000 years behind the Muslims and emerged from the night of ignorance and superstition only when the light of learning from the Muslim universities penetrated the darkness of Europe and led to the Renaissance. Islam (unlike Chrianity) makes the use of reason and the acquisition of knowledge a duty of the faithful and the believer. "The acquisition of knowledge is a duty incumbent on every Muslim, male and female", or "Go in quest of knowledge even unto China" or "that" Allah has not created anything better than reason or anything more perfect" or "More beautiful than reason and Allah's wrath is caused by disregard of possible impetus to scientific researches, investigations, projects, activities, and discoveries and as "signs for other people who have sense" see Qur-aan . 2 : 164 & 16 12) (in my book "Islam, Jesus and Mehdi" published by Adam Publishers, Shandar Market, Chith Qabar, Jama'Masjid, Delhi, India along with my other books on Tasawwuf).

Islam is not opposed to Science. Earlier scientists were Muslims. Modern (Western) scientists and Atheists in particular, find one thing which bothers them about religion and that is the issue of Evolution. Because of that they don't believe in Allah and the Hereafter. They believe that human beings have evolved from apes and monkeys, who were our ancestors. I have researched on this problem and found that "Evolution" (which is defined as change or origin from a different previous condition) is not at all inconsistent with usual "creation" as understood in Islam. It appears to me that :

(1) Human beings are not animals. They are not a species of Primates or Mammals. Their similarity with apes and monkeys is not due to ancestry or "Phylogeny" but due to common mode of life and "Convergence". Humans had their origin in Paradise (see Qur-aan II: 30-39 & VII : 11-25) and could not have a common ancestor with apes who originated on the earth. Scientists are right when they say that evolution takes place in plants and animals, but they are wrong when they say that man (Adam & Eve), angels and Jinn, also evolved and originated from animals. We are in agreement with scientists now except for the "fossils" discovered by Anthropologist which is explained in my book.

(2) It is mentioned in a book with absolute purity of text, with the claim (and challenge to all humanity) that the like of it can never be written again not even a verse like it (because these are Allah's words): the miraculous Koran (or Qur-aan in Arabic) was revealed to Prophet Muhammad (*Sallallahu alaihi wa sallam*) of Arabia, (a descendant of Abraham through his elder son Ishmael) a man who himself could not read

or write. Certain unbelievers and sinners in the past (before Muhammad (***Sallallahu alaihi wa sallam***) and in the time of earlier Prophets (***Alaihis salaam***) were punished by Allah and were changed to apes and monkeys. (Arabic verse transliteration "***Wa qulna lahum koonu qiradatan khaaseiln***") and they soon died without leaving any progeny. It is possible to find them as fossils now. Thus the apes have not changed to humans but (bad) humans have changed to apes and monkeys. This is the correct interpretation. If you don't agree, we challenge you to produce a verse like Qur-aan in Arabic. There are millions of Christians who know Arabic. Why don't they produce a verse like that of Qur-aan in Arabic! Our interpretation is scientific.

(3) Islam defines man as vicegerent or deputy of Allah on the earth. No animal is defined like that. The scientists have to correct the role and definition of man and rewrite their text books. They should now accept Islam.

The atheists don't believe in a religion because they find Christianity illogical, unreasonable and opposed to science. They don't know (much) about Islam and the definition of Allah and Hereafter. Let them read my book on evolution and the Islamic beliefs and the English Bahishti Zewar by Maulana Thanwi Rahmatullah (Dini Book depot, Delhi 6). If the scientists become Muslims, Islam will spread quickly in the West. On our part, let us try to present the "Welcome to Islam" article (and leaflet) to educate them. This is our Islamic duty.

I find the company and relationship with saints (Auliya, Shaikh, Pir-o-Murshid) most useful in learning our practising the religion. I have read the Urdu books of Mujaddid Thanwi (and translated some of them into English for the West to know). I urge you to read them and our "Ulema" to translate them in Arabic also where (in the Arab world) knowledge and practice of "Tasawwuf" is much needed now. They need guidance.

(4) What you should read on Islam. (Essential Islamic Education for Muslims, Christians, & Atheists).

A Publisher: Saeed International Regd., E-9 Jangpura Extensions, New Delhi 14, India. Telephone: 3268632 * 4621354:

1) English Bahishti Zewar (Heavenly Ornaments) by Maulana Thanwi & Prof. Abdullah.
2) Islamic Prayers by Prof Abdullah.
3) Merajun Nabi with Miladun Nabi (Sal-aam) by Prof. Abdullah.
4) Death & After Death in Islam by Dr. A. Hai (Edited by Prof. Abdullah).
5) Prophecies of the Prophets by Maulana Kandhelve (Edited by Prof. Abdullah).
6) The Scene of Death & After Death by Allama Soouti (Edited by Prof. Abdullah).
7) Islamic Mysticism (Shariah & Tariqah) by Prof. Abdullah.
8) darwin & Evolution from the Point of View of a Muslim Scientist by Prof. Abdullah.
9) The Fastest Growing Religion by Prof. Abdullah (for Da'wah & Tableegh).
10) Islamic Education by Maulana Thanwi & Prof. Abdullah.
11) Munajate Maqbool (accepted Prayers) by Maulana Thanwi (Edited by Prof. Abdullah, Ph.D.

B Publisher: Adam Publishers & Distributors, Shandar Market, Chitli Qabar, Jama Masjid, Delhi 6, India. Tel. 3271690.

1) Islamic Renaissance (Muslim Revival & Awakening) by Mujaddid Thanwi (Edited by Prof. Abdullah).
2) Life & Works of Maulana Mujaddid Thanwi by Prof. Abdullah.
3) Maulana Thanwi's Social, Economic & Political Reforms, by Meri Alavi (Edited by Prof. Abdullah).
4) Maulana Thanwi's Stories of the Saints (Edited by Prof. Abdullah.)
5) Teachings of Islam by Maulana Thanwi (Edited by Prof. Abdullah).
6) Islam, Jesus & Mehdi by Prof. Abdullah.

C. Publisher : Islamic Book Centre, 120 Drummond St., London NW1. Tel. 0171-3880710 or 0171-2090710 (Available in German & French also).

1) Towards Understanding Islam by Maulana Maudoodi.
2) Islam & Modernism by Maryam Jameelah.

Hardships of the Believers After their First Hijrat

By: Shaikhul Hadees maulana Muhammad Zakaria (Rahmatullah 'alaih)

The hardships and sufferings borne by the Muslims were ever on the increase. The Prophet (*Sallallahu alaihi wa sallam*) at last permitted them to emigrate to some other place. Abyssinia at that time was ruled by a Christian King (who, later on, embraced Islam) who was famous for his mercy and equity.

In Rajab of the fifth year of the Prophet's Mission, the first group emigrated to Abyssinia. The Qureysh pursued them to the port to capture them but the vessels of the believers had left the shore. When the group reached Abyssinia, they heard rumours that the whole tribe of the Qureysh had accepted Islam. They were naturally very much pleased at the news and returned to their country. On approaching Makkah, they learnt that the rumours were false and the persecutions were going on unabated. Some of them decided to return to Abyssinia and the rest entered Makkah, seeking the protection of a few influential people. This is known as the first migration (Hijrat) to Abyssinia.

Later on, a larger group of eighty-three men and eighteen women emigrated to Abyssinia (separately). This is called the second migration (Hijrat) to that country. Some Sahaabah took part in both the migrations. The Qureysh did not like the emigration, and the thought of peace enjoyed by the fugitives gave them no rest. They sent a delegation to Abyssinia with handsome presents for the King, his courtiers and the clergy. The delegation first met the chiefs and the priests and, by offering them presents, succeeded in winning the court officials to their side. Having thus made their way to the royal court, they prostrated themselves before the King and then presenting the gifts, put their case before him. They said:

"O King! A few foolish lads of our community have renounced their ancestral faith, and have joined an absolutely new religion, which is opposed to our as well as your religions. They have come and settled in your country. The nobility of Makkah, their own parents and kith and kin, have sent us to take them back to their country. We beseech you to make them over to us."

The King replied:

"We cannot make over the people who have sought our shelter, without proper investigation. Let us call them to our presence and hear them out. If your charge of apostasy against them is genuine, we shall make them over to you."

The King, thereupon, summoned the Muslims to his court. They were at first greatly distressed and did not know what to do, but Allah gave them courage, and they decided to go and place the true facts before the King. On appearing before him, they greeted him with 'Salaam'. Someone from the courtiers objected that

> *Allah raised a Prophet for our reform. His noble, decent, upright conduct, integrity of purpose, and pure life are only too well known amongst us. He called upon us to give up idolatry and stone-worship. He enjoined upon us right conduct, and forbade us from indecency. He taught us to tell the truth, to make good our trust, to have regard for our kith and kin, and to do good to our neighbours.*

they had not prostrated themselves before the king according to the rules of the land. They explained:

"Our Prophet (*Sallallahu alaihi wa sallam*) has forbidden us from prostrating before anyone except Allah."

"O King! we were an ignorant people. Neither did we know Allah nor His Prophets. We worshipped stones. We used to eat carrion and commit all sorts of undesirable and disgraceful acts. We did not make good our obligations to our relatives. The strong among us would thrive at the expense of the weak, till at last, Allah raised a Prophet for our reform. His noble, decent, upright conduct, integrity of purpose, and pure life are only too well known amongst us. He called upon us to give up idolatry and stone-worship. He enjoined upon us right conduct, and forbade us from indecency. He taught us to tell the truth, to make good our trust, to have regard for our kith and kin, and to do good to our neighbours. From him we learnt to observe Salaam. Fasting, Zakah and good conduct; and to shun everything foul, and to avoid bloodshed. He forbade adultry, lewdness, telling lies, misappropriating the orphans' heritage, bringing false accusations against others, and all other indecent things of that sort. He taught us the Qur-aan, the wonderful book of Allah. So we believed in him, followed him and acted upon his teachings. Thereupon our people began to persecute us, and to subject us to tortures, thinking that we might abjure our faith and revert to cruelties which exceeded all bounds. We took shelter in your country by the permission of our Prophet (*Sallallahu alaihi wa sallam*).

The King said:

"Let us hear something of the Qur-aan that your Prophet (Sallallahu 'alaihi wa sallam) has taught you."

Hazrat Jafar (*Razi Allahu anhu*) recited a few Verses from the beginning of Soo-rah Maryam, which touched the hearts of the king and the priestly class so much that tears flowed down their cheeks and saturated their beard. The king remarked:

"By Allah, these words and the words revealed to Moosa ('Alaihis salaam) are the rays of one and the same light," and he told the Quraysh he would by no means hand over the refugees to them. Then, disappointed and disgraced, they held a counsel. One of them said:

"I have hit upon a plan that is sure to draw the king's wrath upon the refugees heads."

Although the others did not agree to such a drastic step (for after all they were their own flesh and blood), yet he would not listen. The next day, they excited the king by telling him that they are those whose heretics denounce Hazrat Isa (*'Alaihis salaam*) and do not believe in his Divinity. The Muslims were again summoned to the court. They were much more distressed this time. When the king inquired about their belief in 'Isa (*'Alaihis salaam*), they said:

"We believe in what Allah was revealed about him to our Prophet (*Sallallahu alaihi wa sallam*) i e he is a servant and a Prophet (*Alaihis salaam*) of Allah, and is His word, which He conveyed to the virgin and pure Maryam."

Negus, the King of Abyssinia said, "Hazrat Isa (*'Alaihis salaam*) himself does not say anything beyond that."

The priests then began to murmur in protest, but the king would not listen to them. He returned to the delegation the presents they had brought for him, and said to the Muslims:

"Go and live with peace. If anybody ill-treats you, he will have to pay heavily for it."

A Royal declaration was also issued to that effect. This enhanced the prestige of the Muslims in the country, and the Qureysh delegation had to return crestfallen.

This failure of the Qureysh embassy to Abyssinia, and the triumph of the Muslims over them led to an increase in the exasperation of the idolaters; Conversion of Umar (*Razi Allahu anhu*) to Islam added fuel to fire. They grew more and more embittered, till things came to such a pass that a large number of the Qureysh chiefs conspired to kill Muhammad

(*Sallallahu alaihi wa sallam*) outright and deal summarily with the whole affair. But this was not so easy. Banu Hashim, to which clan the Prophet (*Sallallahu alaihi wa sallam*) belonged, were strong in number and still stronger in influence. Although all of them were not Muslims, yet even the non-Muslims among them would not agree to, or tolerate, the murder of the Prophet (*Sallallahu alaihi wa sallam*). The Qureyesh, therefore, decided to place a social ban on the Banu Hashim, and their chiefs drew up a document to the effect that none of them or their clans would associate with, buy from or sell to, those who sided with the Banu Hashim, unless and until they surrender Muhammad (*Sallallahu alaihi wa sallam*) for the death penalty. All of them signed this document on the 1st Moharram of the 7th year of the Mission, and the scroll was hung up in the Ka'abah in order to give it full sanctity. Then, for three long years, the Prophet (*Sallallahu alaihi wa sallam*) was shut up with all his kinsfolk in the glen, which was a sub-section of one of the gorges that ran down to Makkah. For three long years, nobody could see them nor could they see anybody. They could not purchase anything in Makkah nor from any trader coming from outside. If any person was found outside this natural prison, he was beaten mercilessly and if he asked for anything it was flatly refused. Soon their stock of food was exhausted and they were reduced to famine rations. Their women and, more specially, the children and suckling babies would cry with hunger, and this was harder on them than their own starvation. During the last part of this period, their sole subsistence was the little food that the husbands of Hashmite women married into other clans managed to smuggle into the glen in the darkness of night. At last by the Grace of Allah, after three years the scroll was eaten up by white ants and the ban was removed. The severity of the afflictions, which they bore during this period of ostracism, cannot be imagined. But not only did the Sahaabah remain steadfast in their faith, but also kept busy in spreading the light of Islam amongst their comrades in distress.

Look! How much have the Sahaabah suffered in the path of Allah and for the cause of Islam!

Hazrat Miqdaad Bin 'Amr

(*Continued from page 167*)

When fighting at Badr began one Habbaan Bin al-'Arqah, a polytheist aimed his arrow at Hazrat Haarisah which pierced through his neck. Immediately after his martyrdom one hundred riders, fully adorned with armour, surrounded Hazrat Miqdaad, the only cavalier-warrior of Islam at Badr. But he was fully conscious of the situation. He fought valiantly and drove the enemy off.

After the end of the battle of Badr. Hazrat Miqdaad participated in other battles also including those of Uhud and the Confederates.

During the month of Rabi'ul Awwal 6 A.H. some bandits, under the chieftaincy of one 'Ainiyah Bin Hisn Fazaaree, raided the pasture of Ghaabah near Madinah and drove away with them twenty milch-dromedaries after killing its pastor, Hazrat Zarr Bin Aboo Zaar Chifraaree (*Razi Allahu anhumaa*). The dromedaries were the property of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*). Hazrat Miqdaad along with some other Companions were able to recover the stolen dromedaries from the highwaymen, after a hot pursuit. In the same year occurred the famous oath taking incident known as Baiat Rizwaan (or ceremony seeking Allah's Good Pleasure) which took place while the Apostle of Allah sat under the acacia tree in the plain of hudaibiyah. Hazrat Miqdaad had participated in that oath. It did accord Allah's Pleasure.

لَقَدْ رَضِيَ اللّٰهُ عَنِ

الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

"Indeed Allah was well-pleased with the believers when they pledged fealty to you beneath the tree, ...(48:18)

(*To be Continued*)

Heroes of Islam

HAZRAT MIQDAAD BIN 'AMR

"O Prophet of Allah! we are not like the followers of Moses (Hazrat Musa alaihis salaam) who said to him:

فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَٰهُنَا قَاعِدُونَ

"... So, go you and your Rabb (Lord) and fight, we will remain sitting here." (5:24)

On the other hand we will follow you to the place where Allah commands you. By Allah, in Whose Hands is our life and Who has sent you as His Prophet, we will fight your right and at your left, at your front and at your back. By Allah as long as a single eye ievolves in our socket we will not betray you."

These inspiring and reassuring words, which made the complexion of the Holy Prophet (*Sallallahu alaihi wa sallam*) glow with joy and caused convulsive motion in the muscles and flexible sinews of his Complexion, were uttered by a long statured and stoutly-built man with thick hair on his head and well-trimmed beard on his face. His name was Aboo Al-Aswad Miqdaad bin 'Amr (*Razi Allahu anhu*). And when the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) raised his hand to pray for his well-being every companion present there at that moment emulated Hazrat Miqdaad and wished that the speech he made before the Apostle had been delivered by him.

The name of Hazrat Miqdaad has been described in four ways in the earliest biographies:

Miqdaad Bin 'Amr Bahraavee,

Miqdaad Bin 'Amr Kindee,

Miqdaad bin Aswed Al-Kindee Al-Hazramee, and

Miqdaad Bin Al-Aswad Qarshee Al-Zahree.

He was a Bahraavee because he belonged to the Quzaa'ah tribe of Bahraa' Bin Amr. It is said that before the birth of Hazrat Miqdaad someone from his tribe murdered a man belonging to a neighbouring tribe. To avoid imminent punitive and cumulative blood-money his father 'Amr Bin Sa'albah fled to Kindee, a town in Hazramaut (Yemen) and settled there. He took to wife a Kindee woman from whom Hazrat Miqdaad was born. Hazrat Miqdaad grew up into a stout young man. One day he disputed violently with an influential person of Kindee tribe called Abee Shimr Bin Rajral Kindee and seriously wounded him by his sword The incident made him flee to Makkah along with his family members where one named Aswad Bin Abd Yaghoos Qarshi Al-Zahree adopted Hazrat Miqdaad as his son in view of his good manners and courage. For that adoption he became known as Miqdaad Bin Al-Aswad (Qarshi Al-Zahree). However this false patronymic was later changed to the real one as soon as the following quranic verse was revealed:

ادْعُوهُمْ لِآبَائِهِمْ

"Call them (i.e. the adopted sons) after their fathers (names)... (33:5)

Makkah was in commotion in those days due to the advent of Islam. Hazrat Miqdaad Bin 'Amr, the moment he heard of it, threw himself up at the feet of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) and accepted it. It is said that he was one of the first seven persons accepting Islam while there are some who dispute that seniority. But one thing is certain that he was one of the senior most vanguards of Islam.

When life at Makkah became infernal to the Muslims the Holy Prophet gave permission to his followers to move to Habashah (*Abyssinia*), Hazrat Miqdaad too emigrated there. After staying there for quite a long time he returned to Makkah. There he found that the Muslims at large were leaving the town for

Madinah under general orders of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*). But Hazrat Miqdaad and his friend Hazrat 'Utbah Bin Ghazwaan (*Razi Allahu ankumaa*) could not leave it till the Holy Prophet (*Sallallahu alaihi wa sallam*) also emigrated (Usudul Ghaabah).

Raiding Party of Raabigh

It so happened that during the month of Shawwal, 1 A.H. a gang of two hundred armed Makkans, under the leadership of 'Akramah Bin Abi Jahl, burst forth for Madinah to reconnoitre the new prevailing conditions under Islam over there (Ibn Aseer). Hazrat Miqdaad and Hazrat 'Utbah Bin Ghazwaan too, by some trick, enlisted themselves in the gang. On receiving the information about the clandestine movement of the enemy, the Holy Prophet (*Sallallahu alaihi wa sallam*) despatched a small force of sixty Muslim stalwarts to meet and engage it as Raabigh, a town on route to Makkah. But the enemy fled without any encounter. Hazrat Miqdaad and Hazrat 'Utbah, however, managed to separate themselves from the escapade, of the infidels, reached Madinah and appeared before the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*). The incident is known *Sarva-e-Raabigh* (Raiding party of Raabigh) in the history of Islam.

Battle of Badr

The battle of Badr occurred on Friday the 17th Ramazaan, 2 A.H. The polytheists of Makkah were not happy over the emigration of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) and his followers to Madinah. So they raised under the leadership of Aboo Jahl, the archenemy of Islam and its Prophet (*Sallallahu alaihi wa sallam*) an army of one thousand fighters, seven hundred camels and three hundred horses fully caparisoned with martial trappings and equipages to crush the Muslims to Madinah. The plea was that the Muslims were planning to attack the camel caravan was on the main route leading from Syria to Makkah. And despite the safe arrival of that caravan at Makkah, the infidels' army continued its advance against few hundred oppressed and ousted people who had gathered round their spiritual Master at Madinah. They had not so far initiated or participated in any battle nor had they ever fanned unscrupulous animosity with anyone for worldly gains. Their only fault was their faith in oneness of Allah, the Creator of the universe and their hatred to worship any other besides Him. Only for that conviction were they oppressed, tormented and ousted from their hearth and home, and hotly pursued. The Prophet Muhammad (*Sallallahu alaihi wa sallam*) held a meeting with his Companions to consider ways and means of containing the impending onslaught of the Makkahns. First of all Hazrat Aboo Bakr and after him Hazrat 'Umar addressed the audience. They appealed to the Muslims to rise to the occasion and fight for the cause of Allah. Then spoke Hazrat Miqdaad, a part of whose remarkable speech, quoted above, has still been preserved in the history of Islam and it will continue to warm the hearts of the noble sons of Islam till the end of the world. The Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) appreciated the enthusiasm and spirit of sacrifice of his followers and Allah the Almighty too supported the resolve of His servants to fight as He for the first time bade them to fight

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا ۚ
وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۝
الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ
إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ

"Sanction (to fight) is given to those against whom war is made because they have been wronged. And surely Allah has the power to help them; those people who were turned out of their homes without justice, for no other reason than that they say: Our Lord is Allah. (22:39-40)

At that time the Muslims were so destitute that they had only seventy camels, and two horses. Hazrat Haarisah Bin Suraaqah Ansari Khazrajee was riding a horse and the other one was occupied by Hazrat Miqdaad.

(*Continued on page 165*)

Chapter 78

SOO-RA TUN-NA-BA'

INTRODUCTION

NAME OF THE SOO-RAH: The Soo-rah takes its name from the word **'Na-ba'** occurring in its second Verse. The Word has been defined by prefixing to it the Arabic definite article 'Al' which is an exact equivalent of the English definite Article "the"; then it has been qualified with the adjective " عظيم " meaning "great". Thus, the phrase means the **'Great News'**. This phrase has been understood, in general, to stand for the 'Day of Resurrection', the occurrence of which, is, indeed, a **Great News**.

The word has also been interpreted by some commentators differently to mean the Revelation of the Holy Qur-aan, or the news about the Prophetic Mission of the Holy Prophet, Muhammad (***Sallallahu 'alaihi wa sallam***). However, all these interpretations converge finally on the 'Day of Resurrection'.

THE PERIOD AND PLACE OF REVELATION: It was revealed in Makkah Mukarramah roughly between the revelations of Soo-rahs Nos. 76- ***'Al-Insan'*** and No. 77- ***'Al-Mursa-laat'***.

THE SUBJECT-MATTER OF THE SOO-RAH: As is apparent from the phrase "**the Great News**", the Central Idea of the Soo-rah is the Day of Resurrection, which the polytheists of Makkah were not prepared to accept as something true and real.

The Soo-rah, therefore, asserts the irrefutable truth and reality of this '**Great Day**' that is the Day of Resurrection on which shall be established the **Divine Court** to try the cases of the servants of Allah and award them the blessings of **Paradise** or the torments of **Hell**, according to the good or bad deeds, they did in their lives in this world.

CHAPTER 78		*SOO-RA-TUN-NA-BA'*		عَمَّ سُوْرَةُ النَّبَاِ مَكِّيَّةٌ وَّهِيَ اَرْبَعُوْنَ
REVEALED AT MAKKAH		*MAK-KEEY-YAH*		
SECTIONS	2	*RU-KOO-'AA-TU-HAA*	2	اٰيَةً وَّفِيْهَا رُكُوْعَانِ
VERSES	40	*AA-YAA-TU-HAA*	40	
In the name of Allah, the All-Compassionate, the Most Merciful.		*Bis- mil- laa- hir-rah- maa-nir- ra- heem.*		بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1 Of what do they (the unbelievers) question one another?		*1. 'Am- ma ya- ta- sāā- a-loo-na*		عَمَّ يَتَسَآءَلُوْنَ ۚ
2. (It is) concerning the Great Tidings (the Resurrection),		*2. 'a-nin- na- ba- il- 'a- zeem.*		عَنِ النَّبَاِ الْعَظِيْمِ ۙ
3. Wherein they are at variance		*3. Al- la-zee hum fee- hi mukh- ta-li- foon.*		الَّذِيْ هُمْ فِيْهِ مُخْتَلِفُوْنَ ۗ
4. No, indeed, soon they shall come to know.		*4. Kal- laa sa- ya'- la- moon.*		كَلَّا سَيَعْلَمُوْنَ ۙ
5. Again, no, indeed, soon they shall come to know.		*5. Sum- ma kal- laa sa- ya '- la-moon.*		ثُمَّ كَلَّا سَيَعْلَمُوْنَ
6. Have We not made the earth as a resting- place,		*6. A- lam naj- 'a- lil- ar- da mi-haa- daa.*		اَلَمْ نَجْعَلِ الْاَرْضَ مِهٰدًا ۙ
7 And the mountains as pegs (stabilising balance)?		*7. Wal- ji- baa- la au- taa- daa.*		وَّالْجِبَالَ اَوْتَادًا ۙ

8. And we have created you in pairs.	*8. Wa kha- laq- naa- kumaz- waa- jaa.*	وَخَلَقْنَاكُمْ أَزْوَاجًا ۝
9. And have made your sleep for rest.	*9. Wa ja- 'al- naa nau- ma- kum su- baa- taa.*	وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۝
10. And have made the night a covering;	*10. Wa ja- 'al- nal- lai- la li- baa- saa.*	وَجَعَلْنَا اللَّيْلَ لِبَاسًا ۝
11. And have made the day to earn a livelihood;	*11. Wa ja- 'al- nan- na- haa- ra ma- 'aa- shaa.*	وَجَعَلْنَا النَّهَارَ مَعَاشًا ۝
12. And have built over you the seven strong heavens,	*12. Wa ba- nai- naa fau- qa- kum sab- 'an shi- daa- daa.*	وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۝
13. And have made (the sun) a lamp radiant;	*13. Wa ja- 'al- naa si- raa- janw- wah- haa- jaa.*	وَجَعَلْنَا سِرَاجًا وَهَّاجًا ۝
14 And have sent down from the raining clouds water in torrents,	*14. Wa an- zal- naa mi- nal- mu'- ṣi- raa- ti māā- an saj- jaa- jaa.*	وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۝
15. So that We may bring out therewith grain and vegetation,	*15. Li- nukh- ri- ja bi- hee ḥab- banw- wa na- baa- taa.*	لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ۝
16. And luxuriant gardens.	*16. Wa jan- naa- tin al- faa- faa.*	وَجَنَّاتٍ أَلْفَافًا ۝
17. Surely, the DAy of Decision is fixed,	*17. In- na yau- mal- faṣ- li kaa- na mee- qaa- taa.*	إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ۝
18. The day when the Trumpet shall be blown and you shall come forth in crowds;	*18. Yau- ma yun- fa- khu fiṣ- ṣoo- ri fa- ta'- too- na af- waa- jaa.*	يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ۝
19. And the heaven shall be thrown open as if it were all doors.	*19. Wa fu- ti- ḥa- tis- sa- māā- u fa- kaa- nat ab- waa- baa.*	وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ۝
20. And the mountains shall be moved and shall become a mirage.	*20. Wa suiy- yi- ra- til- ji- baa- lu fa- kaa- nat sa- raa- baa.*	وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ۝
21. Indeed, Hell lies in wait,	*21. In- na ja- han- na- ma kaa- nat mir- ṣaa- daa.*	إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۝
22. A resort for the rebellious,	*22. Liṭ- ṭaa- ghee- na ma- aa- baa.*	لِلطَّاغِينَ مَآبًا ۝
23. Abiding therein for ages,	*23. Laa- bi- ṣee- na fee- haa aḥ- qaa- baa.*	لَابِثِينَ فِيهَا أَحْقَابًا ۝
24. Neither will they taste therein coolness nor any drink.,	*24. Laa- ya- zoo- qoo- na fee- haa bar- danw- wa- laa sha- raa- baa.*	لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ۝
25. Except boiling water and pus,	*25. Il- laa ḥa- mee- manw- wa ghas- saa- qaa.*	إِلَّا حَمِيمًا وَغَسَّاقًا ۝
26. A fit reward (for evil deeds).	*26. Ja- zāā- anw- wi- faa- qaa.*	جَزَاءً وِفَاقًا ۝
27. Surely, they did not expect a reckoning,	*27. In- na- hum kaa- no laa yar- joo- na ḥi- saa- baa.*	إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ۝
28. And they belied Our Verses (of the Qur-aan) persistently.	*28. Wa kaz- za- boo bi- aa- yaa- ti- naa kiz- zaa- baa.*	وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا ۝

29. And We have recorded every thing in a book.	*29. Wa kul- la shai- in ah- sai- naa- hu ki- taa- baa.*	وَكُلَّ شَيْءٍ أَحْصَيْنَٰهُ كِتَٰبًا ۝
30. So taste (the consequences of your evil deeds), and We shall not enhance for you anything but torment.	*30. Fa- zoo- qoo fa- lan- na- zee- da kum il- laa 'a- zaa- baa.*	فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ۝
SECTION 2	*RU-KOO' 2*	
31. Surely, for the righteous is a blissful achievement,	*31. In- na lil- mut- ta- qee- na ma- faa- zan*	إِنَّ لِلْمُتَّقِينَ مَفَازًا ۝
32. Orchards and vineyards,	*32. ha- dāā- i- qa wa a'- naa- baa.*	حَدَآئِقَ وَأَعْنَٰبًا ۝
33. And blooming maidens of like age,	*33. Wa ka- waa- 'i- ba at- raa- baa.*	وَكَوَاعِبَ أَتْرَابًا ۝
34 And cups brimming over	*34. Wa ka'- san di haa- qaa.*	وَكَأْسًا دِهَاقًا ۝
35 They will hear therein neither senseless talk nor falsehood--	*35. Laa yas- ma-'oo- na fee- haa lagh- wanw- wa laa kiz- zaa- baa.*	لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا ۝
36. A recompense from your Lord, an ample gift.	*36. Ja- zāā- am- mir- rab- bi- ka 'a- taa- an hi- saa- baa.*	جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَابًا ۝
37. The Guardian- Lord of the heavens and the earth and whatever lies in between them, the all Compassionate (Allah)	*37. Rab- bis- sa- maa- waa- ti wal- ar- di wa maa bai- na- hu- mar- rah- maa- ni*	رَّبِّ السَّمَٰوَٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَٰنِ
Whom they dare not address;	*laa yam- li- koo- na min- hu khi- taa- baa.*	لَا يَمْلِكُونَ مِنْهُ خِطَابًا ۝
38. On the day when the ROOH (JIBREEL) and the Angels shall stand in rows;	*38. Yau- ma ya- qoo- mur- roo- hu wal- ma- lāā- i- ka- tu saf- fal- laa ya- ta- kal- la- moo- na il-*	يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَٰٓئِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ
They shall not speak except one whom the All-Compassionate (Allah) permits and who speaks aright.	*laa man a- zi- na la- hur- rah- maa- nu wa qaa- la sa- waa- baa.*	الرَّحْمَٰنُ وَقَالَ صَوَابًا ۝
39. That is the True Day (to happen for sure); so whoever wills, may take resort to his Guardian-Lord;	*39. Zaa- li- kal- ya- mul- haqq. Fa- man shāā- at- ta- kha- za i- laa rab- bi- hee ma- aa- baa.*	ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَن شَآءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَـَٔابًا ۝
40. Surely, We did warn you of an imminent torment--	*40. In- nāa an- zar - naa kum 'a- zaa- ban qa- ree- bayn-*	إِنَّآ أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا
the day when man shall behold what his hands have (already) sent forward	*yau - ma yan- zu- rul mar- u maa qad- da- mat ya- daa- hu.*	يَوْمَ يَنظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ
and the unbeliever shall cry: Would that I had been dust.	*wa ya- qoo- lul kaa- fi- ru yaa- lai- ta- nee kun- tu tu- raa- baa.*	وَيَقُولُ الْكَافِرُ يَٰلَيْتَنِى كُنتُ تُرَٰبًا ۝

COMMENTARY

VERSES 1-5: These Verses refer to the reaction of the infidels and the polytheists of Makkah to the News announced to them in the Revelations of the Holy Qur-aan about the Day of Resurrection. They could not in any way accept this 'Great News' as something true. They thought that it was an impossibility that they would be re-created and raised up to a new life after they had become after death rotten bones, and that after this Resurrection they would be subjected to reckoning- a phenomenon on which the Qur-aan and the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) laid so much emphasis. They talked jestingly to one another about this "News". Allah, therefore, assures them of the genuineness and reality of this 'News' and declares with pronounced emphasis that the promised Day of Resurrection must arrive in spite of their denial and rejection of the Truth and they will soon know of the Mighty Tidings.

VERSES 6-11: In dismissing the doubts and misgivings of the doubting infidels, Almighty Allah tells in detail how He created the earth, fixed it and made it firm by erecting thereon huge mountains and that He also created mankind in pairs of males and females to find solace from each other. Then He appointed sleep for mankind for rest after their days' toil: He created the night with its darkness as a cover. In the dark nights, men indulge in good or bad deeds or other activities unobserved by others. The night is a blessing for mankind as well as the animal kingdom. The same idea is expressed in Verse No. 47 of Soo-rah 25-- Al-Furqan. It is also a great Mercy of Allah that He appointed for mankind the day for work to earn their sustenance to preserve their own lives and the lives of their household. We can very well imagine how difficult our lives would have been if we had all days and no nights or all nights and no days.

VERSES 12-16: Almighty Allah continues in these Verses to describe the wonders of His Creative Ability. He created the heavens in seven firmly fixed, tremendous layers so vast in space. He also created in these heavens a brightly shining lamp in the sun and poured down the rains from the water-laden clouds, with which are grown grains, useful plants, and densely-foliaged fruit trees The sun which gives out light and heat is highly instrumental to the changes of seasons and the growth of these bounties of nature. We see these bounties around us with our own eyes.

VERSES 17-20: These Verses describe how the Day of Judgement will take place, the precise Hour of which has been pre-destined by Allah but it has been kept as a guarded secret, and is known to none but to Almighty Allah.

When the Hour arrives, the Trumpet will be blown and the dead will emerge out of their graves in myriads.

The canopy of the heavens will be split open like gates to afford passage.

The mountains shall be uprooted from their bases to turn into a mirage, i.e., like something unreal and non-existent.

This is to say that the world of which we find ourselves so much enamoured is too ephemeral to deserve attention, except to the extent of taking out of it what is absolutely necessary to keep body and soul together. Common sense and justice, therefore, demand that there must be a measure of vice and virtue and man should reap the fruit of what he did for the Hereafter.

VERSES 21-30: After the completion of their reckoning and the award of recompense or

punishment to the people, they shall enter either Paradise or Hell according to their good or bad deeds.

As for the inmates of Hell (where they will abide for ages and ages), they will taste in Hell no cold drink. They will get only hot water and putrid drink as a punishment for their denial of the reality of reckoning, the Divine Verses revealed to the Holy Prophet (***Sallallahu 'alaihi wa sallam***) and the Hereafter.

In fact, Almighty Allah had been closely watching all their sins and guilty activities, and was keeping a count (computed) in a book of all their acts and activities and even of their hidden thoughts. There will be no increase for them except increase in their torment.

VERSES 31-38: These Verses furnish an account of those fortunate servants of Allah, who took in their worldly life, to Piety and Righteousness. Such persons will be favoured with gardens enclosed with vineyards, producing grapes, and with beautiful damsels of equal ages. They shall enjoy cups brimming with heavenly beverage. In their heavenly abode they shall hear neither vain talk, nor lies. They shall receive from their Lord these bounties in return for their good deeds- He Who is the Lord and Absolute Master of the Heavens and the Earth and all that lies in between them. He is that Beneficent Lord to Whom none dare speak, except those whom He permits to speak and those who speak only the Truth. On that Great Day, spirit (JIBREEL) and Angels shall stand arrayed.

Commentators say that speaking here means interceding to Allah in favour of others. This will be subject to two conditions. Only that person will be able to intercede whom Allah allows to intercede and he will intercede only in favour of that person who qualifies himself for such intercession.

VERSE 39: The Day of Resurrection is the Day Predestined by Allah and it must inevitably take place. It will be a very terrible Day full of horrors and holocaust. There will be no safety from the horrors of that Day except for those who take refuge under the protection of their Lord- Almighty Allah.

VERSE 40: To complete the final argument Almighty Allah says in this closing Verse that He has conveyed finally to the people the warning against an event (i e. the Day of Judgement) which has drawn very near. On that Day, man shall see what good or bad deeds he had forwarded for the Hereafter from his life of the world, to be credited or debited to his Register of Deeds. As regards the infidels, after finding their deeds of disbelief, disobedience and their arrogant rejection of the Truth, they will desire on that Day if they were turned into dust instead of being present there to take the punishment for their atrocities

وَاللّٰهُ أَعْلَمُ بِالصَّوَابِ

And Allah knows what is true and correct.

Morals to learn from this Soo-rah

The Moral that can be learnt from this Soo-rah has been most precisely and suitably expressed in these words of Verse No. 39:

فَمَنْ شَآءَ اتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا ۝

"So whoever wills, may take resort to his Guradian-Lord".

This can, indeed, be possible only when man believes in Allah, His Prophet, Muhammad (***Sallallahu 'alaihi wa sallam***) and the Qur-aan and sincerely obeys the injunctions prescribed therein.

مكتب الرشيد، مكتب بريد دار التصنيف، مجاهد آباد، جمب ريلوے روڈ، كراتشي ١٢ (باكستان) الهاتف: ٣٣٨٣٤٦

شعبة المكتب: شاهراه لياقت صدر، كراتشي ٣ (باكستان) الهاتف: ٥١٤٠٢٨

السنة ٢٩ | ٢٣ رجب ١٤٠٠هـ | ٧ يونيو ١٩٨٠ء | العدد ٣

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ ۝ أَيَّامًا مَعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ
أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ
خَيْرٌ لَهُ ۚ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ ۝ شَهْرُ رَمَضَانَ الَّذِي
أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ
مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ
بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ
وَلَعَلَّكُمْ تَشْكُرُونَ ۝

ويقول ابو بكر : أيها الناس اياكم والكذب فأن الكذب مجانب للايمان وفى لفظ لابن جرير عنه (والله لتأمرن بالمعروف ولتنهون عن المنكر أو ليعمنكم الله بعقابه).

وروى الترمزى بسنده عن حذيفة ابن اليمان عن النبى ﷺ قال : والذى نفسى بيده لتأمرن بالمعروف ولتنهون عن المنكر أو ليوشكن الله أن يبعث عليكم عقابا منه ثم تدعونه فلا يستجاب لكم

وروى ابو عيسى الترمذى بسنده عن أبى أمية الشعبانى الدمشقى واسمه يحمد قال : أتيت أبا ثعلبة الخشنى وهو صحابى مشهور بكنيته، فقلت له كيف تصنع فى هذه الاية؟

قال أية آية ؟ قلت قول الله تعالى (ياأيها الذين امنوا لايضركم من ضل اذا اهتديتم) قال أما والله لقد سألت عنها رسول الله ﷺ فقال : ائتمروا بالمعروف وتناهوا عن المنكر حتى اذا رأيتم شحا مطاعا وهوى متبعا ودنيا مؤثرة واعجاب كل ذى رأى برأيه فعليك بخاصة نفسك ودع العوام فأن من ورائكم اياما الصابر فيهن . مثل القابض على الجمر للعامل فيهن مثل اجر خمسين رجلا يعملون كعملكم) . . . وقد دلت الآيات القرآنية والاحاديث المتكاثرة على وجوب الامر بالمعروف والنهى عن المنكر وجوبا حتما ، فتحمل هذه الاية على من لايقدر على القيام بواجب الأمر بالمعروف والنهى عن المنكر أو يخشى على نفسه ان يحل به مايضره ضررا يسوغ له معه الترك .

وأخرج ابن جرير عن أبن عمر انه قال فى هذه الاية : انها لاقوام يجيئون من بعدنا ان قالوا لم يقبل منهم .

وأخرج ابن جرير ايضا عن جبير بن نفير قال : كنت فى حلقة فيها أصحاب النبى ﷺ وانى لأصغر القوم ، فتذاكروا الأمر بالمعروف والنهى عن المنكر فقلت ، اليس الله يقول : عليكم أنفسكم ؟ فاقبلوا على بلسان واحد فقالوا انتزع آية من القران لا تعرفها ولاتدرى ماتاويلها ؟ حتى تمنيت انى لم اكن تكلمت ، ثم اقبلوا يتحدثون فلما حضر قيامهم قالوا : انك غلام حدث السن ، وانك نزعت اية ماندرى ماهى ؟ وعسى ان تدرك ذلك الزمان : اذا رايت شحا مطاعا وهوى متبعا واعجاب كل ذى رأى برأيه فعليك بنفسك لايضرك من ضل اذا اهتديت .

وتلا الحسن هذه الآية فقال: الحمد لله بها: الحمد لله عليها ماكان مؤمن فيما مضى ولا مؤمن فيما بقى الا الى جنبه منافق يكره عمله .

وقال سعيد بن المسيب: اذا أمرت بالمعروف ونهيت عن المنكر فلا يضرك من ضل اذا أهتديت .

وقيل لابن عمر : لوجلست فى هذه الايام فلم تامر ولم تنه فان الله قال : (عليكم انفسكم لايضركم من ضل اذا اهتديتم) فقال ابن عمر: انها ليست لى ولا لأصحابى لأن رسول الله ﷺ قال : (الا فليبلغ الشاهد الغائب) فكنا الشهود وأنتم الغيب ولكن هذه الاية لأقوام يجيئون من بعدنا ان قالوا لم يقبل منهم .

وروى احمد وابو داود ان رسول الله ﷺ قال : مامن قوم يعملون بالمعاصى وفيهم رجل اعزمنهم وامنع لا يغيره الا عمهم الله بعقاب أو أوصابهم العقاب) .

ويقول حذيفه بن اليمان : لتأمرن بالمعروف ولتنهون عن المنكر ولتحاضدن على الخير أو ليسحتكم الله جميعا بعذاب ، أو ليؤمرن عليكم شراركم ، ثم يدعوا خياركم فلا يستجاب لهم .

فعلينا اصلاح أنفسنا والقيام بواجب الامر بالمعروف والنهى عن المنكر حتى يرفع الله عنا السوء .

د عبد المنعم السيد نجم

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

اصـــلاح النفس واجـــب

اليد واللسان والقلب أدوات سنها الرسول الكريم ﷺ للقضاء على المنكر واحقاق الحق حفاظا على موازين المجتمع وسعيا لتقدمه رفعته على أسس راسخة ومبادىء قويمة جاء بها الدين الاسلامى الحنيف .

ولكى يتم اصلاح المجتمع لابد من اصلاح أفراده أولا ولا يتم اصلاح الفرد الا بوازع داخلى ضميره الذى لايرجوه الا الايمان بالله بداية كل صلاح وفلاح وخير للفرد وللمجتمع .

يقول الله تعالى : (ياأيها الذين امنوا لايضركم من ضل اذا اهتديتم الى الله مرجعكم جميعا فينبئكم بما كنتم تعملون . . .) . (المائده : ١٠٥)

يقول الله تعالى آمرا عباده المؤمنين أن يصلحوا أنفسهم ويفعلوا الخير بجهدهم وطاقتهم ويخبرهم أنه من أصلح أمره وعالج عيوبه وأدى الواجب لايضره فساد من فسد من الناس سواء أكان قريبا منه أو بعيدا ، ومعنى عليكم أنفسكم الزموا أنفسكم وأحفظوها كما تقول : عليك زيدا : أى الزمه .

لايضركم : معناه لايضركم ضلال من ضل من الناس اذا اهتديتم لحق أنتم فى أنفسكم ، فاجتهدوا فى اصلاحها وكمالها والزامها سلوك الصراط المستقيم .

يقول ابن عباس فى تفسير هذه الاية يقول : الله تعالى : اذا ما العبد أطاعنى فيما أمرته به من الحلال ونهيته عنه من الحرام فلا يضره من ضل بعد ، اذا عمل بما أمرته به .

وقوله : الى الله مرجعكم جميعا فينبئكم بما كنتم تعملون تنبيه وتحذير للعبد يعنى فيجازى كل عامل بعمله ان خيرا فخير وان شرا فشر لأن مالكم يوم القيامة واجتماعكم بين يدى الله .

وليس فى الآية دليل على ترك الأمر بالمعروف والنهى عن المنكر ، اذا كان فعل ذلك ممكنا . وقد قال الامام أحمد بسنده عن قيس بن ابى حازم قال : قام ابو بكر رضي الله عنه فحمد الله وأثنى عليه ثم قال : أيها الناس انكم تقرءون هذه الاية : (ياأيها الذين آمنوا عليكم أنفسكم) وانكم تضعونها فى غير موضعها وانى سمعت رسول الله ﷺ يقول : ان الناس اذا رأوا المنكر ولا يغيرونه يوشك الله عز وجل أن يعمهم بعقابه .

اليقين

انترنيشنل

مجلة

دار التصنيف پرائيويٹ لميٹيد

... الى ٧ ابريل ١٩٩٧م — العدد ١٩

اصلاح النفس واجب:

- من اصلح أمره وعالج عيوبه وأدى الواجب لا يضره فساد . . .
- ان الناس اذا راوا المنكر ولا يغيرونه يوشك الله عز وجل أن يعمهم بعقابه .

AND SURELY IT (THE QUR-...) IS THE TRUTH OF ASSURED ...

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بسم الله الرحمن الرحيم

Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word is the Word** of **Allah** (i.e. **Qur-aan-e-Majeed**) and the Best Guidance **is Sunnah** of the **Holy Prophet Muhammad** (***Sallallahu-'alaihi-wa-sallam***). And the Best deeds are those declared definite and **imperative** (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Ṣallallahu-'alaihi-wa-sallam).

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Bis-mil-laa-hir-rah-maa-nir-ra-heem

In the name of Allah, The All-Compassioante, The Most Merciful

LAI-LA-TUL QADR

(The Esteemed Night or the Night of Power)

Lail-la-tul Qadr, the Esteemed Night or the Night of power, is the night which is full of Peace and Blessings and it occurs every year in the month of Ramazaan, during the last ten nights. Every prayer and recitation in Laila-tul Qadr is worth, and better than, the prayers performed for one thousand months.

The day of the month which this Night follows has not been specified. The Holy Prophet (***Ṣallallahu 'alaihi wa sallam***) knew this day, but before he could disclose it, the knowledge of this day was taken away from him because of a quarrel going on between two believers. Hazrat Ubaida bin Samit (***Razi Allahu 'anhu***) reports that once the Prophet (***Ṣallallahu 'alaihi wa sallam***) came out of his house to give us the news of the Night of Power but when he found two believers engaged in a fight, he said:

"I had come to give you the news of the Night of Power. Since such and such persons were engaged in fighting, the signs of the Night of Power have been taken away from me. Perhaps it will be better for you to look for it on the 25th, 27th and 29th " (Bukhari)

This tradition signifies what a loss the Muslim Ummah can suffer because of a fight between two believers.

Allah the Almighty, All-kind and Benevolent, in His Kindness and Love for the Holy Prophet Mohammad (***Ṣallallahu 'alaihi wa sallam***) revealed to him that He had appointed a Night for his Ummah in which prayers and other worshipful services will carry Reward better than those performed for a thousand months, and that is "***Lai-la-tul Qadr***" the Esteemed night or the Night of Power. In this way Allah compensated **Ummat-i-Muhammadiyah** with a much greater favour than that shown to previous **Ummahs**. Qur-aan Majeed says--

إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ۝ وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ
ٱلْقَدْرِ ۝ لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۝ تَنَزَّلُ
ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ
أَمْرٍ ۝ سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ۝

"Indeed, We sent it (The Qur-aan) down in the Night of Worth. And what do you understand what the Night of Worth is? The Night of Worth is better than thousand months. In it descend the angels and JIBREEL (Gabriel) by the will of their RABB (Guardian-Lord), for every (blessed) affair. Peace it is till dawn." **(97:1-5)**

The night of **Laila -tul Qadr** is full of blessings, because Qur-aan Majeed descended in it. The whole of Qur-aan Majeed was sent down from the **'Lau-hi-Mahfooz'** (The Preserved Tablet) on the sky of the Earth. Its revelation started piece-meal to the Holy Prophet (***Sallallahu 'alaihi wa sallam***) and was completed in 23 years during his life-time. However, the decision in regard to the descent of the Glorious Qur-aan from **'Lau-hi-Mahfooz'** in the Heaven to **Bait-ul 'Izzat**, on the sky of this Earth, was taken in the Night following the 14th of this lunar month, as indicated in Qur-aan Majeed "Surely We revealed it in a Blessed Night (**Laila-tul Mubaraka**)." This fact has been mentioned in **'Ahadees'**, sayings of the Holy Prophet (**Sallallahu 'alaihi wa sallam**).

Qur-aan Majeed is Peace by itself. It distinguishes between the good and the evil and shows the path of eternal Peace and Bliss to all Mankind for ever This being so, the Night in which this Divine Book was sent down is worthy of great esteem

During this night, as explained in the Soo-rah quoted above, the Angels and Heavenly Spirit (**Hazrat Jibreel 'alaihis salaam**) descend on the earth Their nearness to Earth gives a Spiritual lustre to it and so to the souls and hearts of the believers. The Holy Prophet (**Sallallahu 'alaihi wa sallam**) passed this night in prayer and worship Hazrat 'Ayesha Siddiqah (***Razi Allahu 'anha***) has said in a narrative:

"When the last ten days of Ramazaan approach, the Prophet (***Sallallahu 'alaihi wa sallam***) tied his **'Tahband'** (Loin-cloth) kept vigils and persuaded his household to keep vigils." (Bukhari & Muslim)

According to another tradition, the Esteemed Night-- The Night of Power should be looked for in the odd nights of the last ten days of Ramazaan, that is, the nights of 21st , 23rd, 25th, 27th and 29th

(But the night of the 27th is taken to be the most probable night.

Hazrat Ayesha Siddiqah (***Razi Allahu 'anha***) reports:

"I asked: O Messenger of Allah! Inform me if I find any night to be the Esteemed Night, what should I say therein. He said, say:

"Al-laa-hum-ma In-na-ka 'afuw-wun tu-hib-bul-'af-wa fa'- fu 'an -nee."

(O Allah! You are Forgiving, You love forgiveness, so forgive me.)

Let us pray that Allah may enable us to avail ourselves of this night and pray according to the instructions of the Holy Prophet (***Sallallahu 'alaihi wa sallam***) to merit Allah's unlimited blessings and benevolence Ameen!

Taraaweeh Prayers During Ramazaan

Taraaweeh Prayers are offered through out the month of Ramazaan, beginning from the evening the new moon is visible.

Taraaweeh Prayers are Sunnat-i-Muakkadah, and offered after the 'Isha prayer but before the 'Witr' prayer.

Taraaweeh Prayers are offered in twenty (20) Rak'ats in twos or fours. After every four Rak-'ats, some rest is recommended. During the rest, it is commendable to recite the Dua'ai-Tasbeeh which is given below:-

Subhaana Zil mulki wal malakut, Subhaana Zil'izzati wal 'azmati wal haibatati wal qudrati wal kibriyaai wal jabarut. Subhaanal malikil haiyyillazi laa yanaamu wa laa yamut. Allahumma ajirna minan nar, Yaa mujeero, yaa mujeero, yaa mujeer.

Translation. Hallowed be the Lord, to Him belong the Kingdom and Sovereignty, Hallowed be He, His is the power and Greatness. His is the awe-inspiring dignity and command and His is the glory supreme and power irresistible. Hallowed be He the ever-living Lord, Whom sleep and death overtake not. O Allah, Lord of us, save us from the fire of Hell O Saviour, O Saviour, O Saviour.

In Taraaweeh Prayers of thirty or twentynine nights, as it may be according to the visibility of the moon, the recitation of the whole Qur-aan Majeed should be completed once. Every day a portion of Qur-aan Majeed should be recited serially, and so adjusted that on or before the 28th the recitation of the whole Qur-aan Majeed is over. If the first recitation is completed early enough, it may be repeated again and again with due regard to the convenience of the followers in the Jama'at (congregation). In no case should the length of the recitation become burdensome for the people who follow the Imam, as such an act is disapproved in the Shariah. The Imam should realise that behind him there are also the young, the old and the weak. He must therefore recite only as much in each rak-'at as is convenient to the followers making the congregation.

In the absence of a Hafiz, Taraaweeh Prayers can be led by any Imam, who should be able to recite the small Chapters in the last part of Qur-aan Majeed. There is a great facility in reciting from "Alam-ta-ra-Kaifa" (Soo-rah Feel No. 105) down to nine other Surahs and then repeating them in the same order to make 20 Surahs in all for 20 rak'ats. Taraweeh Prayers can also be offered by reciting other Quranic Soo-rahs and Verses. Taraaweeh Prayer being Sunnat-i-Muakkadah, one who does not offer it is a sinner.

A Hafiz, who is a minor, according to the rules of Shariah, is not allowed to lead Taraaweeh Prayer. The Imam should be a person who has attained puberty.

If the Jama'at (congregation) of the Taraaweeh Prayer has started when one reaches the mosque, one should first offer his 'farz' prayer of 'Isha and Sunnah and then join the Imam in Taraaweeh. Without offering the obligatory prayer of 'Isha, it is not correct to offer Taraweeh Prayers. One should also offer his 'Witr' prayer with jama'at and thereafter he can offer raka'ats of Taraaweeh he had missed. The idea that one who has not offered his obligatory prayers of 'Isha in Jama'at should not offer Witr prayer with the Imam is not correct.

With the appearance of the Shawwaal moon, the observance of Taraaweeh comes to an end.

I'Tikaaf

To spend some time in devotional seclusion within a mosque with the sole intention of devoting oneself to prayer and contemplation is called I'tikaaf.

According to Imam Abu Hanifa (*Rahmatullah 'alaihi*), I'tikaaf is of three kinds, as described below:-

(1) **I'tikaaf-i-wajib:** It becomes due because of a Vow undertaken, for example, in thanksgiving for a wish having been granted by Allah, or otherwise a simple Vow to undertake I'tikaaf for a stated number of days. In the latter case, it becomes necessary *to spend the stated number* of days in I'tikaaf.

(2) **I'tikaaf-i-sunnah:** It is observed in emulation of the practice of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) for the last nine or ten days, as the case may be, of the third decade of the month of Ramazaan, beginning *immediately after Asr* (late afternoon prayer) on the twentieth day of Ramazaan and ending after Maghrib. (evening or dusk prayer) on the last day of Ramazaan.

(3) **I'tikaaf-i-Nafl:** It is entirely optional, and one is free to choose one's time and duration. Theoretically speaking, one could observe I'tikaaf of this kind for the whole of one's life. As for the minimum period of I'tikaaf-i-Nafl, there are wider differences of opinion. Imam Abu Hanifa considers that I'tikaaf is not valid for less than a day, while Imam Muhammad (*Rahmatullah 'alaihi*) holds that I'tikaaf is valid for any short period, even for less than a day. The juristic ruling (fatwa) is based on the latter opinion.

It is, highly desirable to bear in mind the blessing of **I'tikaaf-i-Nafl** when going into a mosque to earn the added blessing of I'tikaaf for the time spent in the mosque. Moulvi Muhammad Yahya, the elder brother of Maulana Mohammad Ilyas, the founder of the Tablighi Jama'at, and a notable saintly person (*Rahmatullah 'alaihi*) invariably used to express audibly his intention for I'tikaaf when entering a mosque (with his right foot first) to induce his disciples to follow suit.

What could explain better the value and the virtues of I'tikaaf than the fact that the Holy Prophet (*Sallallahu 'alaihi wa sallam*) used to make preparations for it in advance and with great care and attention. One who confines himself within a mosque in this manner is like one sitting at the threshold of his Benefactor with a vow not to leave the place unless his request was granted. Whosoever knocks at the door of Allah, turning his back on the world, what doubt can there be in his not being blessed with His favours and rewards?

Imam Ibn Qaiyyim (*Rahmatullah 'alaihi*) has said that the purpose of I'tikaaf is to concentrate, through prayer and other acts of devotion, on the glories of Allah, and remain wholly and solely engaged in His praises. All thoughts and sentiments of a mu'takif should centre round his love for Allah, so that he gets filled with His love. This loving devotion will stand him in good stead in the dreadful seclusion of his grave when there will be none to comfort him except his hope in Allah. None can indeed imagine the ecstasy in which a Mu'takif will pass his time in his grave.

If I'tikaaf is observed *in all solemnity, it can become* the best of devotional services. Its spiritual gains are beyond description. *Every single moment of a Mu'takif* counts towards 'Ibaadat (worship), whether awake or asleep, because of his remembrance of Allah. According to a Hadees (Saying of the Holy Prophet (*Sallallahu*

'alaihi wa sallam) whosoever proceeds one cubit towards Allah, Allah is pleased to come to him by two cubits. And According to a Hadees-i-Qudsi, (saying of the Holy Prophet reproducing Divine words) Allah has made it known, "If one comes to Me walking, I go to him running."

RULES FOR I'TIKAAF

(1) FOR MEN

The best places for I'tikaaf, in order of preference, are the Holy Mosque at Makkah, the Mosque of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) at Madinah, the sacred Mosque at Jerusalem, Jame'-Masjid (Central mosque) in a town, or a mosque (or a place earmarked for offering daily salaat) in one's locality. According to Imam Abu Hanifa (*Rahmatullah 'alaihi*), I'tikaaf should be observed in a mosque, where the five daily obligatory prayers (Salaat) are offered in congregation, while his two disciples-- Imam Qazi Abu Yousuf and Imam Muhammad (*Rahmatullah 'alaihum*) consider any mosque good enough for the purpose whether or not the five daily congregational prayers are held there.

(2) FOR WOMEN

A woman, should observe I'tikaaf in a place in her house set apart for offering daily prayers. If there be no such place, a secluded place in the house will do. I'tikaaf is much easier to observe for women because they can stay at their home and get their domestic duties done through others and earn the great reward without much sacrifice. Women should not, therefore, deprive themselves of the blessings of following the noble Sunnah of Holy Prophet (*Sallallahu 'alaihi wa sallam*)..

CONDITIONS

* — a sane person and a Muslim, free from Hadas Akbar, that is, should be ritually clean from pollution after sexual intercourse; a female Mu'takif should also be free from menstruation;
* —with Niyyat for I'tikaaf, made either mentally or orally, before entering the place of I'tikaaf and
* A Mu'takif should not leave the mosque during I'tikaaf except for some genuine reasons, such as, for-

(1) (a) answering the call of nature,

(b) performing an obligatory bath, if such facilities be not available within or by the side of the mosque. If a Mu'takif owns or has rented two houses, he should go to the house which is nearer to the mosque for the above purposes.

(2) offering Juma prayers in another mosque, if they are not held in the mosque where he is in I'tikaaf. He should not, however, remain absent from his mosque for an unnecessarily long period. It is better that he should leave his mosque at Zawwal (the time when the sun crosses the Meridian) or reach the Juma' mosque, just in time to offer four rak'ats of Sunnah prayer before the scheduled time for the Juma' sermon.

(3) going out of the hall of the mosque to recite Azaan.

The above conditions are essential for all types of I'tikaaf.

For I'tikaaf-i-waajib, as also for I'tikaaf Sunnat-i-Muakkadah which is observed in Ramazaan, Fasting is essential.

During I'tikaaf, a Mu'takif follows the normal routine of life. He can eat and drink outside the hours of Fasting and sleep in the mosque or make some essential purchases from outside the mosque if and when there is no one else to do the shopping for him. He can join (or lead) funeral prayers if he had them in mind when he made his resolve for I'tikaaf, otherwise not.

CIRCUMSTANCES WHICH NULLIFY I'TIKAAF :

(a) leaving the mosque wilfully or if for some genuine reason upheld by Shariah for a period longer than necessary;

(b) leaving the mosque because of fear of some disease and

(c) making love.

No 'Qada' (Compensatory) I'tikaaf is necessary for I'tikaaf sunnat-i-Muakkidah and I'tikaaf-i-Nafl if they happen to get nullified. But observance of 'Qada' I'tikaaf for a nullified I'tikaaf-i-Waajib, is essential.

How to Celebrate 'ID-UL-FITR

The appearance of the new moon of Shawwal, the tenth month of the Islamic calendar, brings to close the month long Ramazaan fasting and its concomitant prolonged nightly Taraweeh prayer. It heralds the celebration of 'Id-ul-Fitr on the following day.

Islam has no concept of festivals as occasions for mere merry-making for the sake of sensuous pleasure or body's rapture. Remembrance of Allah and seeking His pleasure is the sole aim of what might pass for festivities in Islam or among its adherents.

Among pre-Islamic 'Arabs, equinox of the spring and that of the autumn when the Sun crosses the equator and the day and the night are the equal duration, were the two days of the year when festivals were held by them. When the Holy Prophet (*Sallallahu 'alaihi wa sallam*) of Islam had emigrated to Madinah, he was told that the people of Madinah had two days which they passed in frolics and pleasantries. He inquired, "Which are these two days?" They replied, "We used to make merry on such and such days in the Times of Ignorance." Upon this the Messenger of Allah said, "Allah has changed for you things better than these two; they are the Day of Sacrifice and the Day of Fitr." (Abu Daud)

A tradition of the Holy Prophet Mohammad (*Sallallahu 'alaihi wa sallam*) has it that a caravan came to him testifying that they had sighted the new moon in the evening He ordered them to discontinue fasting and come back after the dawn to their places of prayer (Abu Daud).

The first of Shawwal is, so to say, the thanks giving day for Muslims on the completion of Ramazaan fasting and its other ancillary acts of worship. Special early forenoon congregational prayer of 'Id-ul-Fitr is offered on this day and charity is extended to the poor and the needy It is a day of feast and rejoicing in the name of Allah and to seek His pleasure. It is by way of gratitude for His bestowing on the Faithful the month-long multifarious blessings of Ramazaan.

Night of Reward

The night of 'Id-ul-Fitr is called the Night of Reward (Laila-tul-Jaza'). It is said that in the morning of this day, Allah sends down to earth His angels to take positions at street corners, calling out:

"O Ummah of Muhammad Proceed towards the Bountiful Cherisher Who showers His blessings in the greatest measure, and forgives sins."

Allah asks His angels as to what ought to be the reward of the worker who has performed his duty well. The angels reply:

"O our Lord and our Master! The return is that they be paid in full measure."

Upon this Allah declares:

"O My angels! Bear witness with Me that I have bestowed upon them, in return for their Fasts and Taraweeh during the month of Ramazaan, My pleasure and forgiveness."

And to the believers, He says:

"O My servants! Beg of Me. Upon My honour and might, in your present congregation today, whatever you would pray for the Hereafter, I shall bestow upon you; and whatever you would beg for your earthly life, I shall grant it if advisable; so long as you attend upon Me, I shall cover up your shortcomings; and I shall not put you to disgrace before sinful defaulters. Now go back (home), absolved and forgiven; you have pleased Me and I am pleased with you."

The angels become exceedingly jubilant, and they rejoice at the rewards bestowed by Allah upon the *Ummah* of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) at the end of the holy month of Ramazaan.

'Id Prayer:

'Id Prayer is Waajib while 'Khutbah' (sermon) for 'Id is Sunnah. There is neither any Iqaamah

nor an Azaan for 'Id Prayer.

Procedure of 'Id Prayer

a) Nieyyat:

I offer to Allah two Rak'ats of Salaatul Waajib (Obligatory) prayer for 'id-ul-Fitr, led by this Imaam with my face to the Holy Ka'ba."

b) Then with the call of Imam, call out Takbeer-i-Tahreemah, raising both hands up to the lobes of the ears pronouncing 'Allahu-Akbar' Thereafter, the hands are to be placed on the chest just below the navel, one upon the other, holding the wrist of the left hand by the fingers of the right hand.

C) Recite 'Sanaa' and thereafter call with the Imaam, in raising the hands with each call of 'Allahu- Akbar and dropping them after each of the first two Takbeers. At the end of the third Takbeer, the hands should be held together as before. Imaam will now recite Soo-rah Fatiha and a portion from Qur-aan Majeed and proceed to complete the Rak'at, as usual.

During the second Rak'at, the Imaam will make the recitation first and then call out Takbeer three times, the congregation should follow him raising their hands and dropping them down after each Takbeer. After the fourth Takbeer the Imaam will bow down in Ruku' without raising hands and so will the congregation. The rest of Rak'at is to be completed as usual.

Sermons

'Id prayer includes two sermons. Compared to Friday sermons (Khutbaat), 'Id sermons have two differences. First, 'Id sermons are delivered after the prayer, whereas Friday sermons precede the prayer. Secondly, 'Id sermons are Sunnah, whereas Friday sermons are compulsory (Farz). The listening of 'Id sermons is regarded essential.

It is reported that Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was presented with a bow on 'Id day and then he delivered the sermons leaning on the bow. (Abu Daud)

Sunnah Before Prayer

After getting up early in the morning on the day of 'Id-ul-Fitr, it is commendable to take bath, to use tooth stick (Miswaak) to cleanse the teeth, to put on new or the best dress that one may afford, to apply perfume, and to take breakfast before proceeding to offer 'Id-ul-Fitr Prayer

Takbeer Recitation

The following Takbeer is to be recited in murmur on way to 'Id-ul-Fitr prayer and on the way back after the prayer:

Al-laa- hu Ak- bar Al- laa- hu Ak-bar Laa i-laa- ha il- lal- laa- hu wal- laa- hu Ak-bar Al- laa- hu Ak- bar wa lil - laa- hil- Hamd.

Translation

Allah is Most - Great, Allah is Most Great; there is no one worthy of worship but Allah, and Allah is Most-Great, Allah is Most- Great, and all praise is for Allah.

Change of Route

It is reported that the Holy Prophet (*Sallallahu 'alaihi wa sallam*) used to go out for 'Id prayer by one route while he would return by a different route. (Tirmizi). It is commendable to follow this practice of the Holy Prophet (*Sallallahu 'alaihi wa sallam*).

Sadaqa- tul- Fitr

One special feature of Islamic festival which needs special mention is that not only is it an occasion to appear themselves to their Master but also remember their poor brethren. The institution of Sadaqatul Fitr or 'Id-ul-Fitr is meant for this prayer.

'Id-ul-Fitr literally means "feast of alms or charity" It is an occasion for alms-giving. "Bring out your alms", said Ibn'Abbas (Razi Allahu 'anhu), "for the Messenger of Allah has ordained this as a divine institution." (Mishkaat).

Sadaqa-tul-Fitr is the alms or charity that becomes due at presunrise (Fajr) prayer on the day of 'Id-ul-Fitr. It is preferable to discharge this charity before proceeding for 'Id-ul-Fitr prayer. Failing this, it can as well be disbursed afterwards to discharge the act of charity which is essential.

Upon Whom Due

Sadaqa-tul- Fitr is due on a Muslim on whom Zakaat might not have yet become due but who nevertheless possesses goods in excess of his needs that will, in

course of time, be liable to **Zakaat**, *whether full one year has passed on it or not.*

Sadaqa-tul Fitr is not due from one who himself is eligible to receive **Zakaat** or **Sadaqa-tul-Fitr**.

If someone possesses property in excess of his needs but is at the same time indebted, then **Sadaqa-tul-Fitr** becomes due only if after off setting the liability of debt, so much is left as will attract payment of **Zakaat**, otherwise not.

If one pays **Sadaqa-tul-Fitr** *during the month of Ramazaan, he* is nor required to pay it again on **'Id-ul-Fitr Day.**

Sadaqa-tul-Fitr is due for self as well as on behalf of each of one's minor children. However, if a minor child is himself in possession of property which attracts **Sadaqa-tul-Fitr**, it can be paid out of it. Major *children are required to pay on their* own behalf.

Sadaqa-tul-Fitr is essential even *if one did not* observe Ramazaan *fasting for* any reason.

Quantum

Sadaqa-tul-Fitr may be given in cash or in kind. If wheat or its flour or ground parched wheat is given, its weight should be 1.67 kilo, or to be on the safe side 2 kilos. If barley or its flour is given, it should be double of what is prescribed for wheat.

If it is proposed to give **Sadaqatul-Fitr** in cash, it should be equivalent of the value of the prescribed quantity of foodgrain *converted at its ruling market price.*

If any foodgrain other than wheat *or barley* is proposed to be given, its value should be equated to that of the quantity prescribed for wheat or barley.

Distribution

Those entitled to receive **Zakaat** are eligible to take **Sadaqa-tul-Fitr** also. **Sadaqa-tul-Fitr** from one payer can be given to any one eligible person or distributed among several such persons. Conversely, that from several persons can be given to a single eligible person.

These questions have been dealt with in the light of **Hanafite Fiqh**.

We celebrate the triumph of goodness and the conquest of the forces of evil deeds by the devotion of the faithful to the sacred principles and practices of the Holy month of **Ramazaan-ul-Mubaarak**. We are indeed grateful to Almighty Allah for providing us with this annual opportunity of purifying ourselves spiritual by **Fasting** and **Prayer**.

'Id-ul-Fitr is indeed a day of prayer, and thereafter of peaceful celebrations- a day we should always endear, with heartfelt dedication. **Ameen**.

JUSTICE AND IMPARTIALITY

Power is a Divine Blessing bestowed on the individuals or the body of people to manage the country affairs with full justice and impartiality and to bring economic prosperity and happiness to all without any distinction of race or religion.

In the past, when an individual, possessing power and authority, could not follow the principle of good management, justice and impartiality, and used the power contrary to those accepted principles, a new form of government came into existence and power was transferred from individuals to the group of people.

Keeping in view the Quranic spirit, it was declared that the new social order *was meant to be a government* of the people, by the people and for the people. Now a question arises whether the latest experiment has been successful in the world.

We regret to note that such a social order is accompanied by bloodshed, looting of property and burning of houses and shops of their own people for whom the government was established.

There is also another point to be taken into consideration. Such a social order is also boasts of its secularity but this is only on paper or in speech. The practice is totally against it. The advocates of this secularity are *treating their people in a form which* no religious order can tolerate.

In the last but not the least, it is to bring to the notice of all concerned, that the existence and stability of any form of government depends on good management, justice and impartiality. If these principles are followed, the government can last for hundreds of years; otherwise there is no place and security even for a short period.

Chapter 79

SOO-RA-TUN-NAA-ZI-'AAT

INTRODUCTION

Name of the Soo-rah: The Soo-rah has been named after the very first word, **'Naa-zi-'aat'**, used in it. The word is the plural of the word Naa-zi-'a-tun, meaning that which pulls or takes out something from another thing. Here it has been used for the Angels that take out the souls of living beings at the time of their deaths by diving deep into their bodies. In the Verse, Allah swears by such Angels.

The Place and Time of Revelation: This is also one of the earliest Soo-rahs to be revealed in the Holy City of Makkah. According to a narrative of Hazrat Abbas bin Masood (*Razi Allahu 'anhu*), it was revealed immediately after its preceding Soo-rah No. 78, i.e, **Soo-ra-tun-na-ba'**.

Subject-matter of the Soo-rah: The main theme of the Soo-rah revolves round the harrowing accounts of the Day of Resurrection, with special reference to the arrogance of **Pharaoh**, the despotic Ruler of Egypt during the time of Prophet Moosa (Moses) --'alaihis salaam. Almighty Allah drowned him in the **Red Sea** along with his hosts, as a punishment for his pride and arrogant rebellion against Omnipotent Allah. The Soo-rah ends with a description of the disobedient who will be thrust into **Hell** for their disobedience, rebellion and misdeeds. In contrast to them will be the righteous and the obedient ones whose final resort will be the bliss and blessings of **Paradise**.

CHAPTER 79 REVEALED AT MAKKAH SECTIONS 2 VERSES 46	*SOO-RA-TUN-NAA-ZI-'AAT* *MAK-KEEY-YAH* *RUK-KOO-'AA-TU-HAA* 2 *AA-YAA-TU-HAA* 46	سُوْرَةُ النّٰزِعٰتِ مَكِّيَّةٌ وَّهِيَ سِتٌّ وَّاَرْبَعُوْنَ اٰيَةً وَّفِيْهَا رُكُوْعَانِ
In the name of Allah, the All-Compassionate, the Most Merciful.	*Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1 By those (angles) who tear out violently (the souls of the unbelievers);	*1. Wan-naa-ẓi-'aa-ti ghar-qan*	وَالنّٰزِعٰتِ غَرْقًا ۝
2. And by those (angels) who draw out gently (the souls of the blessed);	*2. wan-naa-shi-ṭaa-ti nash-ṭaa.*	وَّالنّٰشِطٰتِ نَشْطًا ۝
3. And by those (angles) who glide forth swiftly (on Allah's errands);	*3. Was-saa-bi-ḥaa-ti sab-ḥan*	وَّالسّٰبِحٰتِ سَبْحًا ۝
4. And by those (angels) who hasten foremost;	*4. fas-saa-bi-qaa-ti sab-qaa.*	فَالسّٰبِقٰتِ سَبْقًا ۝
5 And by those (angels) who execute the commands (of Allah);	*5. Fal-mu-dab-bi-raa-ti am-raa.*	فَالْمُدَبِّرٰتِ اَمْرًا ۝
6. On the day when the quaking one (the earth) shall quake (on the first Trumpet blast),	*6. Yau-ma tar-ju-fur-raa-ji-fa-tu*	يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝
7. And the next (blast) shall follow it.	*7. tat-ba-'u-har-raa-di-fah.*	تَتْبَعُهَا الرَّادِفَةُ ۝

8. That day hearts shall tremble (with fear),	*8. Qu-loo- buiny-yau-ma-i-zinw-waa- ji- fah.*	قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٨﴾
9. Their eyes shall be downcast.	*9. Ab- ṣaa- ru- haa khaa- shi- 'ah.*	أَبْصَارُهَا خَاشِعَةٌ ﴿٩﴾
10. They (the infidels) will say: Shall we indeed be restored to the former state (of life),	*10. Ya- qoo- loo- na a- in- naa la-mar- doo- doo- na fil- ḥaa- fi-rah.*	يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ﴿١٠﴾
11. What! When we have become crumbled bones?	*11. A- i- zaa kun- naa 'i- ẓaa- man-na- khi- rah.*	أَإِذَا كُنَّا عِظَامًا نَخِرَةً ﴿١١﴾
12. They shall say: This then would be a losing return.	*12. Qaa- loo til- ka i- zan kar- ra-tun khaa- si- rah.*	قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾
13. And, surely, it will be only a single warning (of the Trupmet).	*13. Fa- in- na- maa hi- ya zaj- ra-tunw- waa- ḥi- dah.*	فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾
14. And, they will forthwith appear on an open vast plain (of the Resurrection)	*14. Fa- i- zaa hum bis- saa- hi- rah.*	فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾
15. Has the story of Moses reached you (O Muhammad)?	*15. Hal a- taa- ka ḥa- dee- ṣu moo-saa*	هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ﴿١٥﴾
16. When his RABB (Guardian Lord) called to him in the holy vale of TUWAA:	*16. Iz naa-daa- hu rab- bu- hoo bil-waa- dil- mu- qad- da- si ṭu-waa.*	إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾
17. Go to Pharaoh: surely he has rebelled.	*17. Iz- hab i- laa fir- 'au- na in- na-hoo ṭa- ghaa.*	اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٧﴾
18. And say: Have you a will to seek purification?	*18. Fa- qul hal- la- ka i- lāa an ta-ẓak- kaa.*	فَقُلْ هَلْ لَكَ إِلَىٰ أَنْ تَزَكَّىٰ ﴿١٨﴾
19. And I will guide you to your RABB (Guardian-Lord), so that you may have fear (of Him).	*19. Wa ah- di- ya- ka i- laa rab- bi-ka fa- takh- shaa.*	وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾
20. Then he showed him the Greatest Sign;	*20. Fa-a-raa-hul-aa-ya-tal-kub-raa;*	فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ﴿٢٠﴾
21. But he (Pharaoh) rejected it and disobeyed (Moses).	*21. Fa- kaz- za- ba wa 'a- ṣaa.*	فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾
22. Then he turned away striving hard (against Allah).	*22. Ṣum- ma ad- ba- ra yas- 'aa.*	ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾
23. So, he gathered (his men) and called out;	*23. Fa- ḥa- sha- ra fa- naa- daa.*	فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾
24. And said: I am your Supreme Lord.	*24. Fa- qaa- la a- na rab- bu- ku-mul- a'- laa.*	فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٢٤﴾
25. So Allah seized him with exemplary punishment of the Hereafter and of this world.	*25. Fa- a- kha- za- hul- laa- hu na-kaa- lal-aa- khi- ra- ti wal- oo-laa.*	فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ﴿٢٥﴾

26. Indeed, in this is a lesson for one who fears (Allah).	26. *In- na fee zaa- li- ka la- 'ib- ra- tal- li- mainy- yakh- shaa.*	إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴿٢٦﴾
SECTION 2	***RU-KOO' 2***	
27. Is your creation harder or that of the heaven which He has built?	27. *A- an- tum a- shad- du khal- qan a- mis- sa- māā. Ba- naa- haa.*	ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ ۚ بَنَاهَا ﴿٢٧﴾
28. He raised its height, and gave it order and symmetry.	28. *Ra- fa- 'a sam- ka- haa fa saw- waa- haa,*	رَفَعَ سَمْكَهَا فَسَوَّاهَا ﴿٢٨﴾
29 And darkened its night and brought out its daylight;	29. *Wa agh- ṭa- sha lai- la- haa wa akh- ra- ja ḍu- ḥaa- haa,*	وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾
30. And after that He stretched out the earth.	30. *Wal -ar- ḍa ba'- du zaa- li- ka da- ḥaa- haa.*	وَالْأَرْضَ بَعْدَ ذَٰلِكَ دَحَاهَا ﴿٣٠﴾
31. He brought forth therefrom its water and its pasture;	31. *Akh- ra- ja min- haa māā- a- haa wa mar- 'aa- haa,*	أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾
32. And He frimly set the mountains,	32. *Wal- ji- baa- la ar- saa- haa,*	وَالْجِبَالَ أَرْسَاهَا ﴿٣٢﴾
33. A provision for you and for your cattle.	33. *Ma- taa- 'al- la- kum wa li- an- 'aa- mi- kum.*	مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٣﴾
34. So, when the Great Happening comes,	34. *Fa- i- zaa jāā- a- tit- ṭāām- ma- tul- kub- raa.*	فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ ﴿٣٤﴾
35. The day, when man shall recollect what he strove for;	35. *Yau- ma ya- ta- zak- ka- rul- in- saa- nu maa sa- 'aa.*	يَوْمَ يَتَذَكَّرُ الْإِنسَانُ مَا سَعَىٰ ﴿٣٥﴾
36. And Hell shall be exposed to him who can see.	36. *Wa bur- ri- ẓa- til- ja- ḥee- mu li- mainy- ya- raa.*	وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾
37. Hence, as for him who rebelled,	37. *Fa- am- maa man ṭa- ghaa*	فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾
38. And preferred the worldly life.	38. *wa aa- ṣa- ral- ḥa- yaa- tad- dun- yaa*	وَآثَرَ الْحَيَاةَ الدُّنْيَا ﴿٣٨﴾
39. Surely, Hell, is (his) final resort.	39. *fa- in - nal- ja- ḥee- ma hi- yal- ma'- waa.*	فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ﴿٣٩﴾
40. And as for him, who feared appearing before his RABB (Guardian-Lord),	40. *Wa am- maa man khaa- fa ma- qaa- ma rab- bi- hee*	وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ
and restrained the NAFS (his self) from (evil) desires,	*wa na- han- naf- sa 'a- nil- ha- waa.*	وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾
41 Surely, Paradise, is (his) final resort.	41. *Fa- in- nal- jan- na- ta hi- yal- ma'- waa.*	فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾
42. They ask you about the Hour (of Resurrection) when it is going to happen.	42. *Yas- a- loo- na- ka 'a- nis- saa- 'a- ti ay- yaa- na mur- saa- haa.*	يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٢﴾

43. Wherein are you concerned with its mention?	43. *Fee- ma an- ta min zik- raa-haa.*	فيم أنت من ذكراها ۝
44 To your RABB (Guardian-Lord) is the ultimate knowledge of it	44. *I- laa rab- bi- ka mun- ta- haa-haa.*	إلى ربك منتهاها ۝
45. Indeed, you are but a warner for him who fears it.	45. *In- na- mãa an- ta mun- zi- ru mainy- yakh- shaa- haa.*	إنما أنت منذر من يخشاها ۝
46 On the day, when they see it, it will be as if,	46. *Ka- an- na- hum yau- ma ya-rau- na- haa*	كأنهم يوم يرونها
they did not stay but for an evening or a morning thereof,	*lam yal - ba- ṡoo il- laa 'a-sheey- ya- tan au ḍu- ḥaa- haa.*	لم يلبثوا إلا عشية أو ضحاها ۝

COMMENTARY

Verses 1-5: In these **Verses** Almighty Allah has sworn by five kinds of celestial beings interpreted by commentators differently. According to the Noble Companions (**Razi Allahu anhum**) and the **Tabi-'een** (followers) they are

(i) Angels who enter every nook and corner of the body of a dying infidel, tear out his souls,

(ii) Angels, who take out the souls of the 'believers', smoothly and gently,

(iii) Angels, that roam about in the universe at great speeds,

(iv) Angels, who vie with one another in carrying out Allah's Commands and

(v) Angels who administer and manage the affairs of the universe according to the Divine Programmes. No definite narratives are, however, available to confirm these interpretations.

It appears from narratives that the infidels believed in the existence of One Allah, but they also believed that there were smaller gods who worked as partners and intercessors to the One Master Allah.

Verses 6-9: In these **Verses**, there is a description of the Day of Judgement which has been compared to a shock of Earthquake, followed by another convulsion of the earth. This great **Sudden Event** will fill the hearts with terror which will be reflected through their down-cast eyes.

Verses 10-14 : On hearing about this **Fateful Day** these infidels used to say to one another arrogantly and jestingly: Shall we really be brought back to this world after our bodies have turned into rotten bones? When they were answered in the affirmative, they thought in their proud foolishness that it was only a joke to talk about this so-called Resurrection, which would be a matter of grievous loss, indeed They little knew that, it will be only a loud cry and they will find themselves on an open level plain stripped of all its hills and dales, forests and oceans, and other ups and downs.

Verses 15-25: In these **Verses**, Almighty Allah relates the story of Prophet Moosa (Moses)-- *alaihis salaam*. Allah called Hazrat Moosa to the Sacred valley of **Twa** and deputed him to go to Pharaoh, who had rebelled against Allah and to ask him to take the path of obedience and Taqwa. In order to subdue Pharaoh, Prophet Moosa (*alaihis salaam*) showed him the **Great Sign** (Miracle), interpreted by some to mean the Rope that could turn into a serpent and by others to mean the white of Hazrat Moosa's hand. This had no effect on the rebellious tyrant, Pharaoh. He only displayed his disobedience and denial. Then he assembled his people and declared that he himself was "your Lord Most high". As a result, Allah caught hold of Pharaoh and made him taste the torments of this world and of the Hereafter In this is indeed a lesson to learn for those who are God-fearing.

Verses 27-33: In these Verses, Allah has turned to those who do not accept that after death and after having turned into dust the dead would be re-created and raised to life. Allah dismisses their foolish act of rejection of the Resurrection by asserting that their re-creation will be much easier than the creation of the heavens with all their characteristics, viz., heights, width, balance, etc. Then Allah created under the heavens the Night and the Day. Then He brought into existence the earth with its mountains, its waters and pastures (with its grains)for man and for his animals.

Verses 34-41: In these Verses, Allah reverts to a description of the Day of Judgement, segregation of the resurrected humanity in two groups, the wretched and the fortunate to enter Hell or Paradise according to the nature of their deeds in the life of this world. On this Day man will remember his deeds, and Hell will be placed in their full sight. The rebels and the disbelieving lovers of the world will be thrown into Hell as their final abode. As regards those who, in their worldly life, fear that one day they will have to stand before their Lord (Allah) and refrain from indulging in the satisfaction of their sensual desires, they will be admitted into Paradise.

Verses 40 and 41 are regarded as an effective yardstick to measure the title of a believer to enter Paradise. This depends on two actions:

(i) Belief and Fear that one day man will have to stand before his Creator and Sustainer to account for his deeds in his worldly life; and

(ii) Refraining from the satisfaction of his lusts and desires, as a result of that Belief and Fear.

A story has been related in the Tablighee Nisab, of a handsome and healthy young man who became interested in a charming young damsel. Once it so happened that they both met each other in protected seclusion and Satan seduced them to commit adultery, as there was none to see them. The young man posed to commit the sin when he was suddenly reminded of the Day of Judgement, of his standing in the presence of Allah for reckoning and taking the punishment for the sin he was going to commit. He thought that if none was seeing them Allah's keen eyes were on them. A sudden fear of Allah overtook him and he fled from the place, seeking Allah's pardon. The Ulama have said that this is the meaning of Verse no. 40.

Verses 42-46: As stated above, the infidels of Makkah, out of their arrogance and in jest, used to ask the Holy Prophet (*Sallallahu alaihi wa sallam*) when the Day of Resurrection would fall. As that time is known only to Allah the Holy Prophet (*Sallallahu alaihi wa sallam*) felt somewhat embarrassed on account of his inability to answer the question about the time of the Day of Judgement. Allah tells His Prophet (*Sallallahu alaihi wa sallam*) that he was none to tell anything about the hour of the Judgement which was known only to Allah. being a warner the Holy Prophet (*Sallallahu alaihi wa sallam*) was responsible only to warn those who believed in the reality of that Day and felt afraid of its horrors..

Everything will happen so suddenly that when they see the Day of Judgement, they will think as if they remained in the world only for an evening or a morning.

وَاللّٰهُ أَعْلَمُ بِالصَّوَابِ

It is only Allah, Who knows the Truth.

MORALS TO LEARN FROM THE SOO-RAH.

1. The 'Day of Resurrection' with all its characteristics is both a Truth and an indispensable necessity.
2. The Essence of the Soo-rah lies in Verses 40 and 41, meaning.

The abode will be Paradise for him, who fears standing before his Lord's Tribunal and restrains his Nafs (Self) from (*indulging in the satisfaction of*) lusts-(Evil desires).

AN EARNEST APPEAL TO OUR RESPECTED READERS

This bi-monthly and bi-lingual Journal, Al-Yaqeen International, was founded about forty-five years ago. As our readers are well aware, with their monetary and moral cooperation and by the infinite mercy of Almighty Allah the Journal has, ever since its inception, been serving the cause of Islam and spreading the heavenly message of the Holy Qur-aan and the Sunnat throughout the world continuously.

As is also well known, we did not encumber the pages of the Journal with advertisements. This was simply to keep ourselves aloof from any vestiges of monetary considerations.

We, however, now find ourselves in a blind lane, not knowing how to get out of it. The costs of printing charges and printing materials as also postal charges have gone up manifolds. We are, therefore, left with no alternative but to appeal to our readers to come to our rescue in order to enable us to keep the candle of Divine light burning.

They can help us by trying to increase the number of the readers by introducing the journal to their friends and relatives and by inducing them to subscribe to the Journal. Those who are receiving the Journal as free gift may also strain a bit their pockets to become paying subscribers, so that the candle of spiritual light may keep burning with a steady flame, unaffected by the stormy winds of 'Kufr' and 'Ilhad.

May Allah guide us all on to the path of Islam and keep us firm thereon.

Some Haves and Have — Nots Picked Up From the Holy Qur'an

We quote below sayings of Qur'an Majeed for the guidance of our Readers, who it is believed, shall take lessons from them and try to adjust themselves.

I. **Almighty Allah is with those who —**

(a) Patiently persevere-(2-149 & 153: 8-46 & 66).

(b) Restrain themselves-(2-194 & 153; 8-46 & 66).

(c) Believe (in Him)-(8-19).

(d) Establish regular prayers and practise regular charity-(5-13).

AL-HADIS: Hazrat Ayeshah *(Razi Allahu 'anha)* reported that a Jewess went to her and narrated the punishment of the grave. She said to her: May Allah give you protection from the punishment of the grave. Hazrat Ayesha *(Razi Allahu 'anha)* asked the Apostle of Allah about the punishment of the grave. "Yes" he said, "the punishment of the grave is a fact." Hazrat Ayesha said: I did never see the Prophet say a prayer afterwards except that he sought refuge to Allah from the punishment of the grave. — (Agreed)

AL-HADIS: Hazrat Anas *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: Verily charity appeases wrath of the Lord and removes pangs of death. — Thrmizi.

II. **Almighty Allah bestows His love upon those who —**

(a) Do good-(2-195, 3-134 & 148).

(b) Keep themselves pure and clean-(2-222, 9-108).

(c) Act right-(3-76, 9-4 & 7).

(d) Put their trust in (Him)-(3-159).

III. **Almighty Allah does not love —**

(a) The transgressors-(2-190).

(b) The ungrateful and the wicked-(2-276).

(c) The arrogant and the vain-glorious-(6-36; 16-23).

(d) The treacherous-(8-58).

(e) Those who reject Faith-(3-32).

(f) Those who do wrong-(3-57 & 140).

(g) Those given to excesses-(5-90).

(h) Those who trespass the bounds (of Allah)-(7-55).

(i) Those who make mischief-(10-81).

(j) That the evil should be noised about-(4-148).

AL-HADIS: Abu Hurairah *(Razi Allahu 'anhu)* reported that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* visited the grave of his mother and wept and caused those around him to weep He said: I sought permission of my Lord to seek forgiveness for her, but He did not give me permission; and I sought His permission to visit her grave, and He gave me permission. So visit the graves, for they remind death — (Muslim).

وهى تصرف على الفقراء والمحتاجين الذين لا يكفى دخلهم لسد عوزهم وحاجاتهم والمسافرين المغتربين الذين لا مال لهم بأيديهم ينفقون منه على شئونهم ، وان كان لهم مال فى بلادهم ، وعلى الجماعات الخيرية التى ترعى شئون الأيتام والمعوزين وتنهض بالمشروعات العامة لخدمة المسلمين ، وكذا المساجد والمستشفيات الخيرية وتحتاج الى مال يساعدها على القيام برسالتها المشروعة وفى سبيل الله والدعوة الى الله .

نعم إن زكاة الفطر وصدقته منة ونعمة من الله وهدية أعطاها الله سبحانه وأجراها على يد الغنى ليعطيها لمستحقيها فيد الغنى يد عارضة ، والمال لدى الغنى وديعة موقوتة سيسأله الله سبحانه وتعالى عنها حفظها أم ضيعها .

حقا أن صدقة الفطر هدية رائعة من الله لكل صائم بجانب الثواب الجزيل والمغفرة والرحمة منه سبحانه فتدخل الفرحة على قلب المسلم غنيا أم فقيرا من وجبت عليه فى ماله ومن وجبت له وكان مستحقا لها ، اذ يحس الغنى بالرضا والبهجة حينما يعطى ما عليه من حق لمن يستحقه ، وصدق رسول الله ﷺ « للصائم فرحتان » فرحة عند افطاره ، سواء كان ذلك يوم العيد أوعقب الصيام « وفرحة عند لقاء ربه » عزوجل ، وهو أعظم اللقاء الذى يتمناه كل مؤمن صادق .

ولهذا ينبغى على الأفراد والهيئات والجمعيات المنوط بها الأعمال الخيرية وبالأخص مؤسسات الزكاة والبر أن تسعى جاهدة الى تحقيق الخير والبر والتعاون وبذل المساعدات وفق برنامج عمل وخطة مدروسة ارضاء لله عزوجل ، ويمكن القول فى هذا :

ثانيا : يلزم تقديم المساعدات فى ختام شهر رمضان وبمناسبة عيد الفطر المبارك سواء كان نقدا أو عينا الى الأسر الفقيرة فى اماكن تواجدها ودون اعلان .

تعميم التزاور والصلة بين الناس وهو امر مستحب وهو أكثر استحبابا وقربى لله عز وجل فى هذه الأيام المباركة ، فانه كفيل ببحث وعلاج ما يظهر من مشكلات، وتحقيق ما يبدو من رغبات وبالأخص للفقراء والمحتاجين. وكذا زيارة مراكز التجمعات من هذا النوع كالملاجىء ودور العجزة والأرامل والأيتام والمستشفيات وغيرها ، وهو واجب كل فرد كل مسئول .

ثالثا : يمكن عمل التنسيق اللازم بين المؤسسات الدينية والخيرية والاجتماعية فى المدن والقرى والأحياء لتغطية كل قطاع على حدة حسبما تسمح به الظروف والامكانيات وما اجمل ان يؤدى عمل الخير من داخل المساجد فان ذلك أدعى لربط الشباب المسلم ببيت الله والبعد عن الشقاق والخلاف أو الانحراف ، والتدريب على العطاء حينئذ يتحقق العيد باجمل معانيه .

وصدق ربى العظيم اذ يقول « وقل اعملوا فسيرى الله عملكم ورسوله والمؤمنون وستردون الى عالم الغيب والشهادة فينبئكم بما كنتم تعملون » .

والله سبحانه هو الهادى الى سواء السبيل .

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا — على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته — لكل هول من الأهوال مقتحم

عيد الفطر وزكاته هدية الله لعباده الصائمين

— الأستاذ علي عزت القاضي —

صدقة الفطر :

هي ما يخرجه المسلم من ماله للمحتاج طهرة للنفس وماله وجبرا لما يكون قد حدث في صيامه من خلل مثل لغو القول وفحشه ، يقول ابن عباس رضي الله عنهما : « فرض رسول الله ﷺ زكاة الفطر طهرة للصائم من اللغو والرفث وطعمة للمساكين » رواه أبو داود .

حكمة مشروعية زكاة الفطر :

الحكمة في مشروعيتها سد حاجة المعوزين والتوسعة عليهم وادخال الفرحة والسرور الى قلوبهم ، وهي صورة حية لاشعارهم بالمشاركة الوجدانية والتعاون على الخير والتضامن بين المسلمين ، وكما يوسع المسلم على أهل بيته وأبنائه في يوم العيد ، فكذلك ينبغي التوسعة على الفقير والبائس والمحروم حتى لا يحس بالحرمان ، ولا يتطلع الى ما في أيدي الغير مما يوجد الحقد والكراهية في المجتمع ، فهي هدية الرحمن الى عباده يشعر بها الصائم ، تكافلا وتراحما بينهم خاصة وان المال وديعة عند الأغنياء وبلدهم يد عارضة وهم أمناء عليه وصدق ربي « وانفقوا مما جعلكم مستخلفين فيه » .

شروط وجوبها ودليل فريضتها :

شروط وجوبها الحرية والاسلام، ووجود ما يفيض عن حاجة الفرد وحاجة من تلزمه نفقته ليلة العيد ويومه، وادراك جزء من رمضان وجزء من شوال .

ويرجع دليل فريضتها الى ما روى عن ابن عمر رضي الله عنهما قال « فرض رسول الله ﷺ زكاة الفطر من رمضان صاعا من تمر ، أو صاعا من شعير على كل حر أو عبد ذكر أو أنثى من المسلمين » متفق عليه . مقدارها ووقت أخراجها :

يجب على كل فرد صاع من غالب ما يأكله أهل البلد الا أن يخرج الأحسن فيكون أفضل وقدر الصاع بنحو خمسة أرطال ونصف من القمح أو الشعير أوالأرز أو الدقيق ويجوز اخراج القيمة نقدا ، والأفضل الأخذ بالأحوط مع مراعاة الأنفع للفقير من القوت أو النقد ، ويجوز اخراجها من أول رمضان ويكره تأخيرها عن صلاة العيد الا لضرورة كعدم وجود فقير في البلدة حال اخراجها ، ومن المستحسن استعجال استخراجها حتى يستعين بها الفقير على ما يحتاجه من نفقة خلال شهر رمضان واعداد ما يلزمه هو وأولاده والأفضل فيها انفاقها على أهل البلدة التي يقيم فيها المكلف باخراجها الا اذا كان له قريب محتاج ويقيم في بلدة اخرى ويريد ان يعطيه جزءا منها ، وحينئذ يمكن تجنيبها عن باقي أمواله الخاصة وكذلك يفضل ان يتم توزيعها على عدد من المحتاجين بحيث يعم النفع وتكثر الفائدة .

عمن يخرجها ولمن تصرف ؟

ويخرجها الشخص عن نفسه وعن كل من تلزمه نفقتهم من الزوجة والأقارب وهم الوالدان الفقيران والأولاد الذكور الذين لا مال لهم حتى يشتغلوا بمعاشهم ، وكذلك الأناث حتى يدخل بهن الزوج وكذلك من يعولهم من العيال والخادم الذين التزم المخدوم بنفقتهم ومعاشهم .

الاعتكاف في رمضان

تعريفه : هو اللبث في المسجد مدة بنية العبادة على وجه مخصوص .

حكمه : الاعتكاف سنة طوال العام ..وسنة مؤكدة في شهر رمضان ، وآكد في العشر الأواخر من رمضان ، ما لم يكن نذرا لأن أي طاعة ينذرها المكلف تكون واجبة عليه .

مشروعية الاعتكاف : ثبتت مشروعية الاعتكاف بما رواه عبد الله بن عمر رضي الله عنهما في الصحيحين قال : كان رسول الله ﷺ يعتكف العشر الأواخر من رمضان . تقول أم المؤمنين عائشة رضي عنها كان النبي ﷺ يعتكف العشر الأواخر من رمضان حتى توفاه الله . ثم اعتكف أزواجه من بعده .

والاعتكاف سنة مؤكدة للرجال والنساء ، لما روته عائشة رضي الله عنها قالت : كان النبي ﷺ يعتكف في العشر الأواخر من رمضان فكنت أضرب له خباء . فيصلي الصبح . ثم يدخله . فاستأذنت حفصة عائشة أن تضرب خباء فأذنت لها فضربت خباء . فلما رأته زينب بنت جحش ضربت خباء آخر . فلما أصبح النبي ﷺ رأى الأخبية . فقال : ما هذا ؟

فأخبر فترك الاعتكاف ذلك الشهر . ثم اعتكف عشرا من شوال .

وقد أخذ الفقهاء من هذه الأحاديث مشروعية الاعتكاف وكونه سنة على الرجال والنساء . لأنه لو كان واجبا ما تركه الرسول أبدا . ولو لم يجب على النساء لانكر النبي فعل أمهات المؤمنين . ولوكان سنة في رمضان فقط ما فعله ﷺ في شـوال .

لقد دلت الأحاديث ان الاعتكاف سنة طوال العام على الرجال والنساء وسنة مؤكدة في رمضان . وعلى النسوة ان يعتكفن في مكان خاص بهن بعد أخذ اذن أزواجهن .

من احكام الاعتكاف :

يشترط في الاعتكاف الاسلام والبلوغ والنية وكونه في المسجد . والطهارة .

ومن آداب الاعتكاف الاشتغال بالعبادة والتدبر . وعدم الاشتغال بالكلام عنه .

وعلى الجملة في الأيام العشر الأواخر من رمضان أيام يكثر فيها التجليات وعلى المسلم أن يتهيأ للفوز فيها . فعن عائشة رضي الله عنها قالت : كان النبي ﷺ اذا دخل العشر شد مئزره . وأحيا ليله . وأيقظ أهله .

وعلى المسلمين لن يتأسوا برسولهم ﷺ .

✱ ✱ ✱ ✱ ✱

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعلى روحه عدد كل معلوم لك .

ليلة القدر

ليلة القدر . هى ليلة الشرف العظيمة . وليلة الفضل وافر جعلها الله خيرا من ألف شهر . وجعلها مباركة لبية بسبب نزول القرآن الكريم فيها .

يقول الله تعالى : « انا أنزلناه فى ليلة القدر . وما دراك ما ليلة القدر . ليلة القدر خير من ألف شهر تنزل الملائكة والروح فيها بأذن ربهم من كل أمر سلام هى حتى مطلع الفجر» ويقول تعالى : «حم . والكتاب المبين انا أنزلناه فى ليلة مباركة انا كنا منذرين » .

وحديث القرآن الكريم عن ليلة القدر أكبر برهان على علو قدرها . وعظم الخير فيها . فقد باركها الله . وفيها تنزل الملائكة ومعهم الروح الأمين جبريل قائلة هل من داع فتستجاب له : هل من مستغفر فيغفر له . وهكذا هى سلام دائم حتى مطلع الفجر .

وسن الله أحياء ليلة القدر لتذكر نعمه على عباده وبخاصة تلك التى كانت فيها . وهى نزول القرآن الكريم يقول النبى ﷺ من قام ليلة القدر أيمانا واحتسابا غفر له ما تقدم من ذنبه .

تحرى ليلة القدر :

هناك أقوال كثيرة عن تحديد ليلة القدر لكن المشهور أنها فى رمضان وفى العشر الأواخر منه . والمسلم عليه أن يتحرى ليلة القدر لاحيائها بالطاعة والقيام وقراءة القرآن الكريم وأحاديث النبى ﷺ تحدد للمسلمين مظان ليلة القدر .

يقول النبى ﷺ : تحروا ليلة القدر فى العشر الأواخر من رمضان .

يروى ابن عمر رضى الله عنهما أن رجالا من أصحاب النبى أروا ليلة القدر فى المنام فى السبع الأواخر . فقال رسول الله ﷺ : أرى رؤياكم قد تواطأت فى السبع الأواخر . فمن كان متحريها فليتحرها فى السبع الأواخر .

ويقول النبى ﷺ : انى رأيت ليلة القدر ثم أنسيتها فالتمسوها فى العشر الأواخر فى الوتر .

وأحياء ليلة القدر سنة . وعلى المسلم أن يكثر من الدعاء . تقول السيدة عائشة رضى الله عنها انها سألت رسول الله فقالت يا رسول الله ان علمت ليلة القدر . ما أقول فيها ؟ قال : قولى اللهم انك عفو تحب العفو فأعف عنى . ويقول النبى ﷺ « اذا كانت ليلة القدر نزل جبريل عليه السلام فى كبكبة من الملائكة يصلون ويسلمون على كل قائم وقاعد يذكر الله تعالى » .

اليقين

انترنيشنل

مجلة

دار التصنيف (پرائیویٹ) لمیتید

ليلة القدر :

— هى ليلة الشرف العظيمة وليلة الفضل الوافر . .

— من قام ليلة القدر إيمانا واحتسابا غفر له ما تقدم من ذنبه .

الاعتكاف فى رمضان :

— الاعتكاف سنة طوال العام وسنة مؤكدة فى شهر رمضان .

عيد الفطر وزكاته هدية الله . . .

— زكاة الفطر طهرة للصائم من اللغو والرفث وطعمة للمساكين .

وَإِنَّهُ لَحَقُّ الْيَقِينِ (الحاقة ٥١)
AND SURELY, IT (THE QUR... IS THE TRUTH OF ASSURED CERTAINTY ...

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بسم الله الرحمن الرحيم

Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word of Allah** (i.e. **Qur-aan-e-Majeed**) and the Best Guid**ance is Sunnah** of the **Holy Prophet Muhammad** (*Sallallahu-'alaihi-wa-sallam*). And the Best deeds are those declared definite and **imperative** (according to Qur-aan and Sunnah). And the Worst deeds are **those** invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Ṣallallahu-'alaihi-wa-sallam).

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In the name of Allah, All Compassionate, Most Merciful

RAMAZAAN

The Month of Divine Revelation

It is an important feature of Ramazaan that all of the Scriptures of Allah were generally revealed in this month. According to a Hadees reported by Hazrat Abu Zar Ghifaari (*Razi Allahu 'anhu*) given in Tafseer Mazhari, the details are--

(a) The Suhuf (Scriptures) of Prophet Ibrahim (*'Alaihis salaam*) Abraham__ were revealed to him on the 3rd of Ramazaan;

(b) The Torah (Old Testament) was granted to Prophet Musa (*'Alaihis salaam*) Moses__ on the 6th of Ramazaan;

(c) The "Pslams" (Zahoor) was revealed to Prophet Dawood (*'Alaihis salaam*) David__ on the 18th of Ramazaan;

(d) The Injeel (Bible) was given to Prophet 'Isa, (*'Alaihis salaam*) Jesus __ on the 13th of Ramazan; and

(e) Qur-aan Majeed falling was "sent down" from the Lauh-i-Mahfooz (the Preserved Grand Record) to the Samaa-ud-Dunya (the heaven nearest to the earth) on *Lailatul Qadr* (Night of Worth),which is believed to be one of the odd nights falling in the period covered by the last ten days of Ramazaan. Thereafter its Verses were revealed to the Holy Prophet (*Sallallahu 'alaihi wa sallam*) piecemeal according to need. The revelation of the total Qur-aan Majeed was completed within a period of twenty - three years.

Ramazaan has therefore some very special association with the Word of Allah. Hence the need for recitation of Qur-aan Majeed during the month of Ramazaan has been greatly stressed in Ahaadees of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) and the teachings of the saints. Angel Gabriel (*'Alaihis salaam*) used to recite the entire Qur-aan Majeed before the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) every year in the month of Ramazaan. It is also narrated that Gabriel (*'Alaihis salaam*) used to listen to its recitation by the Holy Prophet (*Sallallahu 'alaihi wa sallam*) during the same month

Ramazaan—The Month of Fasting

Fasting during Ramazaan is one of the five Articles of the Islamic Faith and has been ordained by Allah

"O Believers! Fasting is prescribed for you as it was prescribed for those who were before you, so that you may avoid evil. (Fasting is) for a certain number of days; but he among you who is sick or on a journey, then (he is to fast) for the same number of other days; and for those who may have the strength (to fast but find hardship in fasting), the redemption is by feeding a poor man. But whoso does good of his own accord then that is better for him; and that fasting is better for you, if you only understood. The month of Ramazaan is that wherein the Qur-aan was revealed, a guidance for mankind, with clear explanations of guidance and of discrimination (between right and wrong). So whoever of you witnesses this month, should fast in it, and he who is sick or on a journey, then (he is to fast) for the same number of other days. Allah likes ease for you and does not like hardship for you, so that you should complete the number (of days of fasting) and acclaim the greatness of Allah, as He has guided you, and that you may thank (Him)." (2:183-185)

Fasting starts at dawn and concludes with sunset. During this period all intakes, by the mouth or otherwise, irrespective of their contents or form, manner and source, are forbidden.

According to a Hadith Qudsi (Saying of the Holy Prophet *Sallallahu 'alaihi wa sallam*) in the words of Allah)--

> "Fasting is for Me (Allah) and I will Myself grant the reward for it"

In the words of the Holy Prophet (*Sallallahu 'alaihi wa sallam*):

> "Fasting is a shield against the fire of Hell"

> "Fasting ensures admission to Paradise through Al-Rayyaan, one of the eight gates of Paradise, exclusively meant for those who observe Fasting"

> "With Allah, the odour from the mouth of one who is fasting is better than that of musk"

"Fasting is binding on all Muslims who are fit in body and mind. Offenders and dissenters are the sinners. Fasting in its practical implication, means abstinence from carnal desires and passions, including making love with one's wife.

Fasting is an honest effort to live upto one's convictions and a genuine expression of one's faith in Allah. The act of fasting is a secret known in its fullness to Allah Allah is all in all for one who is fasting.

Speaking in general terms, Fasting in Ramazaan is an annual exercise undertaken during the same time and for the same period, all over the world, for regaining physical and spiritual health. It serves the overall purpose of self-discipline and is a practical lesson in pious and peaceful living. On one hand it is a period of the much needed respite from over-indulgence in temporal pleasures and on the other hand, it is an occasion for nourishing the soul. In this view, Fasting is rational and essential

Fasting is good for--

(1) Gaining control over evil propensities, base desires and the unruly self;
(2) Strengthening the spirit and alterting the conscience;
(3) Adding pleasure to one's prayers and invocations,
(4) Preserving modesty and chastity,
(5) Breaking the usual routine of life for the better;
(6) Improving physical health;
(7) Generating feeling of sympathy for the needy, the hungry and the distressed;
(8) Promoting patience and developing will power, and above all, in the words of Qur-aan majeed,
(9) "Self - restraint".

Niyyat (intent) for Fasting

In the list of Essentials of Fasting, first comes the '**Niyyat**', that is, the expression of intent to fast. One should at least make the resolve mentally, as otherwise, going without food and drink will not amount to Fasting. In Ramazaan, one can resolve to fast at any hour of the preceding night, or an hour before the following midday, provided one abstains from

taking anything after dawn. Making of Niyyat before dawn is preferable and is commended. For Fasting in Ramazaan, the words of Niyyat are--

بِصَوْمِ غَدٍ نَّوَيْتُ مِنْ شَهْرِ رَمَضَانَ

"Bi-sau-mi gha- din na- wai-tu min shah-ri Ra-ma-zaan"

(I resolve to fast for the morrow in the month of Ramazaan)

(Note: For Fasting by way of compensation and / or Kaffara, a formal resolve to fast should be made before dawn. Kaffaraa (expiation) is to atone for undoing a fast deliberately during Ramazaan without any valid excuse in Shari'ah (Islamic Law). The guilty person is required to fast continuously for two months or offer food to sixty indigent persons.)

Commendable Practices Concerning Fasting

1. Expression, by word of mouth before dawn, of Niyyat to fast.
2. Taking something for Sehri (pre-dawn meal).
3. Taking something for 'Iftaar' and to conclude the fast immediately after sunset. Proper care is to be taken, however to ensure correct timing. If feeling sure of sunset, one breaks his/her fast and then finds that the sun had not actually set in, the Fast will become null and void and he/she will have to fast in lieu of that day after Ramazaan.
4. Making "Iftaar" at its proper time preferably with a piece of date fruit, or a sip of plain water.

Permissible Acts During Fasting

1. To relax, take rest or go to sleep,
2. To take a bath, or to wash parts of one's body,
3. To rinse one's mouth,
4. To use perfurme,
5. To use miswaak (tooth stick for cleaning the mouth and the teeth).
6. To put antimony (surma) into the eye(s),
7. To engage in harmless activities not against the letter or spirit of the rules for Fasting

N.B.-- Committing forbidden things through forgetfulness, does not violate a fast

Objectionable Practices Concerning Fasting

1. Indulgence in loose talk, uncalled for or vulgar remarks,
2. Using slanderous and/or abusive language.
3. Backbiting, acts of violence or of show of temper. Even when provoked, one has to return a simple reply in a gentle manner that one is fasting
4. Tasting of edible things. (A house-wife whose husband gets offended if the food is not to his taste, may taste the food with the tip of her tongue and then spit it out).
5. Swallowing the saliva after collecting it in the mouth.
6. Delaying unnecessarily the compulsory bath for ritual purity.
7. Delaying 'Iftaar' deliberately or unnecessarily.

N.B.-- Chewing of gum or something of the kind, whether it goes down the throat or not, renders Fasting null and void.

Forbidden Practices Concerning Fasting

There are two sets of circumstances which nullify Fasting They are--

1. First, circumstances which necessitate Qaza Fast only-- fast in lieu of the one lost or abrogated, are as under--

a. when one is forced to swallow something.

b. when a drop of water gets down the throat unintentionally at the time of rinsing the mouth

c when the contents of vomiting are swallowed deliberately

d when a mouthful is vomitted wilfully.

e. when something edible or inedible is swallowed deliberately, for example, stone, clay, paper, seed.

f. when something sticking to one's teeth is swallowed after taking it out of the month.

g when putting something into the eye, (other than antimony), ear, or nose.

h when a pinch of snuff is inhaled or chewed.

i. when blood from bleeding gums and saliva gets down the throat provided the blood is more than the saliva.

j. when eating or drinking something by mistake and then continuing the same, thinking that

the fast has lapsed.

2 The circumstances in which both a Qaza (compensatory fast) and 'Kaffarah' (already defined under 'Niyyat'), become due are. eating, smoking, in a wilful and deliberate manner or making love with one's wife while Fasting.

Who are Exempt from Fasting?

1 The insane.

2 The minors. But they have to be encouraged to get into the habit of Fasting (Hadith).

3. The old and the infirm who are unable to bear the strain of fasting. But they have to pay Fidya (expiation) for each day of Ramazaan passed without Fasting.

Fidya is given away to the poor of 1 kilo (2p2 lbs or 1p1 seer) of wheat, or 3 kilos 6p6 lbs or 3p3 seers) of barley, or its price in cash, or serving an indigent person with two meals.

4. Those unable to fast at all, have also to offer Fidya as in (3) above.

Etiquettes of Fasting

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) has explained some of the etiquettes to be observed during the month of Ramazaan.

Firstly, discomforts if any, experienced as a result of Fasting, should be borne cheerfully and not complained of.

Secondly, if by any chance Sehri is missed, one should keep the fast without grumbling.

Thirdly, if there be some inconvenience in offering Taraaweeh, it should be borne patiently and should never be regarded as a burden.

Further, the Holy Prophet (Sallallahu 'alaihi wa sallam) has said that Ramazaan is the month of patience and compassion and for promoting feelings of generosity and charity through hospitality towards the poor and the needy. One has to take special care to serve the needy.

Sehri (pre-dawn meal) before Fasting

The last meal taken before dawn with the intent of Fasting is called Sehri. The Holy Prophet (Sallallahu 'alaihi wa sallam) has said that there is a blessing in the meal. One should, therefore, make it a point to take something for Sehri, even a sip of plain water, to follow the Sunnah. In this way those who fast are doubly rewarded through Sehri they get strength for Fasting and earn Allah's blessings for doing so.

Iftaar-- Refreshments After Fasting

Fasting ends with sun set and breaking of the fast at its proper time is known as Iftaar. To end the fast one should preferably take an odd number of date fruit or a drink of plain water. It is mentioned in a Hadis that whoever offers Iftaar to other(s) from out of his rightful earnings, angels pray for him during the nights of Ramazaan, and during *Laila-tul Qadr* (the Night of Worth), Angel Gibrael (*alaihis salaam*) shakes hands with him. The sign of Gabriel shaking hands with someone is that the heart of the person greatly softens and tears begin to flow from his/her eyes.

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) was pleased to observe that one who offered a simple drink (even a sip) of water for *Iftaar*, whould be rewarded by Allah, on the Day of Judgement, with a drink from *Al-Kausar*, the satisfying taste of which shall last until one enteres Paradise. (Narrated by Ibne Khazeemah and others).

Hazrat Salman (*Razi Allahu 'anhu*) has reported that the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said in a sermon delivered about the end of Sha'baan, that--

"...Offer of *Iftaar* ensures prosperity, remission of sins and protection from the Fire-- the reward for host(s) being equal to that of the guest(s) invited to break the fast, without diminishing the latter's reward. The Sahaabah (companions) pleaded, "O Prophet of Allah!-- everyone of us is not able to offer *Iftaar*". The Holy Prophet (*Sallallahu 'alaihi wa sallam*) replied that to earn the reward, it was not necessary to feed anyone to satisfaction. Allah will reward all those who offer for Iftaar a piece of date-fruit, a sip of milk shake, or even a simple drink of plain water One who offers a drink of water for Iftaar, will be given on the Day of Judgement, a drink from al-Kausar, the pleasant taste thereof shall last until the person enteres Paradise.

RAMAZAAN

The Great And Glorious Month of Allah

Ramazaan is the 9th month of the Islamic Lunar Calendar. It is preceded by the month of Sha'baan which is generally known as month of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*).

Ramazaan has been variously described in **Ahaadees** (Sayings of the Holy Prophet -- *Sallallahu 'alaihi wa sallam*) as a month, great and glorious, blessed and auspicious, of patience and compassion. It is the month of dedication to the Will of Allah Its importance lies in the fact that the whole of it is meant for fasting and that Qur-aan Majeed was "sent down" in this month. The Holy Qur-aan declares:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ
هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ
فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ
مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ
يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا
اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

"The month of Ramazaan is that wherein the Qur-aan was revealed, a guidance for mankind, with clear explanations of guidance and of discrimination (between right and wrong). So whoever of you witnesses this month, should fast in it, and he who is sick or on a journey, (he is to fast) for the same number of other days. Allah likes ease for you and does not like hardship for you, so that you should complete the number (of days of fasting), and acclaim the greatness of Allah as He has guided you, and that you may thank (Him)." (2:185)

Fasting has been a ritual in all the revealed religions, in order to cultivate a sense of piety and fear of Allah. The Holy Qur-aan says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ
الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ
مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O Believers! Fasting is prescribed for you as it was prescribed for those who were before you, so that you may avoid evil." (2:183)

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) held the month of Ramazaan in great esteem. Once he addressed the people during the last days of Sha'baan, as follow:

"O People! You will soon have with you a glorious and an auspicious month. One of its nights, **Laila-tul-Qadr**, is superior to one thousand months. Almighty Allah has decreed Fasting during the whole of that month. Standing before Allah in Prayers (**Taraweeh**), during the nights of that month, has been upheld as an act of Sincere devotion. One who performs, to seek His pleasure and nearness, a supernumerary **'Ibaadat--Sunnah** or **Nafl** in that month will earn a reward equal to that of **Farz 'Ibaadat** (obligatory worship) performed in any other month. The reward for performing **Farz 'Ibaadat** during that month is equal to seventy times the reward for similar 'Ibaadat performed in any other month."

The Holy Prophet (**Sallallahu 'alaihi wa sallam**) was pleased to point out that--

(1) The first ten days of Ramazaan are full of benediction. Mercy of Allah is showered upon all the Muslims, and in a larger measure upon those who express their gratitude to Him as mentioned in the following Verse of Qur-aan Majeed:

لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ

"...If you give thanks I will give you more..." (14:7)

(2) The next ten days are the days for the greant of forgiveness.

(3) The last ten days ensure Immunity from the Hell-Fire. It is corroborated by many other Ahadees containing the glad tidings of freedom from the Hell-Fire.

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) has exhorted the Muslims to devote more time and attention in Ramazaan to the following:-

Firstly, to recite the **Kalimah**. In the books of **Ahaadees** it is described as the most excellent from of invocation. Allah the All-Merciful, provides in abundance things of primary importance to us, for example, air, water, light, likewise, the **Kalimah** which is the highest form of invoking the blessings of Allah, has been made so very easy that no one should deprive himself of it.

Secondly, the item to be recited frequently in the month of Ramazaan is **Istighfaar** Its importance has been stressed in many **Ahaadees**. There is a **Hadis** to say that whosoever offers **Istighfaar** repeatedly, Allah the Exalted, makes for him/her a way out of every difficulty, protects him/ her from grief and provides for his/her sustenance in unexpected ways.

Ka'ab bin 'Ujra (*Razi Allahu 'anhu*) had said:

"Once the Holy Prophet (*Sallallahu 'alaihi wa sallam*) asked us to come close to the pulpit. When we did so, the Holy Prophet (*Sallallahu 'alaihi wa sallam*) started ascending the pulpit. When he had stepped on the first step of the pulpit, he said "Amen" ... As he came down the pulpit after delivering his sermon, we told him that while he was ascending the pulpit, we heared him say something we had not hear him say before, There upon the Holy Prophet (*Sallallahu 'alaihi wa sallam*) was pleased to explain that angel Gabriel had come to him at that time. On his (the Prophet's) first step on the pulpit, the angel had said, "One who came upon the holy month of Ramazaan and failed to seek forgiveness from Allah, is deprived of Allah's blessings "I said "Amen".

Ibne'Abbas (*Razi Allahu 'anhu*) has narrated that he heard the Holy Prophet (*Sallallahu 'alaihi wa sallam*) say, " Allah, the Almighty and the All-Powerful says, "O Rizwaan (the Warden of Paradise)! Throw open the gates of Paradise; O Maalik (Warden of Hell)! Close the gates of Hell, upon the fasting Ummah of Ahmed (*Sallallahu 'alaihi wa sallam*) and O Gabriel! Go down to the Earth and catch hold of the rebellious devils and collar their necks, throw them into the seas so that they may not spoil the fast of the Ummah of Muhammad (*Sallallahu 'alaihi wa sallam*), My beloved."

To conclude, Ramazaan is the month of Self-discipline, of purification of body and soul, and of quiet and complete submission to the **Divine Will** to earn the **Divine** pleasure

News & Views

Quranic Village in Egypt

Cairo: The 15,000 inhabitants of the Nah village at Al-Qahubiah province of Egypt have all memorised the Qur-aan. So the village has the name of the "Quranic village."

The villagers established a Qur-aan memorisation centre in 1940 and since then all the residents and many others from nearby areas have learnt the Holy Qur-aan by heart.

Niger Muslims Demand Shariah

Niger: The leaders of the Islamic Associations of Niger have demanded introduction of Islamic Shariah into the forthcoming documents. The were speaking at a preparatory meeting of a forum held in Niamey. The meeting was convened by the Military junta that took power last month and have resolved to draw up a new constitution and other key texts Referring to the Qur-aan, several delegates told about 200 participants that "only Islamic Law can bring Niger out of the current lethargy" Ninety percent of Niger's 8.5 Million people are Muslims (Islamic Voice)

Mosques in China

At present there are about 43,000 mosques in China. Besides the mosques, there are various Islamic associations, institutions and religious colleges. The oldest association in the country is the Advancement Association of the Chinese Muslims which was set up in 1909 This association has 3,000 branches throughout China.

Hazrat Zainab Bint Abi Mu'aawiyah (Razi Allahu 'anha)

by
Akhtar Husain Hashimi

Is it right for a Muslim woman whose spouse has no income of his own to spend her earnings on the maintenance of the family including the husband?

The ready common sense answer to this question would be: "Yes. And why not when there is no alternative?" Another question concerning such a situation is: Can the wife spend her money of the indigent husband as a Sadaqah (charity in the way of Allah)?

Most of us would find this question difficult to answer and would admit that it requires a reference to a competent Jurist having necessary knowledge of Qur-aan Majeed and Sunnah.

This was the Question that perturbed the mind of Hazrat Zainab bint Abi Mu'aawiyah (*Razi Allahu 'anha*). She was the wife of Hazrat "Abdullah Ibn Mas'ood (*Razi Allahu 'anhu*), a celebrated Companion and narrator of several Ahaadees of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*).

Hazrat 'Abdullah Happened to be without any means of earning a livelihood and so had to depend on economic support. The wife, Hazrat Zainab, was a dexterous woman who earned a living as an artisan and, as her husband had no income, she spent her earnings on the maintenance of the family When she heard about Allah's rewards for those who spent in His way (to help the needy), she wished she could also do so. But she could not save enough for such charitable spending

Traditionalists Report

Traditions reported by Bukhari and Muslim show how Hazrat Zainab's mind was set at rest in the matter On an Eid Day, Hazrat Zainab went to the Holy Prophet's house and sought his permission to see him The Holy Prophet (*Sallallahu 'alaihi wa sallam*) when informed of the name of the caller, inquired which Zainab she was (as the name was common to several women). She was then identified as the wife of (Hazrat) 'Abdullah Ibn Mas'ood (*Razi Allahu 'anhu*). Permission was granted. After greetings, she said, "During today's Sermon (*Khutbah*), you had instructed us (Muslims) to give away things (to the needy) as Sadaqah. I have a few ornaments which I wish to give away in the way of Allah. My husband says he and his children are more deserving of Sadaqah than others. "The Holy Prophet replied, "Ibn Mas'ood is right."

It is further reported that Hazrat Zainab would thenceforth give her Sadaqaat to her husband and some orphans who were under her care. One day she said to Hazrat 'Abdulah, "I wonder if what I have been spending on you and the orphans is enough for me or not. Could you go to Allah's Apostle and let me know his instructions?" The husband told her that she had better do so herself. Hazrat Zainab then set out for the Holy Prophet's house where she found another woman (belonging to the Ansaar, according to Muslim) standing outside with the same purpose.

Both of them requested Hazrat Bilaal (*Razi Allahu 'anhu*) to get instructions from Allah's Apostle

in the matter for their enlightenment. Hazrat Bilaal (*Razi Allahu 'anhu*) accordingly submitted the query to the Holy Prophet (*Sallallahu 'alaihi wa sallam*). The latter inquired about the identity of the two women and was informed that one of them, was an Ansaariyah and the other (Hazrat) Zainab was the wife of (Hazrat) 'Abdullah Ibn Mas'ood. The Apostle's reply to Hazrat Zainab's query was in the affirmative. That clarified that the Sadaqah she had been giving was enough. He also said that there were two rewards for her. One was on account of regard for close relationship and the other for Sadaqah.

A Form of Shirk

It is reported in Abu Daood's collection of Ahaadees on the authority of Hazrat Zainab bint Abi Mu'aawiyah that once her husband, Hazrat Ibn Mas'ood, entered the house making his usual hawking sound (as a sign of his arrival), while an old woman was putting a piece of yarn round her (Zainab's) neck. Hazrat 'Abdullah came in and sat near her. Noticing the piece of yarn, he asked what it was for. She replied that it was meant to ward off some evil effects. Hazrat 'Abdullah snapped it and threw it away, saying, "You belong to my family. You should keep yourself away from every thing that smacks of __Shirk__. I have heard Allah's Apostle saying that talismans, sorcerer's chantings and blowings (on persons or knots of thread), imprecations and other such methods meant to cause love or enmity between people (or to do them harm) are forms of __Shirk__." She then told him that (once) her eye was sore and painful for which she used to go to a Jew who would chant some words and blow his breath on her. This action of his, she added, would give her a feeling of ease and comfort. But Hazrat 'Abdullah insisted that it was a Satanic procedure and told her that she should have, on such occasions of illness, prayed to Almighty Allah as the Holy Prophet (*Sallallahu 'alaihi wa sallam*) did. Then he recited the words used by the latter, thus:

أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ
وَاشْفِ أَنْتَ الشَّافِي
لَا شِفَاءَ إِلَّا شِفَاؤُكَ
لَا يُغَادِرُ سَقَمًا ۝

Azhib- il- ba- sa rabban- naasi Washfi an- tash- shaa- fee laa shi- faa- a il- laa shi- faa uka shi- faa al- laa yu- ghaa- di- ru suq- man.

O Lord and Sustainer of people! Remove the trouble (I am suffering from) and cure the disease, for You are the One Who grants cure. There is no cure but that which You grant, a cure after which the illness lasts no more.

Similar reports are found in the collections of Ibn Majah, Hakim and Ibn Habbaan. Imam Zahbi evaluates it as __Sahee__ (authentic). Scholars are of the opinion that chantings, talismans, etc., in which no words smacking of __Shirk__ are used, are permissible.

Served Holy Prophet

Hazrat Zainab bint Abi Mu'aawiyah held Allah's Apostle in the highest esteem and used to attend on him whenever possible. The Apostle too treated her with affectionate care and regard. She has also narrated some __Ahadees__ directly from the Holy Prophet (*Sallallahu 'alaihi wa sallam*). The well-known traditionalist, Hazrat Abu 'Ubaidah (*'alaihir rahmah*) was her son.

The year and circumstances of her death are not traceable.

May Allah ever bless her soul (Amen!)

CHAPTER 80

SOO-RA-TU ʿAB-BA-SA

INTRODUCTION

Name of Soo-rah: The **Soo-rah** takes its name from the Arabic word **ʿA-ba-sa** used in the first **Verse**. This is in the past indefinite tense, active voice, and has been derived from the Arabic root-- ʿAbs or **ʿU-boos**, meaning to frown or show displeasure with someone or at something.

Period, Place, Time and the Occasion of Revelation: It is one of the earliest **Soo-rahs** to be revealed in the Holy City of Makkah. It is important and enlightening to note the occasion of Revelation It is unanimously agreed among the **Muhaddiseen** that once the chiefs and dignitaries of Makkah were sitting in the Prophet's assembly and the latter was trying to explain to them the principles of Islam in order to persuade them to embrace the **Faith** of Islam In the meantime a blind man, named Ibn Umme Maktoom, called upon the Holy Prophet (***Ṣallallahu 'alaihi wa sallam***) to seek clarification of some points concerning Islam The Holy Prophet (***Ṣallallahu ʿalaihi wa sallam***) did not appreciate this untimely interference of the blind companion (***Razi Allahu ʿanhu***) and ignored him, with the intention that he (***Ṣallallahu ʿalaaihi wa sallam***) could attend to him later on. Exalted Allah did not appreciate this behaviour of His Prophet (***Ṣallallahu ʿalaihi wa sallam***) with the poor, blind man He (Allah), therefore, expressed His displeasure with the Holy Prophet (***Ṣallallahu ʿalaihi wa sallam***) in the first ten **Verses** of the **Soo-rah**

The Special significance of this Soo-rah: Commentators have stated that the revelation of this **Verse** provides an irrefutable proof of the truthfulness and trustworthiness of the Prophet of Islam (***Ṣallallahu ʿalaihi wa sallam***) and of the fact that the Holy Qur-aan represents the actual words of Exalted Allah and it is not a composition of the Holy Prophet (***Ṣallallahu ʿalaihi wa sallam***) himself as the atheists, the polytheists and the infidels alleged The commentators say, and quite rightly, that if the Qur-aan had been compiled by the Holy Prophet (***Ṣallallahu ʿalaihi wa sallam***) himself, he would not have censured himself through these **Verses**. As the **Verses** were / are genuinely **Divine Revelations**, he (***Ṣallallahu ʿalaihi wa sallam***) dared not omit any part of them from the Holy Qur-aan, nor could he alter them in anyway to conceal Allah's disapproval of his behaviour with the blind companion (***Razi Allahu ʿanhu***).

Subject- matter of the Soo-rah: The **Soo-rah** teaches the universal lesson that Exalted Allah makes no distinction between rich and poor or high and low He has said in the Holy Qur-aan :

إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ

"The most honoured of you in the sight of Allah is the most righteous of you.--" (49:13)

Therefore, Allah reminds man of how He created him, provided his sustenance and how He will raise him up on the Day of Resurrection. After a very severe and thorough reckoning of mankind on that Day they will be sorted out among the fortunate and the unfortunate, according to their good or bad deeds The **Verse** also makes it quite clear that the Prophet's duty was only to convey the truth to the people He (***Ṣallallahu ʿalaihi wa sallam***) was not responsible for the result which lay in the hands of Allah

CHAPTER 80	*SOO-RA-TU 'A-BA-SA*	سُوْرَةُ عَبَسَ مَكِّيَّةٌ وَهِيَ اثْنَتَانِ وَاَرْبَعُوْنَ
REVEALED AT MAKKAH	*MAK-KEEY-YAH*	
SECTION 1	*RUK-KOO-'U-HAA* 1	اٰيَةً وَفِيْهَا رُكُوْعٌ وَاحِدٌ
VERSES 42	*AA-YAA-TU-HAA* 42	
In the name of Allah, the All-Compassionate, the Most Merciful.	*Bis-mil-laa-hir-rah-maa-nir-ra-heem.*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. He (the Prophet) frowned and turned away,	*1. 'A-ba-sa wa ta-wal-lãa,*	عَبَسَ وَتَوَلّٰىٓ ۝
2. Because the blind man came to him.	*2. an jãa-a-hul-a'-maa.*	اَنْ جَآءَهُ الْاَعْمٰى ۝
3. And what will make you understand that he may become purified,	*3. Wa maa yud-ree-ka la-'al-la-hoo yaz-zak-kãa,*	وَمَا يُدْرِيْكَ لَعَلَّهٗ يَزَّكّٰىٓ ۝
4. Or might take a lesson, and that lesson might profit him?	*4. au yaz-zak-ka-ru fa-tan-fa-'a-huz-zik-raa.*	اَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرٰى ۝
5. As for him, who does not heed,	*5. Am-maa ma-nis-tagh-naa,*	اَمَّا مَنِ اسْتَغْنٰى ۝
6. You attend to him.	*6. fa-an-ta la-hoo ta-sad-daa.*	فَاَنْتَ لَهٗ تَصَدّٰى ۝
7. And it (the blame) is not on you that he does not become purified.	*7. Wa maa 'a-lai-ka al-laa yaz-zak-kaa.*	وَمَا عَلَيْكَ اَلَّا يَزَّكّٰى ۝
8. And as for him who came to you striving (in earnest),	*8. Wa am-maa man jãa-a-ka yas-'aa,*	وَاَمَّا مَنْ جَآءَكَ يَسْعٰى ۝
9. and he fears (Allah),	*9. wa hu-wa yakh-shaa,*	وَهُوَ يَخْشٰى ۝
10. You are neglectful of him.	*10. fa-an-ta 'an-hu ta-lah-haa.*	فَاَنْتَ عَنْهُ تَلَهّٰى ۝
11. No, indeed, it (the Qur-aan) is a Reminder.	*11. Kal-lãa in-na-haa taz-ki-rah.*	كَلَّآ اِنَّهَا تَذْكِرَةٌ ۝
12. So, whosoever wills may take lessons from it--	*12. Fa-man shãa-a za-ka-rah.*	فَمَنْ شَآءَ ذَكَرَهٗ ۝
13. (It is preserved) in a Scroll greatly honoured,	*13. Fee su-hu-fim-mu-kar-ra-ma-tim,*	فِيْ صُحُفٍ مُّكَرَّمَةٍ ۝
14. Exalted, purifed,	*14. mar-foo-'a-tim-mu-tah-ha-ra-tim,*	مَّرْفُوْعَةٍ مُّطَهَّرَةٍ ۝
15. In the hands of scribes (Angels)	*15. bi-ay-dee sa-fa-ra-tin*	بِاَيْدِيْ سَفَرَةٍ ۝

16. Noble, Righteous.	*16. ki- raa- mim- ba- ra- rah.*	كِرَامٍۭ بَرَرَةٍ ۝
17 Condemned is man, how ungrateful he is!	*17. Qu- ti- lal- in- saa- nu maa ak- fa- rah.*	قُتِلَ الْإِنسَانُ مَا أَكْفَرَهُ ۝
18 Out of what did He create him?	*18. Min ay- yi shai- in kha- la- qah.*	مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۝
19. Out of sperm He created him and destined him (to proportioned development);	*19. Min-nut-fah. Kha- la- qa- hoo fa- qad- da- ra- hoo,*	مِن نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ۝
20. Then He made the path easy for him.	*20. sum- mas- sa- bee- la yas- sa- rah.*	ثُمَّ السَّبِيلَ يَسَّرَهُ ۝
21 Then He caused him to die, then assigned to him the grave,	*21. Sum- ma a- maa- ta- hoo fa- aq- ba- rah.*	ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۝
22. And again, when He wills, He shall raise him up (again to life).	*22. Sum- ma i- zaa shaa- a an- sha- rah.*	ثُمَّ إِذَا شَاءَ أَنشَرَهُ ۝
23. No, indeed, he did not fulfil what He (Allah) bade him.	*23. Kal- laa lam- maa yaq- di maa a- ma- rah.*	كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ۝
24 So, let man look at his food:	*24. Fal- yan- zu- ril -in- saa- nu i- laa ta- 'aa- mi- hee:*	فَلْيَنظُرِ الْإِنسَانُ إِلَىٰ طَعَامِهِ ۝
25. Indeed, We poured down water in abundance;	*25. an- naa sa- bab- nal- maa- a sab- ban;*	أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ۝
26 Then We split the earth in clefts;	*26. sum- ma sha- qaq- nal - ar- da shaq- qan*	ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۝
27. Then, We grew therein grains,	*27. fa-am- bat- naa fee- haa hab- banw—*	فَأَنبَتْنَا فِيهَا حَبًّا ۝
28. Grapes and vegetables,	*28. wa 'i- na- banw- wa qad- banw-*	وَعِنَبًا وَقَضْبًا ۝
29. And olives and dates,	*29. wa zai- too- nanw- wa nakh- lanw-*	وَزَيْتُونًا وَنَخْلًا ۝
30 And luxuriant orchards,	*30. wa ha- daa- i- qa ghul- banw-*	وَحَدَائِقَ غُلْبًا ۝
31. And fruits and pastures,	*31. wa faa- ki- ha- tanw- wa ab- bam—*	وَفَاكِهَةً وَأَبًّا ۝
32. As a provision for you and for your cattle.	*32. ma- taa- 'al- la- kum wa li- an- 'aa- mi- kum.*	مَّتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ۝
33. So, when the stunning sound comes (the first blast of the Trumpet);	*33. Fa- i- zaa jaa- a- tis- saakh- khah.*	فَإِذَا جَاءَتِ الصَّاخَّةُ ۝
34. That day man shall flee from his brother,	*34. Yau- ma ya- fir- rul- mar- u min a-khee- hi*	يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۝

35. And his mother and his father,	*35. wa um- mi- hee wa a- bee- hi*	وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾
36 And his wife and his children.	*36. wa ṣaa- ḥi- ba- ti- hee wa ba- neeh.*	وَصَٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾
37 For everyone of them, on that day, will be an affair to occupy him (exclusively).	*37. Li- kul- lim- ri- im- min- hum yau-ma-i-zin sha'-nuiy-yugh- neeh.*	لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾
38. Some faces on that day shall be glowing,	*38. Wu-joo-huny-yau-ma-i-zim- mus- fi- ra- tun*	وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾
39 Laughing and rejoicing;	*39. ḍaa- ḥi- ka- tum- mus- tab- shi- rah.*	ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾
40 And some faces on that day will have dust over them,	*40. Wa wu- joo- huny- yau- ma- i- zin 'a- lai- haa gha- ba- ra- tun*	وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾
41. Darkness prevailing upon them—	*41. tar- ha- qu- haa qa- ta- rah.*	تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾
42. Those are the deniers, and the sinners.	*42. U- lāā- i- ka hu- mul- ka- fa- ra- tul- fa- ja- rah.*	أُولَٰٓئِكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ ﴿٤٢﴾

COMMENTARY

<u>Verses 1-4:</u> These <u>Verses</u> express Allah's disapproval of the Prophet's act of frowning at, and turning away from, a blind man who had called upon him (*Ṣallallahu 'alaihi wa sallam*) to seek right guidance This is because the Prophet (*Ṣallallahu 'alaihi wa sallam*) did not pay attention to him whom Allah had sent to him (*Ṣallallahu 'alaihi wa sallam*) to seek guidance, and that he (*Ṣallallahu 'alaihi wa sallam*) did not know that the poor blind fellow could perhaps take advice that would benefit him As regards the arrogant chiefs, their acceptance of the truth and taking advice and guidance were not certain.

<u>Verses 5-10:</u> Almighty Allah again repeats His disapproval of the Prophet's worry about the arrogant chiefs of Makkah the responsibility for whose guidance did not devolve upon him (*Ṣallallahu 'alaihi wa sallam*), whereas he (*Ṣallallahu 'alaihi wa sallam*) ignored the person who called upon him (*Ṣallallahu 'alaihi wa sallam*) with feelings of due respect and fear.

<u>Verses 11-12:</u> In these <u>Verses</u> Almighty Allah explains the reason for His objection to the Prophet's behaviour with the poor, blind man, saying that the Holy Qur-aan was only a Reminder and it was none of the Prophet's concern to know who took heed of it to reform himself or who turned his back upon it in arrogance.

<u>Verses 13-16:</u> In these <u>Verses</u> Allah gives a brief account of the truth and dignity of the Holy Qur-aan, saying that it was revealed with due reverence and honour through highly dignified Angels, and was written down and preserved on paper by equally honourable companions (*Razi Allahu 'anhum*)

of the Holy Prophet (*Sallallahu 'alaihi wa sallam*).

Verses 17-23: In these **Verses** Allah condemns and curses man for his ingratitude, even though it is Allah who created him from a worthless drop of sperm. Then by His Mercy He bestowed upon him the best of forms with proportionate limbs and bodies. Allah did not leave man free to go his way in this world as he liked, but He paved for him in this world a smooth path of living with peace and piety, until his death and the final deposit of the remains of his body in his grave, to be raised up again to life on the Day of Resurrection, the exact time of which is known only to Allah. Yet man is ungrateful that he did not discharge the duties which Allah imposed on him

Verses 24-32: In these **Verses** Allah recounts His bounties and favours to man, saying how He poured down water on the land, made it cultivable by the various natural processes and then raised out of fields crops of countless grains, fruits and nice delicacies, not only for man but also for his animals and all these blessings serve as precious items of wealth for him.

Verses 33-37: Now in these **Verses** Almighty Allah reverts to a description of the Day of Resurrection that in the beginning there will be a deafening noise. That Day will be so awfully terrible that close relations like brothers and sisters, husbands and wives, sons and daughters, mothers and fathers will become strangers to each other, every one of them worried about his own fate, totally oblivious of the rest.

Verses 38-42: The description of the events of the Day of Resurrection has been continued in these closing **Verses**. The People will be segregated on that **Fateful Day** in two groups–the successful and the losers. Those destined for **Paradise** will have faces bright with smiles of joy and bliss Those destined for **Hell** will be gloomy with darkened faces. They are those who denied Allah, His Prophets (**'Alaihimus - salaam**) and His Scriptures.

May Allah by His Mercy, save us all from such a fate

وَاللّٰهُ اَعْلَمُ بِالصَّوَابِ

And Allah knows what is right.

MORALS TO LEARN FROM THIS SOO-RAH

1) Never look down upon a man, because he is poor, downtrodden or otherwise disabled.
2) Remember that respectabe in the sight of Allah is he who is God-fearing and righteous.
3) Always remain grateful to Almighty Allah for His countless and endless favours He has bestowed upon you,
4) Prepare for success in the Hereafter and take from this world only the bare necessaries of life

Important Notice and Corrigendum

Concerning the English translation and transliteration of Qur-aanic Verse No. 35, Page 39, in Issue No. 14 of Al-Yaqeen dated 22-11-1996 :-

It is regretted that the Arabic word عَلَى ***dropped from the Arabic Qur-aanic text of the Verse through some lapse in the computerisation/ printing process. The Verse may, therefore, be corrected to read as*** عَلَى الْاَرَآئِكِ يَنْظُرُوْنَ

In addition, a new page duly corrected is being furnished with the issue in your hand in cancellation and replacement of page 39, containing the inaccuracy. Al-Yaqeen.

مما عليه الآن عشر مرات لاحرقت الشمس جميع الكائنات ولو كان الليل أطول مما عليه عشر مرات لتجمد كل شئ .

لولا المطر لاقفرت الارض وصارت صحراء جرداء لا تقوم حياة عليها ولولا التبخر من مياه المحيطات والبحار ويكون المزن الذى تحمله الرياح وتنقله من مكان الى اخر لما وجدت الحياة والملح فى مياه المحيطات يحفظها من التعفن ثم انعدام الحياة بها وسبحان الذى جعل محور الارض مائلا بمقدار ٢٣ درجة لان اعتدال محور الارض يعنى نزول قطرات المياه المبخرة من المحيطات فى مكانين محدودين فقط هما الشمال والجنوب ، ولظل الصيف دائما والشتاء أبديا .

ودوران الارض حول محورها آية تشهد على عظمة خالقها وتمام علمه لو انها لا تدور حول محورها معنى ذلك ان لارض تدير وجها واحدا نحو الشمس ومعناه نهار دائم على ذلك الوجه وليل سرمدى على الوجه الآخر ومثال على ذلك كوكب عطارد لا يدير إلا وجها واحدا نحو الشمس فلا حياة على ذلك الكوكب . والارض بحجمها الحالى استطاعت الاحتفاظ بالغلافين الجوى والمائى اللذين يحيطان بها . ولو قل حجمها لما استطاعت الاحتفاظ بذلك .

ومن آيات الغلاف الجوى انه الوسط الذى يضئ بنور النهار ومع ان سمك الغلاف الجوى يقدر بالف كيلومتر إلا ان الطبقة التى تضئ بضوء النهار هى قشرة رقيقة سمكها ٠٠٠ كيلومتر عندما تواجه الشمس . واكثر الوان الطيف التى تتأثر اللون الازرق . ولذلك تكتسب ذلك القشرة اللون الازرق وهى القشرة التى تحدد معالمها القبة السماوية الزرقاء .

انها آيات عظمى ادركها العقل حين تفكر بها وابصرتها العين حين نظرت اليها وخشع الفؤاد امام عظمة خالق هذه الآيات .

قال تعالى : (سنريهم آياتنا فى الآفاق وفى انفسهم حتى يتبين لهم انه الحق) . (سورة فصلت ٥٣) .

ان الارض احد الآء الله على الناس استخلف آدم فيها ومنحه مقاليدها واعطاه المعرفة التى استاهل بها هذه المكانة ان المتامل لآية خلق الارض يدرك ان المشيئة العليا هى المريدة فى تسليم الانسان زمام هذه الارض ارادة الحق هى التى اطلقت يد الانسان تعمر وتكشف ما فى الارض من قوى وطاقات وكنوز وخامات .

والحديث عن النعم التى اودعها الخالق فى الارض يطول ويطول وسوف نواصل ان شاء الله الحديث عن آيات العظمة فى خلق الارض ومهما اوتينا من العلم فلن نستطيع حصر نعم الله فى الارض فقط ومهما اوتينا من العلم لن نبلغ علوم الله ولا حتى نبلغ قطرة بسيطة فى علوم الله .

وامام عظمة آيات الحق وآثاره فى مخلوقاته لابد للانسان ان يعرف الله حق المعرفة وينزهه حق التنزيه ويعبده حق العبادة ، وان الذين لايرون آيات الله فى كل ما خلق هولآء كلهم لا يعرفون الله .

قال تعالى : (وسخر لكم ما فى السموات وما فى الارض جميعا منه . ان فى ذلك لآيات لقوم يتفكرون) . (سورة الجاثية ١٣) .

والتواضع لا يزيد العبد الا رفعة ، كما ورد عن النبي ﷺ ، والكبر او الخيلاء لا يزيد صاحبه الا مقتا في الدنيا والآخرة ، فهو في الدنيا يلقى الناس عنه معرضين لان الناس بطبيعتهم ينفرون من المتكبر المتجبر المتعالي ، وهو في الآخرة كما قال الرسول في شانه : (لا يدخل الجنة من كان في قلبه مثقال حبة من كبر) ، وقال فيه ايضا : (من جر ثوبه خيلاء لاينظر الله اليه) ، وربما كان هذا هو العقاب في الدنيا ، ويكون انصراف الله عن النظر اليه معلما من معالم الغضب عليه والعياذ بالله ، ومن وصايا لقمان لابنه وهو يعظه (ولا تصعر خدك للناس ولاتمش في الارض مرحا ان الله لايحب كل مختال فخور ، واقصد في مشيك واغضض من صوتك ان انكر الاصوات لصوت الحمير) ومما قضى الله به : (ولا تمش في الارض مرحا انك لن تخرق الارض و لن تبلغ الجبال طولا) .

وعباد الرحمن اهل حلم وصفح جميل : (واذا خاطبهم الجاهلون قالوا سلاما) . وجهل الجاهلين هو سفههم وسوء ادبهم . والمؤمن مدعو الى عدم التورط في السفاهة ، لا نها خلق من لا خلاق له ، والمؤمن مدعو الى حسن الأدب ، فاذا ما جهل عليه جهول فمن حسن اخلاق المؤمن مشاركته والاعراض عن جهله ، (ولمن صبر وغفر ان ذلك لمن عزم الامور) وحسن اخلاق المؤمن كظم غيظه والعفو عن المسئ اليه ، ابتدارا الى مغفرة من الله (وجنة عرضها السموات والارض اعدت للمتقين ، والذين ينفقون في السراء والضراء والكاظمين الغيظ والعافين عن الناس . والله يحب المحسنين) .

صدق الله العظيم .

جعلنا الله وياكم من اهل الاحسان .

النظـــر في آيات الله :ـــ

الارض

متبع من العدد السابق

والاكسجين هو نسمة الحياة وبدونه تستحيل الحياة فوق الارض ولو كان الاكسجين بنسبة ٥٠% بدلا من ٢١% فان جميع المواد القابلة للاشتعال تصبح عرضة للاحتراق مع اول شرارة ولو اصبح بنسبة ١٠ % لتعذرت الحياة على البسيطة .

ولو ان الغلاف الجوى كان أقل ارتفاعا مما هو عليه لاستطاعت بعض الشهب التي تحترق بالملايين يوميا في الفضاء الخارجي ان تصل الى الارض وتدمر الحياة وتشعل النيران . انها العناية الالهية وكمال الصنعة والتدبير تتجلى عند النظر والتفكر في دقة واتقان وكمال نظام النواميس الكونية التي تحكمه ، ان وراء كل ذلك يد الله الخالق المبدع المدبر وكذلك لو ان قشرة الارض زاد سمكها بمقدار بضعة اقدام لامتص ثاني اكسيد الكربون و وجد بذلك العدم . ولو اقتربت الشمس قليلا من الارض واعطت زيادة من الاشعاع والحرارة لاصبح وجه الارض رمادا . ولو ابتعدت الشمس قليلا عن الارض لتجمد كل شئ على البسيطة ولو ابتعد القمر عن الارض قليلا واصبح يبعد ٢٠٠٠٠ ميل بدلا من بعده الحالي لكان المد يبلغ من القوة بحيث ان جميع الارض تغمر مرتين في اليوم بماء يزحزح الجبال . ولو ان النهار اطول

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

اهل التواضع والحلم

دكتور محمد السعدى فرهود

بسم الله الرحمن الرحيم

يقول الله تعالى فى صفة عباد الرحمن : (وعباد الرحمن الذين يمشون على الارض هونا ، واذا خاطبهم الجاهلون قالوا سلاما) هؤلاء هم اهل التواضع والحلم . يتواضعون فيما يظهر من امرهم للناس ، ويتواضعون فيما يرتسم بدواخلهم من حقيقة التواضع ، فلا تكاد تحس فرقا بين دواخلهم وظواهرهم ، اذا مشوا على الارض التزموا الرفق والهيمنة ، طبيعة لاتصنعا ولاتكلفا ولاتجبنا ، ينأون بانفسهم عن الكبر والخيلاء واذا عالجوا امرا من امور الحياة عالجوه بالرفق واذا دعوا الى سبيل الله دعوا اليها بالحكمة والموعظة الحسنة ملتزمين امر الله : (ادع الى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتى هى احسن) .

واذا كانوا مع اخوانهم من المؤمنين تطامنوا لهم من تواضع ، لا عن حقارة وصغار ، يحققون فى ذلك صفة رسول الله والذين معه من المؤمنين : (محمد رسول الله والذين معه اشداء على الكفار رحماء بينهم) ، وليس من شأنهم ان يتكلفوا الرفق ويصطنعوه لانهم ليسوا من اهل الرياء والملق ، وليس لهم ان يهونوا على انفسهم فيستخذلوا او يجبنوا ، لانهم ليسوا من اهل المذلة والهوان وليسوا ممن يرضون الدنية فى دينهم ، فالمؤمن مدعو ان يدفع عن الدين مايذله ، وعن العرض ما يجرحه ، وعن الوطن ما يهينه ، ولا ملامة عليه فى هذا ، بل الملامة فى ان يقعد عن نصرة الدين ، وحياطة العرض ، والدفاع عن الوطن ، وهنا تطفو العزة على سطح الاحداث ويتمثل المؤمن قول الله فى المؤمنين : (اذلة على المؤمنين اعزة على الكافرين ، يجاهدون فى سبيل الله ولايخافون لومة لائم) .

وهذه الذلة مع المؤمنين هى التواضع ، وهى خفض الجناح فيما ندب الله رسوله اليه : (واخفض جناحك لمن اتبعك من المؤمنين) ، وفيما ندب الله اليه الانسان من الرحمة للوالدين :

والتواضع لايزيد العبد الا رفعة ، كما ورد (واخفض لهما جناح الذل من الرحمة) .

اليقين

انها تستقل

مجلة

دار التصنيف ... الكويت ...

اهل التواضع

— وعباد الرحمن الذين يمشون على الارض هونا واذا خاطبهم الجاهلون قالوا سلاما .

— يجاهدون فى سبيل الله ولايخافون لومة لائم .

— والتواضع لايزيد العبد الا رفعة . . .

النظر فى آيات الله — الارض

— ان الارض احد آلاء الله على الناس استخلف آدم فيها .

— ان الذين لايرون آيات الله فى كل ماخلق هؤلآء كلهم لايعرفون الله .

وانّه لحق اليقين (الحاقة ٥١:٦٩)

AND SURELY, IT (THE QUR ... S THE TRUTH OF ASSURED CER...

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بسم الله الرحمن الرحيم

Bis-mil- laa- hir- raḥ- maa nir- ra- ḥeem.

In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word of Allah** (i.e. **Qur-aan-e-Majeed**) and the Best Guidance **is Sunnah** of the **Holy Prophet Muḥammad** (***Sallallahu-'alaihi-wa-sallam***). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Ṣallallahu-'alaihi-wa-sallam).

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Bis-mil-laa-hir-rah-maa-nir-ra-heem

In the name of Allah, the All-Compassionate, the Most Merciful

SHA'BAAN

THE HOLY MONTH FULL OF ALLAH'S FAVOURS

BY: HAFIZ DR. NAFISUDDIN SIDDIQUI M.A., L.L.B., PH.D

حمٓ ۝ وَالْكِتٰبِ الْمُبِيْنِ ۝ اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةٍ مُّبٰرَكَةٍ اِنَّا
كُنَّا مُنْذِرِيْنَ ۝ فِيْهَا يُفْرَقُ كُلُّ اَمْرٍ حَكِيْمٍ ۝ اَمْرًا مِّنْ عِنْدِنَا
اِنَّا كُنَّا مُرْسِلِيْنَ ۝ رَحْمَةً مِّنْ رَّبِّكَ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ۝

Haa Meem. By the Perspicuous Book. Surely, We have sent it down in a blessed night; indeed, We are the Warners (to mankind). Therein is disposed of every wise affair, as a command from Us. Surely We are the Senders (of the angle messenger), as a mercy from your Lord. Surely He is the All-Hearing the All-Knowing. (44:1-6)

Of the twelve months of the Islamic calendar, there are certain months, as also days and nights, which are especially blessed. On such occasions, blessings of Allah for His servants are in far greater measure than their meritorious deeds. Muslim scholars and divines have collected Ahadees which speak of the specially blessed months, days and nights. The month of Sha'baan is one of such months. Sha'baan is the seventh month of the lunar year and falls between the months of Rajab and Ramazan. (It is thus the harbinger of Ramazaan as Shawwaal is an appendix to Ramazaan -- Editor).

Hazrat Anas (***Razi Allahu 'anhu***) has narrated that on the eve of the month of Rajab, the Holy Prophet Muhammad (***Ṣallallahu 'alaihi wa sallam***) used to pray, "O Allah ! Make the months of Rajab and Sha'baan auspicious for us and let the month of Ramazaan come upon us".

Hazrat Aiysha (***Razi Allahu 'anha***) has said that, as compared with other months, the Holy Prophet (***Ṣallallahu 'alaihi wa sallam***) used to fast more often in the month of Sha'baan; as if he wished to observe the month as a month of fasting.

Hazrat Umme Salma (***Razi Allahu 'anha***) found the Holy Prophet (***Ṣallallahu 'allaihi wa sallam***) fasting for two consecutive months and these were none other than Sha'baan and Ramazan.

The Holy Prophet (***Ṣallallahu 'alaihi wa sallam***) has said that Sha'baan, the month placed between Rajab and Ramazan, is the month in which people's deeds are presented to Allah, and for this reason the Holy Prophet (***Ṣallallahu 'alaihi wa sallam***) paid great attention to good deeds and fasting. (Baihaqi Shu'bul-Imaan).

Sha'baan can be rightly called the month of the Holy Prophet, Muhammad (***Ṣallallahu 'alaihi wa sallam***) as it was in this month in 2 A.H., that the good news of Salaat (blessings) for the Prophet (***Ṣallallahu 'alaihi wa sallam***) from Allah and His angels, was revealed and believers were asked to offer their respect

to him, as in the Qur-aanic Verse below:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

"Indeed, Allah and His angels send blessings on the Prophet. O you who believe, pray for (Allah's) blessings for him and salute him with a worthy salutation." (33:56)

The Fifteenth Night of Sha'baan: The devotion and prayers of the Faithful during the night get multiplied manifold and rewarded in a larger and greater measure than usual. Unfortunately some people pass this night in amusements. The Qur-aan says:

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

"Therein is disposed of every wise affair." (44:4)

Hazrat 'Ikrama (**Raziallahu 'anhu**) has said that during the night events for the coming year are decreed in heaven (details of marriages, births and deaths are settled) including a list of those who shall have the good fortune of performing Hajj.) (**Baihaqi**)

Hazrat Ali (**Karramallahu Wajhu**) has urged Muslims to keep a vigil and pray during this night, and to fast on the next day. According to Him, from the sunset (**Maghrib**), Almighty Allah directs His grace to the Earth's heaven and calls those seeking forgiveness to come forward to be forgiven, those seeking livelihood to get their heart's desire, and the sick, the ailing and the worried are blessed with relief. (Ibni Majah)

On this night the favours and blessings of Allah are numerous and all-embracing. Mercy and Compassion of the All-Merciful, only awaits a prayer from the sinful and the erring to be granted these blessings. There is a **Hadis** recommending the following invocation for recitation during the night and should therefore be availed of by all--

اللهم إنك عفوا تحب العفو فاعف عني

Al-laa hum-ma in- na- ka 'afuw-wun tu-ḥib-bul 'af-wa fa'- fu 'an- nee.

O Allah! Surely You are the Forgiver, You love to forgive, so forgive me.

If the Muslims were to waste such a glorious occasion, the fault will be wholly their own.

Sheikh Abdul Haque, Dehlavi, has elucidated that Allah the Almighty normally appears every night on the Earth's heaven at the time of **Tahajjud** (predawn optional prayer), but on the fifteenth night of Sha'baan He graces the Earth's heaven from **Maghrib** to **Fajr** (after sunset and before sunrise). Those who offer **'Tahajjud'** are the fortunate ones to receive full benefits of Allah's blessings. According to one **Hadis** the favours of Allah the Almighty are so numerous that His forgiveness will cover the sinners even if their number may equal the number of the hair on the goats of the tribe of Bani Kalb. (A great and famous tribe of Arabia, in the days of the Holy Prophet). (**Tirmizi**)

On the 15th night of Sha'baan, the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) used to visit **Jannatul Baqi'** (the historic graveyard of Madinah) and pray for the dead. The noble example set by the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) is worthy of emulation by his **Ummah** (followers). During this night the Muslims should pray for Allah's forgiveness for their ownselves and for the dead and departed Muslims.

May Allah grant us the will to tread the path of Allah's pleasure as taught by Allah's last appointed Guide and Messenger! Amen!

THE COMMAND RESTS WITH NONE BUT ALLAH

إِنِ الْحُكْمُ إِلَّا لِلَّهِ

"The command rests with none but Allah." (6:57)

The Word *of the Supreme One*, the Lord of the World before Whom bows every created thing, is an all-time command. It prevails upon everyone and manifests itself everywhere. He revealed the Word to His chosen ones, the Prophets; and to whomsoever He was pleased to bless with it.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ

"And your Lord inspired the bee...." (16:68)

He made known to the bee its business; and ever since it has been proverbially busy!

He revealed His purpose to the Sun and the Moon; and they fulfil the same, His faithful servants as they are!

The universe moves on and on in perfect harmony in submission to His Word.

The Supreme One revealed His purpose to man whom He created as His Vicegerent on the Earth. He took a pledge from man to acknowledge Him as the Guardian Lord and Creator. He gave him Guidance for a life befitting his status. In keeping with his status, Allah gifted man with <u>Reason</u> and gave him freedom of choice.

Man has been taught his duty, along with others, and that is worshipful obedience to Allah. Of all the creation, man is adorned with dignity of a special status, and is armed with <u>Reason</u>. He is made aware, on one hand, of his special *responsibilities as the Vicegerent of* Allah, and on the other hand, he is left free to decide for himself within a given range.

The Divine Guidance makes it abundantly clear that one who follows it gains the pleasure of Allah. The one who defies it, is doomed to suffer in this and in the next world.

> ***The Supreme One revealed His purpose to man whom He created as His Vicegerent on the Earth. He took a pledge from man to acknowledge Him as the Guardian Lord and Creator. He gave him Guidance for a life befitting his status. In keeping with his status, Allah gifted man with <u>Reason</u> and gave him freedom of choice.***

He is warned against disparaging his exalted status, breaking his solemn covenant with Allah, and degrading himself as a wrongdoer. Further, he has been warned against creating trouble for others by going at a tangent against the common good. The <u>Believers</u> are duty-bound to persuade such defaulters to keep to the Straight Path of obedience to Allah as enjoined by Islam.

Needless to say that the believers who are at the helm of affairs, as Heads of States have a special responsibility in the matter. They have the necessary means and resources. They enjoy the confidence and respect of their people. They have the authority to enforce their orders as law of the land. It would, therefore, be in the fitness of things for them to realize the need to translate into action their commitments in the matter of the <u>Faith</u> that they profess. It is hardly necessary to point out that-

(1) the mandate of the Qur-aan Majeed as well as of the Holy prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*) in this regard is all too clear;

(2) the inspiring example of the rightly guided Caliphs of Islam (*Razi allahu'anhum*), is a model for each and everyone of our leaders. It is too well-known, how devoutly and fearlessly the Caliphs acted according to the spirit and letter of the <u>Sharīah</u>- the Islamic Law, and adhered to the <u>Sunnah</u>, for the love of the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*);

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Sanctity of the Family

"Know you, O men, that your Lord is one and your father is one. The Arab has no superiority over the non-Arab, or the non-Arab over the Arab or the White over the Black or the Black over the White, except by piety (fear of Allah). Both are descended from Adam and Adam was created from dust."

From the above passage quoted from a sermon delivered by the Blessed Prophet on the occasion of his last Pilgrimage referred to the two facts of our existence, which when seriously recognised, can form a basis for the Universal Brotherhood of man. These facts are a common Creator and a common Progenitor. The materialistic thought of our times has unfortunately discarded both and thus deprived itself of a psychological foundation for the organisation of mankind into a harmonious World Society.

The lowest rung of the social ladder, the Family, has suffered no less pitiably at the hands of our modernity. Its venerable traditions are being ruthlessly effaced by the new standards of conduct born out of our mechano-economic age of self-interest, rebellious independence, lust for pleasure, and contempt for custom. If the disintegrating forces continue to work, at the top against the yet unrealised dream of human fraternity, and at the bottom against the fraternised associations of the members of a family, the poor candle of human happiness, burnt at both ends, may not take long to be consumed to extinction.

To a superficial observer, the origin of the family had its roots in the sex instinct in its physical sense of an animal impulse. The union of man and woman thus initiated formed a nucleus round which grew later on the institution of the family with its conventions of rights and duties assigned to the members separately. But the mere satisfaction of an animal passion is a debasing explanation of the origin of family; for the animal passion could have nothing to complain of in a state of promiscuous liberties. The sex instinct, in a wider sense, was an yearning for something more; it was a yearning for companionship, cooperation, sympathy and love. Had not Eve been created to keep company with Adam before the two had any knowledge of 'what was hidden from them of their shame?

But man abused the strength of his muscles and nerves and perhaps also the feminine desire for a protector, and degraded woman to a position of inferiority. She was doomed to a life of servitude like a beast of burden, or was wanted only to bear children, or at best, when endowed with external charms, regarded as a source of sensuous pleasure. Though this assessment of a woman's worth did sheer injustice to half the mankind, yet the medieval conventions kept the family together at the expense of the helpless sex. It was only in exceptional cases that woman won her way to the respectable position of a life-partner, in general she was regarded as 'the road to inequity' and 'the poison of the asp'.

Now if family life was to be organised on a different basis more just and equitable and therefore, more conducive to happiness, the old conceptions about a woman's status in society and the household had to be revolutionised. Man had to be taught.

هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ

"They (your wives) are a garment for you and you are a garment for them." (2:187)

The context in which this line occurs makes it abundantly clear that the purpose of garment stressed here is protection; man and wife act as garment to each other in providing protection against sin and lowness.

قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ وَرِيشًا

"...Surely, We have sent down to you the garment to hide your parts- of- Shame and (also) decorative attire." (7:26)

In the above Verse, the purpose of garment has been stated to be the adornment of our bodies, and the covering of our shame. This covering

of shame may safely be interpreted to include all such portions of the body as are likely to excite sex-appetite. The words that follow the word 'adornment' in the Verse under reference impress upon us the need of striving for the better adornment of virtue and piety. It means that 'splendid vestures' however attractive are of little value unless they symbolise the inner motive to beautify life with good living.

In short the two Verses referred to above, when put together, underline the inter-dependence of man and woman for a righteous living and give a new meaning to the tie of marriage. The family must exist for social and spiritual ends and the object of marriage should be to found such a family. Man and wife, in order to maintain the proper atmosphere in the house and fulfil their obligations to society, should work in co-operation and treat each other with sympathy and love.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ

أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا

وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

"And of His signs it is that He created for you mates from among yourselves, so that you may live in comfort with them and He has put between you love and mercy...." (30:21)

The family was thus conceived as a sacred sanctuary of harmony and love and the parents made aware of their responsibilities. Later on their rights and duties were more precisely defined in the light of the Sunnah.

It is really unfortunate that the present trends in our society are working in favour of disintegration. The matrimonial tie is no longer as sacred as it used to be. Riotous youth contracts hasty marriages in a stormy fit of passion regardless of the subsequent responsibilities, and when the madness is gone they feel sickening, and hence the growing number of divorces or unhappy homes labouring under suspicion and sulks.

The Command Rests With None But Allah

(Continued from page 138)

(3) the record of the glorious era is faithfully preserved and is an open invitation to all who are in places of authority to act in the same manner;

(4) the present sad state of affairs in the Muslim world unnecessarily brings bad name to the Faith, and thus needs to be rectified urgently.

It is time that the Muslims as a people must prove by their actions more than by their words that, as already mentioned, the command rests with none but Allah. (6:57). The leaders in all the Muslim countries will do well to give the matter the priority it deserves, leaving aside all considerations to the contrary. Life indeed is short and opportunities are few to come by. Hence prudence demands prompt and effective action.

The rulers and the ruling classes in Muslim countries owe it to themselves, to Allah and to the Ummah, to enforce His Law in their life as well as in dominions and call the people to His way. For this purpose the first requirement is to put into practice themselves to what they wish to invite the people. Allah has promised great rewards to those who take the initiative in the matter.

Qur-aan majeed indicates the functions of those who are blessed by Allah with authority, namely, to-

(1) establish the Faith,

(2) do justice,

(3) ensure peace, and

(4) protect life.

In the absence of a practical proof in the shape of a living model, the Muslim masses feel confused with the noble exhortations without corresponding action on the part of those who make the exhortations. Qur-aan Majeed assures success to those who go forward wisely and boldly to practise the Faith and enforce it for the good of all.

The tyrannical secular rule of man over man and the terrible living conditions created thereby, need to be replaced by Nizam-i-Islam as is being attempted in our country.

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ

"And our duty is no more than to deliver (the Message) clearly." (36:17)

AL-QUR-AAN

QUR-AAN AS A COMPLETE CODE OF LIFE

Allah has created everything with a purpose. He created man and Jinn to worship Him. He made man His vicegerent on Earth and promised him Guidance for a peaceful and successful life. He also made his progeny to acknowledge Him as their Guardian-Lord, Sustainer and Nourisher. The first man, Adam, was the first Prophet (*Alaihis salaam*). He was followed by many prophets.

قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ
إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَـٰعِيلَ وَإِسْحَـٰقَ وَيَعْقُوبَ
وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَ
مَآ أُوتِىَ ٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ

"Say (O Muslims): We believe in Allah and what has been revealed to us and what was revealed to Abraham and Ishmael and Isaac and Jacob and his descendants, *and what was given to Moses and Jesus, and what was given to other prophets from their Rabb (Creator and Sustainer). We do not discriminate against any one of them, and we are the one who submit to Him."* (2:136)

We Muslims accept all of them as Prophets of Allah The names of the Books of Guidance, given to some of the Prophets (*Alaihimussalaam*) are Taurat (*Taura*), Zabur (*PSALM*), Injeel (*The Bible*).

The chain of prophets of Allah ended with Hazrat Muhammad (*Sallallahu 'alaihi wa sallam*), who is the last of the Prophets and the Book revealed to him, namely, Qur-aan Majeed, is the last of the revealed Books. Qur-aan Majeed literally means the "Noble Reading"

بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ

"Nay, but it is the Glorious Qur-aan". (85:21)

Since Qur-aan Majeed is the only Book of Divine Guidance in its pristine purity since its revelation, and for ever, we consider it as our duty to our fellowmen to introduce it, as in the following paragraphs, for their knowledge and benefit. Our Muslim brethren should try their utmost to act upon its teachings and spread its Message by word and action. Our other brethren are requested to give their serious consideration and make an earnest effort to find the real Truth from Qur-aan Majeed. Qur-aan Majeed contains nothing but the Truth in all the logical and historical perspectives, and what is most important is in the words of Allah, that it remains untampered by any man. A brief introduction to and a gist of salient feature of Qur-aan Majeed are given below for a careful and reverent study of our readers.

Qur-aan Majeed is the Word of Allah and one of His Great Signs. It is NOT man-made.

It is the key to all His creation- the Heavens and the Earth, and all that they contain.

It describes the origin of Man and all that surrounds him.

It unfolds the secrets of Nature and tells us that Man is the master of all that he surveys. The Sun, the stars, the Moon and the mountains, the vast oceans and the ships sailing thereon, the wind and the verdure, the fauna and flora of the world, are at his service.

The destiny of Man is to serve the Supreme One, the Creator of countless galaxies and unfathomable seas. Qur-aan Majeed was revealed to the heart of the last of His Prophets Muhammad (*Sallallahu 'alaihi wa sallam*). In order to enable him to contain it his chest was expanded (fortified). He was "unlettered" and "untutored" and a novice in matters of Faith. Therefore, what he said and preached was perfectly in accordance with what was revealed to him. It has come to us in the form of Qur-aan Majeed. Qur-aan Majeed is the Light which showed him the right way.

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) was enabled by Allah to receive and endure the Word of Allah. The weight and impact thereof are of such magnitude as would have cleft a mountain, had it descended on it.

As the Word of Allah, Qur-aan Majeed is imperishable and incorruptible. It is beyond death and destruction; corruption cannot come near it. It is immune from any change for all times to come since its revelation. It is thus a moot point with us either to praise Qur-aan Majeed or prove its veracity. The main point is as to why doesn't the world of disbelief look at it; if not for anything else, merely out of curiosity, as a wonder of wonders in this world for all the time to come?

Qur-aan Majeed has been a challenge and shall ever remain so for those who do not accept it to produce the like of it or even like a chapter of it. The Arabs, who excelled in literary achievements and had a highly refined taste in prose, poetry, rhetorics and elegant speech had to admit their defeat in the matter. Since then, the closest scrutiny and scathing criticism of the Text, Style, Diction and Facts of Qur-aan Majeed have only produced one result that Qur-aan Majeed with all its construction is unique in its Text as well in its Message. It is beyond one's power to produce something like it.

As the last Book of Allah revealed to the Last of His Prophet, Qur-aan Majeed, recapitulates the fundamentals of Divine Guidance given to the earlier Prophets and contained in the Books given to them. In addition, it gives the glad tidings to humanity that religion for them has been perfected and Allah's blessings for the believing mankind completed throught it. The religion with Allah is Islam and Islam alone and no other so-- called religion on the earth is acceptable to Him, and the denomination of all those who follow it, whosoever and wheresoever they may be, is Muslim. The word "Islam" means submission to the will and the commands of Allah and its followers are the submissive servants of Allah in each sphere of life from birth to death. There is, therefore, not the slightest cause for anyone to grudge or harbour any ill-will against the <u>Faith</u> which welcomes all with open arms. It is nothing but a tragic irony of fate that one should go astray, feel estranged or fight shy of a way of life which is rational, sensible, natural and, above all, simple.

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) who is mercy for all the world and who never in his life time made any complaint to Allah against his people, will on the Day of Judgement, be constrained to say-

Then The apostle will say:

يٰرَبِّ إِنَّ قَوْمِي اتَّخَذُوا
هٰذَا الْقُرْاٰنَ مَهْجُوْرًا

"O my Lord! My people have taken this Qur-aan as something forsaken."

(25:30)

If one had the heart, one would on reading Qur-aan Majeed, simply weep over the woes of those who reject the <u>Truth</u> either out of ignorance, obstinacy or sheer malice. Such a one would also find solace and satisfaction in the assurances given by Qur-aan Majeed that it guides to the way which is most upright and stable.

إِنَّ هٰذَا الْقُرْاٰنَ يَهْدِي
لِلَّتِي هِيَ أَقْوَمُ

"Surely, this Qur-aan guides to that which is most upright." (17:9)

Qur-aan Majeed discloses the atrocities perpetrated by the People of the Book against their Prophets. To their great embarrassment, it exposes what they used to hide, and points to the fact that corruptions have been made in their Books. It reminds them of what they have conveniently and intentionally dropped or forgotten.

Qur-aan Majeed is the "Truth of assured certainty". It testifies to all the earlier revealed Books and all the earlier Prophets, the immaculate life and character of the Holy Prophet (***Sallallahu 'alaihi wa sallam***), the unique standard of its own literary perfection, the veracity of its historical facts and narratives.

The Message of Qur-aan is full of love and peace for all without any distinction of colour, creed or country. It knows of only one <u>UMMAH</u>, one people, who are stringed together by virtue of their belief in One God whose last Book and the Last Prophet (***Sallallahu 'alaihi wa sallam***) are there to guide them. The believers thus form one

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CLEANLINESS OF BODY & SOUL

Cleanliness is of different kinds- - ceremonial or ritual, real or empirical, conceptual or formal. In its form also, it differs from external to internal, and from physical to spiritual. The emphasis on the class or mode of cleanliness happens to vary with individuals and communities, according to their taste or status. But it has been of late shifting, quite rapidly, to suit only the personal or the hygienic, requirements. In the case of the majority it has come to be regarded as extremely superficial. This is so because 'modernity' has little respect for any 'direction' or 'guidance' regarding cleanliness, however, beneficial it may be But the consequences of this serious negligence are before us in the form of physical and spiritual diseases.

Every part of the human body, from head to foot, requires cleaning. The mind and the heart of man need purification all the more, being the principal organs of his body in control of all of its actions and emotions. To keep the complex human system clean outwardly and inwardly, and according to the particular need of its different units, we need a set of rules for our guidance. Our need to ensure inner cleanliness is much greater than that for external cleanliness. The guidance must be such as to take care of the important aspect of inner or spiritual purification.

What goes on in our mind and what engages it in pure or impure thoughts, cannot be brought under control, except only through the help of specific means of ritual purity. Similarly, the emotions and the feelings that take birth in the heart of man, have a direct connection with the state of his cleanliness; especially his condition of ritual purity. An unclean person is an evil personification of a devil's tool. He becomes a ready victim of the dark and dirty designs. The heart, when filled with darkness, becomes inert and irresponsive to what is good and wholesome. So is the case with the mind. When it is filled up with ignoble ideas, it loses its capacity to discern right from wrong and the truth from falsehood.

An impure heart and an unclean mind are, therefore, extremely dangerous to normal life and peaceful co-existence. It is the function of the Faith to provide guidance for keeping them clean. Islam as the all-embracing Faith, prescribes a set of definite rules for all kinds and forms of cleanliness.

QUR-AAN AS A COMPLETE CODE OF LIFE

(Continued from page 142)

entity all over the world demolishing geographic, ethnic or linguistic barriers throughout the World.

The miracle of Qur-aan Majeed is that it brings about a peaceful change, a bloodless revolution in life.

Having stated some of the salient features of Qur-aan Majeed, *it is* abundantly clear that this is the only Book of Allah now in existence, in its pristine purity, to be followed. We hope that the facts stated above, will create in the hearts and minds of--

(1) our Muslim readers, a sincere desire to turn to Qur-aan Majeed in right earnest and devote more of their time and attention to it, in order to make the most of the rest of their life, by following its teachings in full. Further, that our brothers in Faith will make a determined effort to spread the noble Message of Qur-aan Majeed in their respective circle of friends, for the maximum good of all concerned.

(2) our other (non-Muslim) readers, an urge to know more about Qur-aan Majeed, the last Book of Allah, which is unique in all respects; and to realise its importance as the Book which can make all the difference in their life. Further, that they should urgently and seriously consider making an early decision to accept it as their best Guide, and follow its teachings to earn the pleasure and blessings of Allah for a happy and prosperous life in this world and the Hereafter.

SOO-RA-TUT-TAK-WEER

INTRODUCTION

Name of the Soo-rah: The Soo-rah takes its name from the Arabic word "Kuw-wi-rat" used in the first Verse of the Soo-rah. The word is in the past indefinite tense, in the passive voice and it has been derived from the root Tak-weer, meaning "To fold up".

Time and Place of Revelation: It appears from its theme that it is also one of the earliest Soorahs to have been revealed in the Holy City of Makkah.

The Subject- Matter of the Soo-rah: The subject-matter of the Soo-rah may be divided into four phases:

(1) Break-up of the world with all that lies above it and below it;

(2) Re-creation of all dead lives, human or animals;

(3) Disclosing to each soul its good or bad deeds for their reckoning and requital.

(4) An exposition of the reliability and trustfulness of the Divine Messenger (*Jibreel-'alaihis salaam*) through whom Almighty Allah revealed His Verses to His Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*).

CHAPTER 81	*SOO-RA-TUT-TAK-WEER*	سُوْرَةُ التَّكْوِيْرِ مَكِّيَّةٌ
REVEALED AT MAKKAH	*MAK-KEEY-YAH*	
SECTION 1	*RUK-KOO-'U-HAA 1*	وَهِيَ تِسْعٌ وَعِشْرُوْنَ اٰيَةً
VERSES 29	*AA-YAA-TU-HAA 29*	
In the name of Allah, the All-Compassionate, the Most Merciful.	*Bis-mil-laa-hir-rah-maa-nir-ra-heem.*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. When the sun is folded up (i.e. is deprived of its light and ceases to shine);	*1. I-zash-sham-su kuw-wi-rat*	إِذَا الشَّمْسُ كُوِّرَتْ ۞
2. And when the stars fade away;	*2. wa i-zan-nu-joo-mun-ka-da-rat*	وَإِذَا النُّجُوْمُ انْكَدَرَتْ ۞
3. And when the mountains are moved;	*3. wa i-zal-ji-baa-lu suiy-yi-rat*	وَإِذَا الْجِبَالُ سُيِّرَتْ ۞
4. And when the ten-month's pregnant she-camels are neglected;	*4. wa i-zal-'i-shaa-ru 'ut-ṭi-lat*	وَإِذَا الْعِشَارُ عُطِّلَتْ ۞
5. And when the wild animals are flocked together;	*5. wa i-zal-wu-ḥoo-shu ḥu-shi-rat*	وَإِذَا الْوُحُوْشُ حُشِرَتْ ۞
6 And when the seas are boiled over (into a mass of steam);	*6. wa i-zal-bi-ḥaa-ru suj-ji-rat*	وَإِذَا الْبِحَارُ سُجِّرَتْ ۞
7. And when the souls are re-united (with their bodies);	*7. wa i-zan-nu-foo-su ẓuw-wi-jat*	وَإِذَا النُّفُوْسُ زُوِّجَتْ ۞
8. And when the infant-girl that was buried alive is questioned;	*8. wa i-zal-mau-oo-da-tu su-i-lat*	وَإِذَا الْمَوْءٗدَةُ سُئِلَتْ ۞
9. For what crime was she (so) killed?	*9. bi-aiy-yi zam-bin qu-ti-lat.*	بِأَيِّ ذَنْۢبٍ قُتِلَتْ ۞

10. And when the records are laid open;	10. Wa i-zaṣ-ṣu-ḥu-fu nu-shi-rat	وَإِذَا الصُّحُفُ نُشِرَتْ ۝
11. And when the sky is stripped off;	11. wa i-zas-sa-māā-u ku-shi-ṭat	وَإِذَا السَّمَاءُ كُشِطَتْ ۝
12. and when Hell is set ablaze;	12. wa i-zal-ja-ḥee-mu su'-'i-rat	وَإِذَا الْجَحِيمُ سُعِّرَتْ ۝
13. And when Paradise is brought near;	13. wa i-zal-jan-na-tu uz-li-fat	وَإِذَا الْجَنَّةُ أُزْلِفَتْ ۝
14. Every person shall know what he has brought forth.	14. 'a-li-mat naf-sum-māa aḥ-ḍa-rat.	عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ۝
15. No, I swear by the receding planets,	15. Fa-lāa uq-si-mu bil-khun-na-sil-	فَلَا أُقْسِمُ بِالْخُنَّسِ ۝
16. The running ones, the hiding ones;	16. ja-waa-ril-kun-na-si	الْجَوَارِ الْكُنَّسِ ۝
17. And by the night when it recedes;	17. wal-lai-li i-zaa 'as-'a-sa	وَاللَّيْلِ إِذَا عَسْعَسَ ۝
18. And by the morning when it breathes;	18. was-ṣub-ḥi i-zaa ta-naf-fa-sa	وَالصُّبْحِ إِذَا تَنَفَّسَ ۝
19. Indeed, it is the Word (revealed) through an Honoured Messenger (JIBREEL),	19. in-na-hoo la-qau-lu ra-soo-lin ka-ree-min	إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝
20. Endowed with Power, established high in honour with the Lord of the ARSH,	20. zee quw-wa-tin 'in-da zil-'ar-shi ma-kee-nim—	ذِي قُوَّةٍ عِندَ ذِي الْعَرْشِ مَكِينٍ ۝
21. Obeyed and Trustworthy	21. mu-ṭaa-'in ṯam-ma a-meen.	مُّطَاعٍ ثَمَّ أَمِينٍ ۝
22. And your Companion (Prophet Muhammad) is not possessed by a Jinn.	22. Wa maa ṣaa-ḥi-bu-kum bi-maj-noon.	وَمَا صَاحِبُكُم بِمَجْنُونٍ ۝
23. And surely he (the Prophet) saw him (JIBREEL) on the clear horizon;	23. Wa la-qad ra-aa-hu bil-u-fu-qil-mu-been.	وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ۝
24. Nor does he withhold the knowledge of the unseen (WAHI-Divine Revelation);	24. Wa maa hu-wa 'a-lal-ghai-bi bi-ḍa-neen	وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ۝
25. Nor is it the utterance of a rejected devil,	25. Wa maa hu-wa bi-qau-li shai-ṭaa-nir-ra-jeem.	وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَّجِيمٍ ۝
26. Now where are you going?	26. Fa-ai-na taz-ha-boon.	فَأَيْنَ تَذْهَبُونَ ۝
27. It (the Qur-aan) is nothing but a Message for (all the people of) the worlds,	27. In hu-wa il-laa zik-rul-lil-'aa-la-mee-na	إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ۝
28. For him who wills among you to go straight;	28. li-man shāā-a min-kum any-yas-ta-qeem.	لِمَن شَاءَ مِنكُمْ أَن يَسْتَقِيمَ ۝

29. And you shall not will, unless Allah, the Lord of the worlds, wills.	29. *Wa maa ta-shāā-oo na- il-lāa ainy-ya-shāā-al- laa-hu rab-bul- 'aa-la-meen.*	وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٢٩﴾

COMMENTARY

<u>Verses 1-2 :</u> These two Verses give a graphic description of how, on the Day of Resurrection, the Sun will be rolled up like a bedding and it will thereby be deprived of its bright rays of light. The stars shining in the firmament will be loosened from their binding and integrating force. They will, therefore, become uprooted by their roots and scattered here and there like beads dropping down from the broken string of a rosary.

<u>Verses 3-6:</u> These Verses describe the break-up of the mountains on account of the disintegration of the power of attraction and gravity. Having lost their weight and gravity, they will begin to drift this way and that way like flakes of snow or cotton. In such a state of hurly-burly and confusion costly, pregnant she-camels will be ignored and let loose without any caretaker. Wild beasts will huddle together, as they are wont to do during times of danger, fear and storms. The seas will boil and turn into vapours as we see water boiling and evaporating when placed in a kettle over blazing fire. So terrifying and devastating will be the scenes on that Day!

<u>Verses 7-9:</u> These Verses refer to the process of the revival of the dead to new lives. After segregation of the believers from the disbelievers, and of the righteous from the sinners, the people will be subjected to severe reckoning. Thus, those guilty of burying alive their new-born daughters in the earth will be asked why these innocent creatures of Allah were killed. The Guilty fathers will not be able to render satisfactory explanation for the heinous crimes of killing their own innocent daughters.

It occurs in a <u>Hadis</u> that drops of tears rolled down the eyes of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) on hearing from a person the harrowing account of how he buried alive his innocent child who cried piteously, "Dear Father, Dear Father".

<u>Verses 10-14:</u> These Verses describe how all the curtains that obstructed man's eyes from seeing the scenes of the <u>Hereafter</u> will be removed; the <u>Register</u> of their deeds will be spread wide open before their eyes. Hell shall be heated and Paradise brought near them. In such a situation everyone shall know what good or bad deeds he has brought with him to make or mar his <u>Hereafter</u>. There is a Verse in the Holy Qur-aan, explaining this point.

يَوْمَئِذٍ يَصْدُرُ ٱلنَّاسُ أَشْتَاتًا لِّيُرَوْا۟ أَعْمَٰلَهُمْ ﴿٦﴾
فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ﴿٧﴾
وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ﴿٨﴾

"That day mankind will emerge (from their graves) in scattered groups to be shown their deeds. And whoso does good an atom's weight will see it then, and whoso does ill an atom's weight will see it then." (99:6-8)

Verses 15-21: In these Verses Almighty Allah has sworn by the planets that appear then disappear, by the night that gradually recedes, giving place to the dawn of the day, whereby He declares that His word (i.e. His revelations) was brought to the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) by a Dignified Messenger (Jibreel), enjoying might, authority and power in the presence of the Master of the Divine Throne (Allah). That Messenger (*Jibreel- 'Alaihis salaam*) is the Head of all other Angels and is obeyed by them.

According to some commentators the significance of the phenomena of nature, described above, in the form of the forward and backward movements of the planets and of the alternation of day and night are the wonderful signs of Allah's unique creative ability They have nothing to do with the noctured practices of wichcraft and magic as were prevalent among the infidels in the days of Ignorance.

The words والصبح اذا تنفس (and the dawn when it breathes away the darkness) have been interpreted differently, viz.,

(1) When the morning dispels the darkness of the night;

(2) The coming of the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) with the light of Islam to dispel the darkness of disbelief.

Verses 22-25: These Verses describe some attributes of the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) that he (*Ṣallallahu 'alaihi wa sallam*) is not affected by the slightest vestiges of insanity. He (*Ṣallallahu 'alaihi wa sallam*) had indeed a clear vision of the Angelic Messenger (Jibreel) on the horizon. The Prophet (*Ṣallallahu 'alaihi wa sallam*) is also not miserly in breaking to his Ummat the secrets of the unseen world known to him (*Ṣallallahu 'alaihi wa sallam*), if he considered them to be beneficial for the Ummat.

Verses 26-29: Almighty Allah has emphatically confirmed in these closing Verses that what he (*Ṣallallahu 'alaihi wa sallam*) is telling the people through the revelations is Allah's own word and not the word of Satan, as the infidels used to allege about the revealed Verses of Allah. Allah has asserted that the word, i.e. the Qur-aan, is nothing but a Reminder to those who desire to take the straight path of life, leading to the blessings of Paradise and Allah's Pleasure. However, at the same time Allah warns that everything depends on His Will and Pleasure. This contains an exhortation to the people to obey Allah and His Prophet (*Ṣallallahu 'alaihi wa sallam*) with sincere service and earnest work in the path of piety, righteousness and Taqwa.

وَاللّٰهُ أَعْلَمُ بِالصَّوَابِ

And Allah knows what is true and right.

MORALS TO BE LEARNT FROM THE SOO-RAH:

1. What you see of the natural phenomena, i.e. the planets, the stars, the Days and Nights, are wonders of Allah's creation.
2. Believe firmly in the reality of the Hereafter with all its blessings as well as torments.
3. Devote your time to attain piety and righteousness and aspire for Allah's pleasure in which alone lies the success of the world and the Hereafter.

أسباب انهيار المجتمع ورقيه وتقدمه . وللقارىء أن يتصور مجتمع الاسلام وقد انحطت فيه الجرائم وقلت الانحرافات والاستزلالات واستقامت الأمور . أما المجتمع المعاصر . وقد انتشرت الجرائم وكثر السطو على المنازل والنصب والخطف للاناث والاعتداء على الآمنين ، وبلد كالولايات المتحدة بلغت فيه السرقات عام ١٩٧٥ قرابة عشرة ملايين حالة . . والمجتمع اليوم يسمى الخلاعة عرض رشاقة . وسوق الرقيق . . اختيار ملكة جمال . والعرى . . أناقة ، والمراقص علاقة اجتماعية . والاباحية . . حرية . . والربا . . سعر فائدة .

وهكذا انقلبت الأوضاع وسميت الأسماء بغير مسمياتها ، فأين هذا من نشر العدل واحقاق الحق وتسمية الأشياء بمسمياتها . لذلك ورد عن رسول الله ﷺ قوله . . أتدرون من المفلس ؟؟ قالوا المفلس فينا من لا درهم له ولا متاع . فقال : المفلس من أمتى من يأتى يوم القيامة بصلاة وصيام وزكاة ولكنه يأتى وقد شتم هذا وسب هذا وقذف هذا وأكل مال هذا وسفك دم هذا فيعطى هذا من حسناته وهذا من حسناته فإن فنيت حسناته قبل أن يقضى ما عليه أخذ من خطاياهم فطرحت عليه . فيطرح فى النار ، ان الحدود التى شرعها الله — وهو سبحانه وتعالى — أعلم بما يصلح الانسانية ويضمن لها الاستقرار والأمان . فيها الخير العظيم واستئصال الجريمة من نفوس من تسول له نفسه بالخروج على تقاليد المجتمع .

الموت يأتى على كل شىء

اجتمع جرير والفرزدق والأخطل ، وهم ثلاثة من رؤساء الشعراء ، فى مجلس عبد الملك بن مروان ، فأحضر لهم رهاناً من مال ، وقال : ليقل كل امرىء منكم فى مدح نفسه ، فأيكم غلب وظفر فله هذا الرهان ، فبادر الفرزدق وقال :

أنا القطران والشعراء جربى   وفى القطران للجربى شفاء

وقام الأخطل فقال :

فإن تك زق زاملة فإنى   أنا الطاعون . . ليس له دواء

ونشط جرير وقال :

أنا الموت الذى يأتى عليكم   فليس لهارب منكم نجاء

فقال له عبد الملك : لك الرهان ، فقد غلبت خصميك ، فلعمرى إن الموت يأتى على كل شىء .

(المفرد العلم)

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا   عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِى تُرْجَى شَفَاعَتُهُ   لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

وزيره . قال القاضي : نصحه بقول لك : أنا عبدك . . فان كان شهادة العبد . وان كان كاذبا فشهادة الكذاب مرفوضة ، ويا سبحان الله . . هذه روح الاسلام . الخير يسري في دنيا الناس . والعدل ينتشر بالأدب والخلق والسماحة واللين . .

ثم هذا ، علي بن أبي طالب ، سقط درعه . فوجده عند رجل نصراني . وكان في الامكان أن يأخذه بأي لون ، لأنه حاكم ، له سلطان وله قوة لكنه لم يشأ أن يفعل ذلك ولجأ الى القضاء ورفع قضية وكان القاضي ، شريح ، واستدعى القاضي هذا النصراني وسأله عن الدرع فقال : هي ملكي . فقال القاضي للامام الحاكم ، هل عندك بينة ، قال : لا ، قال القاضي اذا هي ملك من هي في حوزته . . ورضي الامام علي — الحاكم — بهذا الحكم ونظر الى النصراني وهو ينصرف بالدرع ولم يقل أي شيء لأن حكم القضاء منزه عن الطعن لأن موارده الأساسية من كتاب الله وسنة رسوله الأمين . لكن كانت المفاجأة أن رجع النصراني وقال — أشهد أن هذه أحكام الأنبياء — أمير المؤمنين يقاضيني لقاضيه ليحكم لي . والله ان الدرع درعك يا أمير المؤمنين ، سقطت منك وأنت متوجه الى صفين فأخذتها ولم يرني أحد . ولما حكم عليك القاضي العادل اضمرت في نفسي أن أسلم . وأنا أشهد أن لا اله الا الله وأن محمدا رسول الله . فقال : علي . أما اذ أسلمت فدرعي لك هدية .

ان الاسلام في سبيل تكريم الانسان شد أرسى للانسانية دعائم أخلاقية ينعم الفرد في ظلها بالسعادة والأمن والاستقرار .

لكن نحن بشر :

من طبيعة البشر أن يخطئوا . لأن الكمال المطلق لله الواحد الأحد — والناس يعيشون في دار ابتلاء وامتحان . والدين في مقدور تعاليمه أن يصحح أخطاء الناس كلما اقتربوا منه وأن يعيشوا في سلام كلما احتكموا الى مديه فيما شجر بينهم . ولقد أخبرنا ربنا أن الذين اذا فعلوا فاحشة أو ظلموا أنفسهم ثم ذكروا الله واستغفروا لذنوبهم فان الله يغفر لهم ويسامحهم ويتجاوز عن سيئاتهم قال تعالى :

« والذين اذا فعلوا فاحشة أو ظلموا أنفسهم ذكروا الله فاستغفروا لذنوبهم ومن يغفر الذنوب الا الله ولم يصروا على ما فعلوا وهم يعلمون ، أولئك جزاؤهم مغفرة من ربهم وجنات تجري من تحتها الأنهار خالدين فيها ونعم أجر العاملين » هذا في حق كل انسان يخطيء ويصيب ، والانسان العاقل اذا أخطأ حاول أن يصلح خطأه وأن يرد حقوق الناس وأن يستغفر الله ويتوب . والمفروض في الناس أنهم بشر ومن رحمة الله أنه فتح باب التوبة أمام كل مخطيء . لكن هناك امورا يتدخل فيها الحاكم ويوقع العقاب بنفسه صيانة للمجتمع وحفظا للأمن وضمانا للاستقرار . . وفي سبيل ذلك شرعت الحدود .

زواجر وجوابر :

والحدود زواجر . . أي تزجر من تسول له نفسه ارتكاب أي جريمة فاذا أحس بأن العقوبة شديدة فانه يمتنع من ارتكابها . وفي ذلك ضمان لأمن المجتمع واستتباب روح السلام وفي ذلك خير عظيم ليشعر كل شخص بالهدوء . والعقوبة اذا نفذت فهي حماية للقيم . واذا جاز للبعض أن يرى العقوبة . « الحد » قسوة وتشويها لبعض الأشخاص . . فاننا نقول لهم أن الحد الذي يقام على فرد فيه صيانة لملايين الأشخاص ، وهو رحمة بالعباد . ثم لنا أن نتصور قلة الحدود التي طبقت على أفراد لا يتجاوزون أصابع اليدين . فالجرائم اختفت والمجرمون قلوا وكان هذا من

أن يكون ذلك ليؤدب من تسول له نفسه بالتطاول بغير حق » ولكننا نذكر حقيقة وقف التاريخ أمامها طويلا وهي قول الله « يا أيها الذين آمنوا كونوا قوامين بالقسط شهداء لله ولو على أنفسكم أو الوالدين والأقربين إن يكن غنيا أو فقيرا فالله أولى بهما فلا تتبعوا الهوى أن تعدلوا » لأن العدل مطلوب فى كل شىء ، لذلك قال نبى الاسلام صلوات الله وسلامه عليه « والله لو أن فاطمة بنت محمد سرقت لقطع محمد يدها » ويقول « من كنت جلدت له ظهرا فهذا ظهري فليقتد منه . ومن كنت أخذت له مالا فهذا مالى فليأخذ منه ولا يخشى الشحناء » .

الواجب الاسلامى الذى يوجبه الاسلام على الحاكم :

ان الحاكم فى الاسلام يرعى أمور رعيته يتفقد كل شىء ويبحث فى كل شىء ويحاول أن يجد الحل لكل مشكلة . فهو يقوم على شأن المحتاج يفرض له حق كفايته من بيت مال المسلمين الذى يجمع من الزكاة وصدقات أهل الاحسان ، وهذا ما تسميه اليوم « الضمان الاجتماعى » . ان الاسلام سبق كل ذلك وسماه التكافل الاجتماعى . وهذا النوع استفاد منه المسلم وغير المسلم ، فهذا خالد بن الوليد يصالح نصارى الحيرة ويكتب لهم عهدا جاء فيه أن كل شيخ يضعف عن العمل أو يصاب أو كان غنيا فافتقر وأصبح أهله يتصدقون عليه تسقط عنه الجزية وله الحق أن يأخذ وهو على دينه من بيت مال المسلمين ما يكفيه وعياله .

أى لون من العدل الذى ينشر الأمن والسلام هذا اللون من الحكم وقيادة الشعوب ذلك لأن الكل فى نظر القانون الالهى سواء ، ولم يعد هناك شريف يستعبد الناس لشرف مولده ولا وضيع يخضع للملك والهو أن لفقره أو لونه وسلالته . فهذا بلال الحبشى وصهيب الرومى وسلمان الفارسى وأبو بكر العربى يشكلون وردة زاهية الألوان تستريح النفس عند رؤيتها « يلتفون فى حنان » وورد حول نبيهم العظيم الذى سمع من يقول لبلال يا ابن السوداء فنظر اليه وقال : انك امرؤ فيك جاهلية دعها « يعنى التعصب » فانها منتنة . « الناس متساوون متقاربون » ، وصدق الله العظيم » « يا أيها الناس أنا خلقناكم من ذكر وأنثى وجعلناكم شعوبا وقبائل لتعارفوا إن أكرمكم عند الله أتقاكم » .

أن الدين الاسلامى جعل أساس التقرب لله . الايمان به سبحانه . وهذا يتحقق بيقظة الضمير الذى يراقب الله فى كل أحواله . فاذا تحقق ذلك فى الانسان فانه ينظر الى أى انسان نظرة ملؤها الأخوة والمساواة لأن أصل النشأة واحد ، والمصير فى النهاية واحد . وصدق الله العظيم اذ يقول « يا أيها الناس اتقوا ربكم الذى خلقكم من نفس واحدة وخلق منها زوجها وبث منهما رجالا كثيرا ونساء واتقوا الله الذى تساءلون به والأرحام ان الله كان عليكم رقيبا » ان عمر بن الخطاب وهو الحاكم المطلق كان يتوجه بالنداء الى الناس فيقول لهم فى رفق ولين « رحم الله أمرا أهدى الى عيوبى » ثم هو الذى كان لا يذوق الطعام فى زمن المجاعة حتى يشبع الناس ، ولما كانت بطنه تقرقر يقول لها . قرقرى أو لا تقرقرى لن تذوقى اللحم حتى يشبع أبناء المسلمين ان عمر بن الخطاب رئيس جمهورية يقوم بمداواة ابل الصدقة ورعايته «طبيب بيطرى» وعندما يسأله أحد الناس ان يقوم بكراء عبد لهذا العمل يقول عمر « وأى عبد أعبد منى » ذلك لأنه يشعر بالمسئولية . فاذا ماتركنا عمر وذهبنا الى غيره نجد العجب . فهذا « المهدى » أحد خلفاء بنى العباس . يخاصمه رجل من عامة الناس بسبب بستان « حديقة » أراد الحاكم أن يضمه الى أرضه فيرفع الرجل قضية والقاضى أبو يوسف يحكم فى القضية ويستشهد الحاكم بوزيره « الفضل بن الربيع » فيرد القاضى شهادته وحين عاتبه الخليفة وسأله لماذا رد شهادة

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

المجتمع والحاكم

فى نظـر الاسلام

فضيلة الشيخ منصور الرفاعى عبيد

يحرص الاسلام الحرص كله على أن تكون العلاقة بين الناس جميعا يسودها الحب والاخاء والتآلف والتعاطف وفى سبيل ذلك وضع قواعد وأسس لتلك العلاقات حتى لا يطغى جانب على جانب . فحدد مسئولية الفرد فى أسرته وعلاقة الأسرة ببعضها . ورسم منهج القوامة للرجل وميدان المرأة . وعلاقة هؤلاء بأولادهم .

ثم بين علاقة الأسر المتجاورة وحقوقها . وواجب الجار نحو جاره . والاطار العام البلدة الواحدة وما يجب عليها نحو البلاد المتجاورة . ولم ينس أبدا أن يحدد العلاقة بين المواطنين جميعا فى الحقوق والواجبات . ومن أجل أن ينتظم الجميع فى سلك واحد حدد علاقة الحاكم العام بالمحكومين ، وعلاقة الدولة مع الدولة الأخرى . ان الاسلام دين ينظم العلاقة بين الجميع فى اطار الاخاء وأول مسئولية يحدد الاسلام ابعادها . رب الأسرة . ثم الحاكم العام ليكون هناك تحديد المفاهيم وحتى لا تختلط الأمور .

الحـاكم فى الاسلام :

الحاكم فى الاسلام ليس بمستبد ولا متعاظم ، ولا يفرض رأيه على الناس — لا — وانما هو الشخص الذى يقول للناس « أطيعونى ما أطعت الله ورسوله فان عصيته فلا طاعة لى عليكم » ويصيح الحاكم الآخر « من رأى فى اعوجاجا فليقومه » لهذا فان الحاكم فى الاسلام ليس له أن يجلد البشر ولا يتعالى عليهم ، ويطبق عليه ما يطبق على أى فرد إن أخطأ ، ولذلك كانت الشعوب المغزوة تنبهر بهذا العدل الذى يطبق على الجميع بلا استثناء فلا محسوبية ولا رشوة وانما عدل ومساواة . « ومصر عندما جاءها عمرو بن العاص وحكمها ضرب أبنه ابن مسيحى وبلغ الخبر الى عمر بن الخطاب الذى أخذ الحق لأبن المسيحى وقال كلمته المشهورة . « متى أستعبدتم الناس وقد ولدتهم أمهاتهم احرارا » . ولقد اهتزت عواطف الشعب المصرى لهذا النظام الذى لم يألفوه ، فهم تعودوا السمع والطاعة حتى ولو جلدت ظهورهم ، لكن هذا نوع فريد من الحكم . ولذلك انبهر رسول فارس الذى ذهب ليتعرف على طبيعة الحاكم الذى هابته الملوك على أسرتها وخافت منه الجبابرة فوجده ينام تحت شجرة يلتحف السماء ويفترش الأرض بلا حارس فقال كلمته المشهورة « حكمت فعدلت فأمنت فنمت يا عمر » .

ونحن اليوم لا ننادى بالغاء الحرس . لا نريد

الیقین انٹرنیشنل
مجلّة
دار التصنیف پرائیویٹ لمیٹید

المجتمع والحاكم

— الحاكم فى الاسلام ليس بمستبد ولا متعاظم ولا يفرض رأيه على الناس .

— (الحاكم فى الاسلام) يطبق عليه ما يطبق على أى فرد إن اخطأ .

— ان الحاكم فى الاسلام يرعى أمور رعيته ، يتفقد كل شيء . . . ويحاول أن يجد الحل لكل مشكلة .

وَإِنَّهُ لَحَقُّ الْيَقِينِ (الحاقة ٥١)

AND SURELY IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY

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Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the **Word of Allah (i.e. Qur-aan-e-Majeed)** and the Best Guidance **is Sunnah** of the **Holy Prophet Muhammad** (***Sallallahu-'alaihi-wa-sallam***). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-wa-sallam).

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Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem

In the name of Allah, The All Compassionate, The Most Merciful

Mi'raaj----- the Spiritual Summit

سُبْحٰنَ الَّذِيْٓ اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ
اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِيْ بٰرَكْنَا حَوْلَهٗ لِنُرِيَهٗ مِنْ اٰيٰتِنَا

"***Glory be to Him Who carried His servant by night from the Sacred Mosque (Masjidil-Haraam) to the Distant Mosque (Masjidil-Aqsaa) the environs of which We have blessed, so that We may show him some of our signs....***" (17:1)

A year before Hirjah the migration of the Holy Prophet, Muhammad (Ṣallallahu'alaihi wa sallam) from Mecca to Medina, and on the 27th night of Rajab (the seventh lunar month) came the event of Mi'raaj (Ascension) which is a unique event in the annals of human history On that night the Almighty Guardian Lord of the worlds took His Messenger Muhammad (Ṣallallahu'alaihi wa sallam) on a journey from Masjid-i-Ḥaraam in Mecca (in Saudi Arabia) to Masjid-e-Aqsaa in Jerusalem (in Palestine) to show him "some of His Signs" and from there to the heavens, for spectacular scenes and sights and intimate revelations.

وَالنَّجْمِ اِذَا هَوٰى ۙ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوٰى ۚ وَمَا يَنْطِقُ
عَنِ الْهَوٰى ۗ اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى ۙ عَلَّمَهٗ شَدِيْدُ الْقُوٰى ۙ
ذُوْ مِرَّةٍ ۗ فَاسْتَوٰى ۙ وَهُوَ بِالْاُفُقِ الْاَعْلٰى ۗ ثُمَّ دَنَا فَتَدَلّٰى ۙ

"***By the star when it sets, your companion neither erred nor deviated; and, nor speaks out of (his own) wish. That is not but a revelation revealed (by Allah), communicated to him (through) the mighty powerful (Jibreel), the strong one; so he (Jibreel) straightened up, and he was on the higher horizon; then he neared and hovered over....***" (53:1-8)

The Verses in Chapter 53 of Qur-aan Majeed and Sayings of the Holy Prophet (Ṣallallahu'alaihi wa sallam) contain a graphic description of the experiences and special revelations during Mi'raaj. The Saying on Mi'raaj narrated by Qatada is most comprehensive. (Mishkaat-Book 26).

Mi'raaj (Ascension) is far more significant and splendid in its facts and results than Hazrat Musa's (Moses 'alaihis salaam) Kalaam-- oral communication with Allah or Hazrat 'Isa (Jesus-'alaihis salaam) being lifted into the heavens, because of its ever lasting benefits and lessons for the whole of mankind.

Before his ascent from Masjid-i-Aqsaa to the heavens, the Holy Prophet Muhammad (Ṣallallahu'alaihi wa sallam) addressed the other Apostles of Allah who were present there and had spoken about the bounties of Allah bestowed upon them. The Holy Prophet Muhammad (Ṣallallahu'alaihi wa sallam) spoke to them in the following word--

"I have been sent as a Mercy for all the worlds and as a harbinger of glad tidings to the whole of mankind My Ummah (Followers) is the best of Peoples entrusted with the duty of moral reformation; and my Ummah has been called the moderate one. It is the first in merit and the last in time. My chest has been expanded and my burden has been removed and my esteem has been raised high. I am the beginner and the terminator." What the Holy Prophet said about himself and his Ummah is based on the verses of Qur-aan Majeed.

وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ۝

" *And We have not sent you, but as a mercy for the worlds (i.e. the nations).* (21: 107)

وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

"And We have not sent you but as a bearer of glad tidings and as a warner to all mankind"... (34:28)

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

" *(O followers of Islam!) you are the best people ever raised for mankind....* (3:110)

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝ وَوَضَعْنَا عَنكَ وِزْرَكَ ۝ الَّذِىٓ أَنقَضَ ظَهْرَكَ ۝ وَرَفَعْنَا لَكَ ذِكْرَكَ ۝

"Did we not open your breast for you; And we took off from your burden which weighed down your back; And exalted your fame. (94:1-4)

After the address the angel Gibrael invited the Holy Prophet to lead the prayers and so the Holy Prophet earned the title of Imam-ul-Ambia (Leader of the Prophets) and Saiyyad-ul-Mursaleen (Chief of the Apostles).

Above in the heavens, the Holy Prophet saw "the great Signs" of Allah. On this occasion Allah gifted him with the following (vide Hadis transmitted by Muslim)-

-- five time Farz Ṣalaat (obligatory prayers) during day and night,

-- last Verses of Chapter 2 of Qur-aan Majeed containing a sublime supplication;

-- an assurance that one who will not indulge in Shirk (polytheism-ascribing partners to Allah), will be forgiven his sins;

-- the glad tiding that one who thinks of doing a good turn, will get his reward and one who puts his thought into action will get his reward ten fold;

-- if someone were to think evil but not act on it, he will be let off,

-- one who actually goes astray will get his punishment but for that particular score only.

Ascension in brief and in its essence is--

(1) manifestation of the absolute Power of Allah over all that He has been pleased to create-Man and Matter, Time and Space.

(2) vindication of the claim of the Holy Prophet as the true Messenger of Allah,

(3) fortification of the Faith of the believers in things unseen, because of the first-hand experience and an eye witness account thereof provided to them by the Holy Prophet,

(4) demonstration in a practical and a concrete manner of the proof of the basic doctrines of the Islamic faith;

(5) exhortation to the believers to cast out from their hearts and minds doubts, if any, about articles of Faith, not within their sight or senses,

(6) communication, in a direct and therefore emphatic manner of the Divine Command for Salaat; and *most importantly*

(7) perception through human senses of the Glory and Splendour of the Guardian-Lord,

(8) elevation of a man of Faith (a believer in Allah and His Messenger) through Salaat, which is a means of direct communication with Allah and for which a call is made on His behalf Salaat has been called by the Holy Prophet as Mi'raaj-ul-Momineen (Ascension of the Believers). This one fact alone is enough to prove that the blessings of Islam are common and open to all its followers, and

(9) the most conclusive defence against the allegations made by the opponents of the Holy Prophet that he had either gone astray, been misled or influenced by selfish desire to assert his personality.

LESSONS FROM MI'RAAJ

From a careful study of the narrations relating to the eventful journey of Mi'raaj and of Chapter 17, named, Bani Israel or israa and Chapter 53, An-Najm, we come to know of the various lessons and blessings of Mai'raaj, The foremost lesson of Mai'raaj is that the Holy Prophet Muhammad (Ṣallallahu 'alaihi wa sallam)is--

(1) unique amongst the human species having witnessed the celestial phenomena with his own eyes and for giving a description thereof for the benefit of his fellow beings, and that he is far superior to the angels for having been granted access to precincts out of their reach,

(2) the leader of all the Prophets of Allah having led them in prayer on the invitation of Gibrael ('alaihis salaam),

(3) the most reliable and truthful harbinger of glad tidings to the whole of mankind and a warner to the disbelievers, for having seen with his own eyes the truth which he was called upon to convey,

(4) an eye-witness of things hidden from human eyes, thus making it easy for all to accept them.

(5) an excellent examplar to inspire the people to attain highest spiritual bliss by following him.

The night of Ascension comes every year and is celeb-rated throughout the Muslim world. But not much thought is given to the fact that whereas it is a positive proof of the greatness of Allah and the truthfulness of our noble Prophet (Ṣallallahu 'alaihi wa sallam), it also is a standing reminder to the Muslims of their duty and responsibility to Allah and the Holy Prophet.May the Almighty make us realise this and move us to do our duty. Ameen!

GUIDANCE FOR SUCCESS IN LIFE

Life is dear and precious to all of us, and we wish to make the most of it But not knowing how to go about it, we make mistakes, some are irreparable and some prove to be fatal! We do not have much time or opportunity in life to make experiments with ourselves or judge others by the 'trial and error method'. Even if we had the time, experiments by ourselves, unguided and uninitiated, will be of little avail. Following our instinct of hero-worship, we put our trust in some one of our liking Here again there is a serious risk of our going wrong.

Looking a little beyond our own 'self', we can find reliable Guidance There have been men commissioned to provide it. They are called Prophets. The last of the Prophets was the Holy Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*).

The Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) combines in his person the virtues of all the Prophets (*'Alaihi-mus-salaam*) who came before him. He is the perfect model and his teachings are the ideal ones. In his own right, he deserves to be followed It is a matter of history that within the short span of 23 years of his prophethood, he changed the worst into the best. The benefits of the splendid Revolution brought about by him continued to be in evidence in full splendour for so long as his teachings and example continued to be followed. Unlike the miracles worked by the earlier prophets (*'Alaihi-mus-salaam*), the miracle of the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*), befitting his person and station is the lasting one in its benefits. It can be availed of now and at all times by all those who wish to succeed in life here and in the hereafter. He is the only hope for mankind to lift it up form the morass it is so deeply sunk in at present.

It is in an altruistic spirit that we put forward the plea before our readers to study the Prophet's life (<u>**SEERAT**</u>) and his sayings (<u>**HADIS**</u>) His words and deeds were all inspired and are therefore greatly inspiring

The discipline relating to the sayings and practices of the Holy Prophet is known as <u>**SUNNAH**</u>. In the paragraphs below we explain the importance of the same in the life of an individual, a Community and a Nation

The sayings and practices of the Holy Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*) are in elucidation of the teachings of Qur-aan Majeed or for elimination of doubts and difficulties as may arise in their understanding or application. They are therefore, of great practical importance. The role of the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) is to present the final and finest model for his fellow men. Not with standing the fact of his being a prophet, he faced all the hurdles of human life and endured sufferings common to the lot of man. He went through all what a common man is likely to encounter. All this demonstrate what is expected of a man when he is up against odds and ordeals. In this view, his life, his conduct, his manner, his approach and his answer to the problems of human life as a whole are a boon and a blessing for us to follow. We have in his life cut and dry and ready made ways and means to solve our problems Moreover, we have the confidence that the advice or example of the Holy Prophet (*Sallallahu 'alaihi wa salllam*) is the best in the circumstances and it is not an expedient or an improvision to get over the difficulty temporarily The Prophet's words and deeds are always safe and sound. Who would not like to follow his example?

The Prophet's life is preserved in all its details and with great care It is like an open book for all to read and avail themselves of its blessings The role of the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) and his words and deeds are like a syllogism one leading to the other and, the other confirming the first. The whole phenomenon of living, teaching and preaching is so logical and so natural as to make its purpose obvious and self-evident.

In order not to leave out or to set aside wrongly any of the sayings of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) the whole collection of Hadith has been put to a very close and severe scrutiny The sayings have been graded according to the strict standards applied for their verification.

(To be continued on page 134)

The Goal of a Muslim Life

وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

"... and the pleasure of Allah is the greatest (blessing of all). This, then, is the greatest achievement."

(9:72)

Distinction Between Morality and Islamic Life

Morality is character and conduct, such as is required by the circle in which one's life happens to be placed. It shows how much good men require of us. Religion is the endeavour of a man with all his mind, heart and soul to form his life and character upon the true elements of love and submission to Allah, and love and goodwill to man.

Is civil man's civility nothing and are all moral virtues nothing? Are all these then good for nothing?

I answer, yes. These are in themselves good, and are good for something, but they are not good to make a man spiritually alive. If a man comes and offers you a brass shilling and you say, "No, it will not go", and if he replies, "Though it be brass, is it good for nothing"? You will say, "Yes, it is good for something", but it is not good for money, it will not pay your debt; it is not sufficient to fetch you out of prison. I would now say all moral virtues are in themselves good, but they can never make you spiritually alive. It is the only grace through Muhammad (*Sallallahu 'alaihi wa sallam*) that must make one spiritually alive. Muslims are those who try to become reflections of the Perfect Man-- the Holy Prophet (*Sallallahu 'alaihi wa sallam*).

Moral virtue only restrains the outward man; it does not change the whole one. A lion in a grate is a lion still; he is restrained, but not changed, for he retains his lion like nature. So temporary grace restrains many men from this and that wickedness, but it does not change them and turn their hearts from wickedness.

Civility is a good staff to walk with among men, but it is a weak ladder to climb up to heaven. We must fashion ourselves according to the Model of the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*). Muslims are conscious of the Divine being of Allah and dutiful to Him How far are we dutiful to Allah? Let your duties have your diligence, but not your confidence.

Morality must always precede and accompany religion, and yet *religion is much more than morality*. You buy a flower plant and determine in spite of florists, to make a blossom in your parlour. You watch and tend it; at length the buds appear. Day *by day you see them swell and fondly* hope they will become perfect flowers, but just as they open they drop off one after another and you look at them despairingly, exclaiming. "All is *over for this year*". But I say, "What! the plant is thriftily. Are not cedar roots and branches, and leaves good?" "Yes", You answer; "But I do not care for them. I bought the plant for the blossom". Now, when we take to Allah the roots, branches, and leaves of morality; He is not satisfied He wants blossoming of the heart and that is virtue for which they strive.

Morality is good as copper is good. But copper is not even silver; certainly it is not gold. Your morality is good as far as it goes; you are thousand times better off with it than you would be without it But it does not take you halfway up the first pair of stairs; it certainly does not take you up where you can look out and sweep the whole heavens You need to go higher than you can carry yourselves. You cannot find peace till you find in the believing Heart love of the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*).

Morality is not a substitute for spiritual religion, any more than industry and fragility are substitutes for patriotism. Every industrious man ought to be frugal and industrious; but many are frugal and industrious who have no patriotism. A man may be very neat, and neatness is a good quality, yet, when he is attacked he may be a coward, run out through the back door and leave his wife and children to take care of themselves. Neatness, though it is a good quality, is no substitute for a man's fidelity to those who are under his trust. And

so, in regard to the lower forms of *morality, they are meritorious* and excellent, but they are not at all what you need

Morality cannot be a substitute for religion. And yet men who have only morality say, "What do I lack?" I do not say that not stealing and not drinking are not good things. We are born for something more than negatives, for something more than those virtues which consist in not doing evil *It is up to us to develop the* higher forms of manhood and not to rest content with the lower forms. If you knew no better, you scarcely would be charged with dishonour, but since you do know better, it is dishonourable in you to live so far below that which Almighty Allah asked you to become.

"*Well, then*", you will say, "What about these qualities when a man dies? A man has been industrious, and frugal, and honest, and moderately truth- speaking all his life long; and when he dies, and goes to judgement, what is to be done with these qualities which you say are good"? A man undertakes to jump across a chasm that is ten feet wide, and jumps eight feet, and man says, "What is going to be done with the eight feet that he did jump"? Well, what is going to be done with it? It is one of those things which must be accomplished whole, or it is not accomplished at all. A man lets out an anchor from a ship, and it goes to within a fathom of the bottom, but it does not touch; and a man says, "Is it not good as far as it goes? How good is an anchor that does not touch the bottom"? A man frames a building, and makes his mortises and tenons so that they come within an inch of fitting; and when he is reproached for *his unskilful work*, he says, "It is good as far as it goes" And how good is that? Someone says, "Why have all these minor qualities been of no benefit to me?" Yes they are of benefit to you in a thousand ways in this world; but they do not constitute that character which is to fit you for the world to come They do not go to make the golden key which unlocks those mysteries of love which you have need of These minor qualities are not a substitute for it You go *forth with lower leaves without the* bloom and the fruit, and the lower is no substitute for the higher

When we see men empowered under external moralities and attempt to teach that morality is not enough; the impression arises that we under value morals I do not undervalue morals any more than the tax *collector* undervalues a hundred dollars when I go to pay my taxes and offer him that amount, when my bill is five hundred dollars He merely says. "You must put more with it " I do not despise morality because I say that it does not rise high enough It is good as far up as it goes. So is a grape-wine that goes as far up as it goes when it is two or three feet high, but it does not arrive at what it was planted for until it reaches that point where it has blossoms and clusters. It is the cluster that determines its value. Let us put ourselves in the balance and see how far our lives are in tune with Truth and Justice. Morality, in fact, limits itself to providing good life within society. What is that good life, is nev explained. It appears that good l within society can be provid without rendering maximum servi to the society. Free moral activ was supposed to create an ord within which freedom can exi Islam does not expect us to live a world of dreams and make pub interest depend upon certain go intentions. It believes in resti Sovereignty with Almighty Allah a not with people. For neither t people in power nor the state able to provide unlimited service the masses The man-made law c not be as just as the law of Almigh Allah. To this law all work sovereigns must bow The "Will Allah" considers the welfare of His subjects

The conclusion we arrive at this respect is the following Allah capable of transforming human natu by means of the religion of Isla But may He be exalted-- He h chosen to treat man with his prese nature in accordance with His ov wisdom He has chosen to ma Divine Guidance the fruit of exerti and desire for it: "Those who stri on our account, We will certainly gui them to Our path" He chose t to make human nature oper constantly, without being affect or put out of action He inspired t soul with knowledge of its corrupti and its piety. He who purifies prospers, and he who corrupts loses thereby He chose that t Divinely ordained path for human l should be realized through hum exertions

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا
مَا بِأَنفُسِهِمْ

"... Surely Allah does not change the condition of a people until they themselves change what is in their hearts.... (13;11).

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ
لَّفَسَدَتِ الْأَرْضُ

"... Had it not been so that Allah forces out (or defends) some people by means of others, the earth would have been full of corruption, ...(2.251)

He has chosen thereby to raise men to a point of excellence corresponding to the exertions he has made, the abilities he has applied, and the patience with which he has met misfortune for the sake of realizing this Divinely ordained path, or removing evil from himself and from life around him.

أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا
وَهُمْ لَا يُفْتَنُونَ ۞ وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ
فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

"Do the people think that they will be left alone on saying: We believe; and they will not be tested? And indeed We have tested those who were before them; so Allah will surely know those who speak the truth and will surely know those who are liars." (29:2-3) (i.e., He will see the truthful and discriminate them from the liars who will be exposed by Him--A.A.).

The path of Islam is easy and lenient It encourages human nature to take one direction, discourages it from taking another direction, and strengthens it when it weakens. But it never breaks or destroys it, or attempts to do so. It is patient with it as the wise and the knowing are patient, like him who is confident of the realization of the long-term aim, which cannot be attained in one rush, or even in two, three, ten, hundred or a thousand! All that is demanded is the exertion of effort to progress along the path.

As the lofty tree grows after striking its roots deep in the soil, and its branches reach out and intertwine, so too this way of life grows in the souls and in the world. It expands slowly and softly, with assurance and confidence. Finally it will be what Allah has willed it to be.

Islam sows its seeds and stands guard over them leaving them to grow in natural tranquillity, and being assured of the ultimate aim, whatever slowness or retreat is observed. Some times plants are covered over by the sand, are consumed by worms, are burnt by thirst, are flooded with water or afflicted with various catastrophes. But the intelligent cultivator knows that his plants survive and grow, that ultimately they will surmount all catastrophes. He does not panic or attempt to ripen them by un-natural means. Thus to Islam is characterized by ease, and its obligations sit light upon the souls of mankind. If men have found Allah and thought deeply, reverently and reasonably about Him, they will come to know Him as their Helper and they will find in Him the source of all good and all joy. Such one, can give hope to the hopeless, purpose to purposeless, peace of mind to those who are snarled up in their own emotional tangles and futilities.

Not only that, faith in Allah also points and inspires men to a transformation of the social order. To have faith in Allah is to have Faith in the Eternal power of Truth, of love and of persuasion as more potent than selfishness. A world in which men believe in Allah is totally different from a world of a moralist.

(Continued from page 131)

Guidance For Success in Life

(1) The sayings which have been reported by one generation to the other, and in the same words, occupy the top place. In this category fall the sayings relating to the revelation of verses of Qur-aan Majeed. Similarly, the sayings pertaining to the principles and performance of the five daily obligatory Prayers and other essential duties in Islam, namely, Zakat, Fasting and Hajj, belong to this category.

(2) Next to come are those reported unanimously by an unbroken chain of 10 or more narrators. For instance the saying that "The acts (depend) on the intention (good or bad behind them). They are called **Hadis-i-Mutawaatir**.

(3) There are other sayings as have been reported in the same words by not less than three narrators in an unbroken chain. The saying known as **Hadis-i-Jabreel**, which explains the five pillars of Islam, is one of those. They are called **Hadis-i-Mash-hoor**.

The Need to read the Holy Qur-aan Everyday

*A key-note address presented by Mr. Khalid Ikramullah Khan Assistant Secretary-General of the World Muslim Congress (**Motamar**) and an Executive Committee Member of the Asian Conference on Religion and Peace.*

"Holy Qur-aan, the book of Divine revelations, is also a fascinating and enlightening book. Why? It contains everlasting truths. It epitomises an interesting way of life. It shows a fascinating path to find peace, care, love, forgiveness, bliss, sharing and salvation. The Qur-aan has been resting in many homes, in fancy velvet cloth bags, either on the cupboard, desk or book-rack for too long. Now let us read the Qur-aan to re-awaken and re-open a living, loving and learning a new world. May Allah bless you as you read with understanding the Qur-aan every day".

"To those who may not understand the Arabic language, study the Qur-aan with the meanings in the language you know e.g. Urdu, English, French, etc. etc. Make a little effort to acquire it with due meaning (translation)".

"Then do set aside a time each day for reading the Qur-aan. Mark this period as a daily appointment with the Creator in your diary or time schedule and do sincerely keep it. Before long, it will bear fruit as gradually tension and pressure will fade away and a feeling of serenity and bliss will encompass you. Many of the texts you study will remain fixed in your memory and become a source of strength and guidance.

"Study the Qur-aan expectantly as a guide-book to life. You shall soon find that God is speaking directly to you with a guidance that meets the deepest needs of your life."

"Read with sincerity, imagination and patience. It should be a period of joy and peace, and not a chore or work to be done with, just for some **baraka** (blessings) in the hereafter. You cannot befool God, so try not to befool yourself."

Furthermore he affirmed, "The Qur-aan is full of life stories with guidance and meanings in it. When you read a symbolic story try to imagine that period or scene like Prophet Musa (Moses) (**Alaihis-salaam**) confronting Pharaoh, to comprehend better.

"As you progress in your daily study you will get the urge to re-read selected passages as well to seek help of commentaries on Qur-aan. This will open your brain-power and hidden treasure in the Qur-aan will be revealed.

"Then try to record in your own individual style you impressions. What has God's message revealed to me, what does it teach me to believe, to become, to do?

"**Allah Ta'Ala** has designated titles to al-Qur-aan so as to indicate its multi-dimensional aspect, myriad purpose, usefulness and its avenue of reasoning. Such as al-Qur-aan (the root word is Iqra i.e. collected, recited, explained) al-Burhan (rational Argument), al-Furqan (eternal Criterion of right and wrong), al-Zikr (Reminder, Remembrance), al-Ḥikmah (full of Wisdom), Ash-Shifa (the Healing), Ahsan-ul-Ḥadith (Best Account of Reality), an- Nur (the Divine Illumination), al- Ruḥ (Ever-emitting fresh Delight), al- Ḥukm (the final Judgement), al- Muhaimin (the protecting Guardian) Umm al- kitab (the mother of all Books) beside other glorious titles. Study of the Qur-aan has been likened to peeling of an onion. Study the outer layer, peel it and you will find a new layer waiting for your study. Each layer contains innumerable points of glorious enlightenment, useful guidance, prism transcending experience and knowledge."

In conclusion Mr. Khalid Ikramullah Khan observed: "Regard Qur-aan like a library, browse through it and read it with interest and thoughtfully and not just as a rote or a chore. Read with joy and positive thinking. By the Grace of Allah not only enlightenment but contentment will be experienced by you beside being in direct communication with the Creator."

Chapter 82

Soo-ra-tul-In-fi-taar

INTRODUCTION

Name of the Soo-rah:

The Soo-rah takes its name from the word "In-fa-ta-rat", used in the first verse of the Soo-rah. The word "In-fa-ta-rat" is the past tense of the Arabic root "In-fi-taar", meaning to be split asunder. The word In-fa-rat, therefore, means became split as under.

The Period and Place of Revelation:

This is also one of the earliest Soo-rahs to be revealed in Makkah Mukar-ramah. This Soo-rah and the Soo-rah Takweer, immediately preceding it, are very similar in their subject-matter and most probably they were revealed in the same period.

The Subject-Matter of the Soo-rah:

The Soo-rah deals mainly with the Day of Judgement.

Hazrat Abdullah bin Umar has narrated a Hadis from the Holy Prophet (Sallallahu 'alihi wa sallam) who said:

من سرّه أن ينظر إلى يوم القيامة كأنه رأى عين فليقرأ "إذا الشمس كوّرت" "إذا السماء انفطرت" و"إذا السماء انشقت"

(i e. those who desire to see the Day of Judgement with their own eyes should study these three Soo-rahs.

Commentators have divided the main topic in three sub-heads, viz.

(1) the great Day of Judgement;

(2) the lesser Judgement on the death of every individual and lastly

(3) any event experienced in life which awakens a man from the falsities of worldly life and leads him to the truth of spiritual life which enlightens the human soul to soar to the heights of Divine Dominion.

CHAPTER 82		SOO-RA-TUL-IN-FI-TAAR	سُورَةُ الْإِنْفِطَارِ
REVEALED AT MAKKAH		MAK-KEEY-YAH	مَكِّيَّةٌ
SECTION	1	RU-KOO-'U-HAA	1
VERSES	19	AA-YAA-TU-HAA	19 وَهِيَ تِسْعَ عَشْرَةَ آيَةً
In the name of Allah, the All-Compassionate, the Most Merciful.		*Bis-mil-laa-hir-rah-maa-nir-ra-heem.*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1 When the sky is split asunder;		*1. I-zas-sa-mãã-un-fa-ta-rat;*	إِذَا السَّمَاءُ انْفَطَرَتْ ۝١
2 And when the stars disperse;		*2. wa i-zal-ka-waa-ki-bun-ta-sa-rat;*	وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ ۝٢
3 And when the seas are made to gush forth;		*3. wa i-zal-bi-haa-ru fuj-ji-rat;*	وَإِذَا الْبِحَارُ فُجِّرَتْ ۝٣
4 And when the graves are turned upside down,		*4. wa i-zal qu-boo-ru bu'-si-rat;*	وَإِذَا الْقُبُوْرُ بُعْثِرَتْ ۝٤
5. Then a soul shall know, what it has sent forth and left behind.		*5. 'a-li-mat naf-sum-maa qad-da-mat wa akh-kha-rat.*	عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ۝٥

6. O man! What has beguiled you from your Gracious Lord,	6. *yāa aiy- yu- hal- in- saa- nu maa ghar- ra- ka bi- rab- bi- kal- ka- reem.*	يَٰٓأَيُّهَا ٱلْإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ
7 Who created you, then proportioned you and gave you a just symmetry?	7. *Al- la- zee kha- la- qa- ka fa- saw- waa- ka fa- 'a- da- lak.*	ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ
8 In whatever shape He wished, He composed you.	8. *Fee aiy- yi ṣoo- ra- tim- maa- shāā- a rak- ka- bak.*	فِىٓ أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ
9 No indeed, but you belie the Judgement;	9. *Kal- laa bal tu- kaz- zi- boo- na bid- dee- ni*	كَلَّا بَلْ تُكَذِّبُونَ بِٱلدِّينِ
10 And, surely, over you are guardians (Angels),	10. *wa in- na 'a- lai- kum la- ḥaa- fi- ẓee- na*	وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ
11 Honoured recorders;	11. *ki- raa- man kaa- ti- bee- na;*	كِرَامًا كَٰتِبِينَ
12 They know what you do.	12. *ya'- la- moo- na maa taf- 'a- loon.*	يَعْلَمُونَ مَا تَفْعَلُونَ
13. Indeed, the virtuous are in Bliss (Heaven).	13. *In- nal- ab- raa- ra la- fee na- 'eem.*	إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ
14. And undoubtedly, the wicked are in Hell (JAHEEM).	14. *Wa in- nal- fuj- jaa- ra la- fee ja- ḥeem.*	وَإِنَّ ٱلْفُجَّارَ لَفِى جَحِيمٍ
15. They shall enter it on the Day of Judgement.	15. *Yaṣ- lau- na- haa yau- mad- deen*	يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ
16. And they shall not be absent from it.	16. *Wa maa hum 'an- haa bi- ghāā- i- been.*	وَمَا هُمْ عَنْهَا بِغَآئِبِينَ
17 And what shall make you understand what the Day of Judgement is?	17. *Wa māa ad- raa- ka maa yau- mud- deen.*	وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ
18. Again, what shall make you understand what the Day of Judgement is?	18. *Ṣum- ma māa ad- raa- ka maa yau- mud- deen.*	ثُمَّ مَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ
19. The day when no soul shall have (any) power over another soul	19. *Yau- ma laa- tam- li- ku naf- sul- li- naf- sin shai- aa.*	يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا
and all command on that Day shall vest in Allah.	*Wal- am- ru yau- ma- i-zil- lil- laah.*	وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ

COMMENTARY

Verses 1-2: These and the following two Verses describe the great and tremendous events that will mark the arrival of the Great Day of Resurrection on which the heavens will be split asunder and the stars, uprooted from their seats, will be scattered here and there.

Verses 3-4 : These Verses go on to describe the destruction of the present arrangements of the earth, the seas and the heavens to give place to a totally new, level plane to accommodate the new Divine Order. In the process of this break-up the seas will be subjected to a total upheaval when the salt and the sweet waters will be mixed up. In this hurly- burly and helter-skelter of the Domesday the graves will be turned upside down to let those buried therein come out of their graves to face their reckoning and take the reward or punishment which they had been promised in their worldly lives which some believed to be true and some rejected as false.

Verse No 5: When the earth has thus been converted into a levelled plane and the souls have been brought thereon in their new lives they will know what they had sent forward to the Hereafter and what they had left behind. This Verse has been interpreted differently as:

(i) This may mean deeds of omission and commission i.e. which a man had omitted to do which he should have done and deeds which he did which he should not have done.

(ii) Items of wealth which he left behind in this world on his death, and

(iii) Good or bad deeds or practices which he left behind him the reward or punishment of which will continue in the world even after him to be credited or debited to the Register of his deeds; we call this in the juristic terminology صدقہ جاریہ (Continuous charity) or سیئۃ جاریہ (continuous sinning).

Verses 6-8 : In these Verses Exalted Allah censures man by asking him what it was that beguiled him against his most MercifulCreator that he repaid His Mercy and Bounties with disobedience and ingratitude. That Creator Who after creating him made him in the best form, shape and proportion, so as to make him charming and attractive instead of despicable and repulsive Allah was Free and Able to make him deformed, degraded like an animal and in the ugliest of forms possible, but, being Kind to man He did not do so. Just imagine one most miraculous aspect of Allah's creation that among all mankind that He has created and will go on creating till the Day of Judgement no two persons are true copies of each other, however closely resembling each other they may be, so much so that even twin brothers and sisters have some exclusive features in them which make one easily distinguishable from the other.

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

So Blessed is Allah, the Best of Creators! (23:14)

Verses 9-12 : In these Verses Allah first reproaches man that instead of being grateful to Him and repaying His Mercy and Bounty with sincere service and obedience, he is rejecting the reality of the Day

of Resurrection and the accountability of his doings in this world although Almighty Allah has appointed two recording Angels for every individual who are keeping a keen eye and close watch on the man under their charge. Therefore, they remain informed of what he is doing and are recording his deeds then and there

Verses 13-16: These Verses are describing the contrast between the righteous and the sinful wicked. The righteous will be admitted into Paradise to enjoy its eternal bliss and blessings. As for the wicked one, he will no doubt enter Hell Fire to taste its everlasting torments from which he can never be allowed to escape.

Verses 17-19 : These Verses again lay stress with repeated force and accent on the need of belief in the Day of Resurrection and the characteristics of that Day. It is a Day on which no soul shall have the power and ability to do anything for another person by way of helping him or recommending him to Allah to save him from punishment, as happens in the offices and courts of this world. The whole and sole authority and power on this Day Shall vest exclusively in Allah.

There are many verses in the Holy Qur-aan emphasizing the same point as:

اَلْمُلْكُ يَوْمَئِذِ الْحَقُّ لِلرَّحْمٰنِ

The Sovereignty on that Day shall rightly belong only to the All-Compassionate" (25:26)

لِمَنِ الْمُلْكُ الْيَوْمَ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ

For whom will be the sovereignty that Day? For Allah the One, the Dominant." (40:16)

It occurs in the Holy Qur-aan as well as in the Ahadis that some favoured and beloved men of Allah, like His Prophets and Auliya will intercede for a number of persons from among the believers. This intercession will, however, be effective only with Allah's permission. Moreover, this intercession will also be possible only with Allah's permission, as mentioned in the following verses:

مَا مِنْ شَفِيعٍ اِلَّا مِنْ بَعْدِ اِذْنِهٖ

"There is no intercessor (with Him) except after His permission" (10:3)

An intercession will not avail with Him, except for him for whom He has permitted.

Morals Contained in the Soo-rah

1. Man cannot take to **Taqwa** and piety unless he has full belief in the Reality of the Day of Resurrection, so firm belief in this Day is inevitable.
2. Do your utmost to repay Allah's favours on you with patience, sincere service and gratitude:
3. Try to vie with the righteous in piety and goodness.
4. Work to gain Paradise and escape Hell.

حسن الجزاء عند الله ويستودع الله بعض ما أعطاه ليكون له مطية تحمله الى دار السلام .

ويبشر بذلك نبينا الحبيب ﷺ فيقول (من نفس عن مسلم كربة من كرب الدنيا نفس الله عنه كربة من كرب يوم القيامة ومن يسر على معسر فى الدنيا يسر الله عليه فى الدنيا والآخرة ومن ستر على مسلم فى الدنيا ستر الله عليه فى الدنيا والآخرة والله فى عون العبد ما كان العبد فى عون أخيه) رواه أحمد ولا يغفل صاحب المال أن يدخر ما تبقى من حاجته لدى ربه فهو أوفى الأوفياء وأغنى الأغنياء وسيجد ذلك (يوم لا ينفع مال ولا بنون الا من أتى الله بقلب سليم) .

وقد سئل أمير المؤمنين عمر بن عبد العزيز رضي الله عنه — لم لم تترك لأولادك شيئا من مالك الذى آتاك الله اياه فقال لقد ادخرت مالى عند ربى وادخرت ربى لولدى .

لقد حددت آية الفرقان عن عباد الرحمن « والذين اذا أنفقوا لم يسرفوا ولم يقتروا وكان بين ذلك قواما » معالم السير على الجد والاستقامة فى نظام المال ففهم الفقهاء من الأمة ذلك واستجاب عقلاؤها الى هذا التوجيه الرشيد فنهضوا بتبعية الخلافة عنه فى عمارة أرضه أدوا أماناتها وحفظوا عهدها ولزموا معناها طواعية واختيارا .

سئل أعرابى عنده أبل كثيرة تعجب الناس من كثرتها قيل له : لمن هذه الأبل يا أعرابى؟ فقال : هى لله تعالى عندى.

ان ان المال من أجل النعم وأعونها على طاعة الله تعالى لمن وفق الله وهداه فلا تكن بهذه النعمة شحيحا ولا قتورا ولا تكن لها عبدا مأمورا ولا تعطيها ظهرك وتعرض عنها فتفقدها فتقعد ملوما محسورا وانما الأمر على الوسط والاعتدال — ولكن كما قال الله تعالى (وكان بين ذلك قواما) .

الدين النصيحة

قال سفيان بن عيينة : لما ولى عمر بن عبد العزيز بعث إلى محمد بن كعب ، ورجاء بن حيوة ، وسالم بن عبد الله ؛ فقال لهم : قد ترون ما ابتليت به وما نزل بى ، فما عندكم ؟

فقال محمد بن كعب : اجعل الشيخ أباً، والشاب أخاً، والصغير ولداً. وبر أباك، وصل أخاك ، وتعطف على ولدك

وقال رجاء : ارض للناس ما ترضاه لنفسك . وما كرهت أن يؤتى إليك فلا تأته إليهم ، واعلم أنك أول خليفة تموت .

وقال سالم: اجعل الأمر واحداً، وصم فيه عن شهوات الدنيا ، واجعل آخر فطرك فيه الموت، فكأن عمر قد . . فقال عمر لا حول ولا قوة إلا بالله . . .

(البداية والنهاية)

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبداً على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته لكل هول من الأهوال مقتحم

نحن مستخلفون فيه لا نملكه وانما هو عارية عندنا فقد كان من قبل ملكا لغيرنا من الآباء والأصدقاء ومن اذن الله له في ذلك وقد تحقق بوصول المال الينا أن كان أمانة بين أيديهم استحوذوا عليه بعض الوقت ثم تحول عنهم الى غيرهم ونحن من بعدهم خلفا وعليه لا نملكه كما أن غيرنا ممن سبقنا لم يملكه بدليل وصوله الينا ووجوده بين أيدينا وسيرحل عنا هذا المال أو نرحل عنه الى أن يرث الله الأرض ومن عليها ويومئذ يعلوننداء الحق على رءوس الأشهاد (لمن الملك اليوم ؟) فيسكت الملك ويجيب رب العالمين مقررا تلك الحقيقة التى غفل عنها الناس وهي أقرب اليهم من حبل الوريد الحقيقة التى رآها الملك كل من انس وجن وملك وهى البقاء الخالد لصاحب القدرة والارادة والايجاد يجيب الله تعالى الملك لله الواحد القهار اليوم تجزى كل نفس بما كسبت لا ظلم اليوم أن الله سريع الحساب) .

واذا كان المال بهذه الصورة من التنقل والتحول من يد الى يد ومن خازن الى آخر ومن مستخلف الى مستخلف فلم التقتير والشح والحرص الذى يؤدى بالانسان الى مهاوى الذل ومنازل الطمع والجشع ؟ ان سيطرة الاحساس بالانفراد والملكية يؤدى حتما الى الظلم ومنع الحقوق والقلق المصاحب للحراص على الدنيا وما فيها وهم يرونها تنفلت من أيديهم كما تركت من قبلهم .

ان هذا الخلق المحفوف من الحرص وما يصحبه من شح وجشع يخالف طبيعة الانسان التى خلق من أجلها ويستجيب لغريزة النفس بحب البقاء ومجاوزة الحد الذى رسمه الشارع فى سياسة المال .

تلك السياسة التى تقرر أنه وديعة بين أيدينا ووسيلة الى رضا الله واستجلاب فضله ومحبته .

فان بقى المال بين يديه يقول به هكذا وهكذا كما شرع الله تعالى وأمر فهو السعيد به الغنى بوجوده وهو كذلك المستفيد بثمرته وبركاته فى الدنيا والذكر الحسن بعد وفاته والأجر العظيم عند لقاء رب العالمين .

وان تحول عنه لم يفجأه ذلك لأنه روض نفسه على هذا التحول فلم يعلق به نفسه الا بمقدار ما يعود عليه وعلى مجتمعه من خير ومنفعة لأن المال الذى كان تحت يده كان الى أجل محدود ووقته معلوم بين تارك ومتروك فلا يحزنه على شيء فاته أو مال فقده أو رزق لم ينله .

واستمع معى الى قول الله تعالى وهو يبعث فى النفوس حقيقة الرضا والتسليم لما يقضى به المالك الوارث جل جلاله أستمع معى الى هذا البلسم الشافى والدواء النافع للهلع أو البطر عند ذهاب المال أو توارده بين يديك (لكيلا تأسوا على ما فاتكم ولا تفرحوا بما آتاكم) أى أن هذا المال وما يصحب الانسان من نعم وآلاء انما هى بتقدير الله وأثر لحكمته فلا يحزنكم ذهابها ولا يبطرنكم وجودها اذ أن الأمر فى نهايته سواء بل ربما يكون الأمر الذى تكرهه هو خيرا لك والأمر الذى تحبه يعود بالضرر عليك .

من هنا وعلى ضوء المعنى المستفاد من هذا التوجيه الالهى الحكيم الذى تضمنته الآية الكريمة (والذين اذا انفقوا لم يسرفوا ولم يقتروا وكان بين ذلك قواما) يمكن أن نتدبر وظائف المال فى مجتمع الناس فهو وفاء لحاجة صاحبه ينفقه على عياله ويهيىء لهم به تربية صالحة تحقق لهم حياة طيبة ترضى الله تعالى وتسعد الانسان .

كما يصل به رحمه ويعين به ذوى الحاجات والمعسرين يفرج به كربتهم ويخفف عنهم ضوائقهم ويبعث به الروح والرحمة فى مجتمع المسلمين وهو بذلك يدخر لنفسه

ان الوسطية التي وصف الله بها هذه الأمة في كتابه الكريم تبدأ من توسطها في عقيدتها فلا تغلو في التجرد الروحي فتنسى حقها في الحياة يقول تعالى (ولا تنس نصيبك من الدنيا وأحسن كما أحسن الله اليك) ولا تركن الى الرهبنة ونبذ المتع التي أحلها الله لعباده فتهدم رسالتها في الحياة فيقرر نبي الاسلام عليه السلام حق البدن على صاحبه بقوله عليه السلام (ان لبدنك عليك حقا) .

ولكن تعطى الروح حقها من الزاد المعنوي بطاعة الله وحسن التبتل اليه .

يقول تعالى : « يا أيها الذين آمنوا استجيبوا لله والرسول اذا دعاكم لما يحييكم » .

فالرسول الكريم عليه السلام الذي دعا الى الاخلاص في العبادة وشغل الحياة بطاعة الله هو الذي جمع بين قوله صلوات الله وسلامه عليه — ان لبدنك عليك حقا — مع قوله — ان لربك عليك حقا فلا تفريط ولا افراط بل الوسطية الهادفة لعز الحياتين وخير الدارين .

واذا ما استقرت وسطية الانسان في عقيدته واستقام أمره على الاعتدال فيها أثر ذلك في شعوره ووجدانه وتفكيره فلا تجمد على قديم ولا تثبت على موروث بل تجد وتسير مع الحياة الى الأرقى والأفضل في ظلال العقيدة الراسخة التي تمتزج بها الروح وتخالط القلب فوسطية العقيدة تجمع بين رسوخها في الفؤاد توحدا واخلاصا وعملا بما يرضى الله عز وجل وبين رفض التشدد والعنت فلم يجعل الله في دينه ارهاقا ولا مشقة يقول تعالى « ما يريد الله ليجعل عليكم من حرج . ولكن يريد ليطهركم وليتم نعمته عليكم لعلكم تشكرون » .

فبينما تعتصم بدينها وتلتزم حدوده وتقاتل دونه بكل جهد وطاقة وتفتديه بالنفس والنفيس ولا ترضى عنه عوضا ولا بديلا هي كذلك تواكب الحياة في تطورها ونهضتها تستقبل كل تجربة رائدة بتدبر وروية وتمحصها تبعا لعقيدتها وما تقتضيه من سلوك الطريق الأمثل فالحكمة ضالة المؤمن أنى وجدها فهي حقه وهي مطلبه بل هو أحق الناس بها وأولاهم برعايتها وتنميتها بالممارسة والتنفيذ .

واذا تحققت لأمة الاسلام مكانة الاعتدال في ممارسة مظاهر العقيدة والوقوف معها أينما دارت سفينة الحياة كان عليها أن تتذوق من باطنها ما يجمل ظاهرها من الخلق الرضي والشمم الرفيع والسجايا الرائدة نحو معالم الخلال .

فهي تعرف حق الفرد على الجماعة ومسئولية الجماعة عن الفرد تأخذ منه القليل لترده اليه أضعافا مضاعفة وتهيب بالجماعة أن تمد يدها وبلا حدود للأخذ بيد الفرد الى طريق الأمن والأمان ودرء الأضرار عنه وتحصينه بما يحفظ عليه قدره وكيانه وما يستعين على تحقيق ذاتيته في مجتمعه فهو بكل الجماعة كما ان الجماعة ترعى أفرادها فهو عضو يحتاج الى زاد مستمر من أصله الذي ينتمي اليه حتى يؤدي ما عليه من حقوق لأصله الذي يرعاه .

ولقد مثل نبينا الكريم ﷺ هذا التكامل بين الأصل والفرع بقوله وما احكم قوله (المؤمن للمؤمن كالبنيان يشد بعضه بعضا) ثم هو ينفي كمال الايمان ومظهره المميز عمن بات شبعان قد أضربه الطعام وغيره يحتاج الى قوت الحياة فيقول صلوات الله وسلامه عليه (ما آمن من بات شبعان وجاره جائع الى جنبه وهو يعلم) .

ان الاسلام حين يأمر بالتوسط والاعتدال ويجعل ذلك من أوصاف عباد الرحمن ويوجه النظر الى القصد في المال جمعا وانفاقا انما يلفت النظر الى أن المال وديعة بين أيدينا

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

عباد الرحمن

ــ فضيلة الشيخ محمد عبد الواحد احمد ــ

وانه لشرف عظيم أن أذن لهم ربهم فى الانتساب اليه بما تخلقوا به من عظيم الخصال وحميد الخلال .

ومع وصف آخر من أوصافهم جملهم الله به وأثنى عليهم حين التزموه وعاشوا فى اطاره فى رضا واقتناع (والذين اذا انفقوا لم يسرفوا ولم يقتروا وكان بين ذلك قواما) فهم يمثلون حقيقة الأمة الاسلامية ويبينون وظيفتها فى هذا الوجود ويلتزمون بموقعهم بين الناس وموقفهم فى الشهادة عليهم .

هم الذين اذا وجدوا أنفقوا ونفقتهم باعتدال وتدبر واذا لم يجدوا صبروا يرون فى الصبر حقيقة العبادة والشكر انهم يعبرون عن مهمة الأمة على تنوع أفرادها طبقاتها أنهم أمة وسط والأمة الوسط هى التى تكون على الجادة والاستقامة لا ميل ولا انحراف لا أسراف ولا تقتير هى التى تقيم العدل والقسط بين الناس وهى التى ترشدهم الى الموازين والقيم وهى التى تقف فى مفترق الطرق تلوح يمينا وشمالا اعتدلوا يا عباد الله فانكم وكلاء عن ربكم فى العدل أمراؤهم فيها ولا كم الله عليه بالقسط وا الاحسان . وقوله تعالى لم يسرفوا ولم يقتروا يفيد بوجه عام معنى الاعتدال المطلق والعدل الشامل ، والعدالة الشاملة تقتضى قبول الشهادة على السابقين من الأمم فانهم وان لم يدركوا زمانهم فقد أخبرهم كتاب الاسلام ونبى القرآن بما وقع بين الأنبياء وأممهم وما تبع ذلك من جدال أدى الى سوء العاقبة وما صاحبه من تصديق وامتثال سلك بهم طريق الأمان والنجاة ــ ويقول تعالى (وكلا نقص عليك من أنباء الرسل ما نثبت به فؤادك) .

ان موقفهم العدل الذى ارتضاه الله تعالى لهم أضاف عليهم شرفا وأكسبهم قدرا تقدروا به من عاش قبلهم فى الأيام الخالية والعصور الغابرة .

ولقد قرر القرآن الكريم هذا الشرف صراحة معللا بـ مكانتهم وشرف كلمتهم فقال عز [illegible] قائل (لتكونوا شهداء على الناس ويكون الرسول عليكم [illegible]) .

اليقين

انٹرنیشنل

مجلة

دار التصنيف پرائیویٹ لمیٹید

عباد الرحمن:

- اذا وجدوا أنفقوا باعتدال وتدبر واذا لم يجدوا صبروا . . .
- أنهم أمة وسط والأمة الوسط تكون على الجادة والاستقامة . . .
- ان موقفهم العدل الذي ارتضاه الله تعالى لهم أضاف عليهم شرفا وأكسبهم قدرا . . .
- المؤمن للمؤمن كالبنيان يشد بعضه بعضا.

وانه لحق اليقين الحاقة ٥١

AND SURELY IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY

yaqeen international

FOUNDED IN 1952

BY Maulana Tufail Ahmed Farooqi Quadri Mujaddidi, *Rahmatullah Alaihi*

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Bis-mil- laa- hir- raḥ- maa nir- ra- ḥeem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majeed) and the Best Guidance is Sunnah of the Holy Prophet Muḥammad (*Sallallahu-'alaihi-wa-sallam*). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (*Bid-'at*) and every Innovation (*Bid-'at*) leads a man to Eternal Hell-Fire.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Ṣallallahu-'alaihi-wa-sallam).

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Bis-mil-laa-hir-rah-maa-nir-ra-heem

In the name of Allah, the All Compassionate, the Most Merciful

Quranic Stress on Taqwa

Taqwa is said to be that spiritual condition wherein a person, believing firmly in the Omnipotence of Allah and His Omnipresence, has an acute urge to distinguish between virtue and vice, and a burning desire to adopt the good and to eschew the evil in order to protect himself from the displeasure of Allah.

Taqwa, (God-fearing), means saving, guarding or preserving a thing from that which harms or injures it. In a religious sense, it means guarding oneself against evil, or being saved from sin, and in the terminology of Shariah, it connotes keeping aloof from all that is injurious to the human soul. The root meaning of Taqwa is to save oneself from anything that causes apprehension of being harmful or injurious; it therefore includes the fear or apprehension of the consequences that follow from a certain act or behaviour. By extension, it means the awareness of one's responsibilities to others.

Ultimate Result

It would not be a misstatement of fact if it is said that Taqwa epitomises the entire teachings of the Prophet of Islam. A study of Qur-aan Majeed will whow that every aspect of its teachings is directed towards the creation of this spiritual condition of God-fearing in every action of the Believers.

According to Qur-aan Majeed, Taqwa should be the ultimate result of all forms of worship. Says the Book of God:

يَٰأَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O People! Worship your RABB (Creator and Sustainer) Who Created you and those before you so that you may guard(yourself) against evil-- (2:21)

Again, the same virtue is emphasised as the objective of fasting:

يَٰأَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O Believers! Fasting is prescribed for you as it was prescribed for those who were before you, so that you may avoid evil." (2:183)

The Hajj is also enjoined with the same objective:

ذَٰلِكَ وَمَن يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ

"Thus it is, and whoso honours the symbols of Allah, then that indeed is from the piety of the heart." (22:32)

Animal sacrifices are also offered with this very aim.

لَن يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَٰكِن يَنَالُهُ التَّقْوَىٰ مِنكُمْ

"Neither their meat nor their blood reaches Allah but your piety reaches Him...." (22:37)

According to Qur-aan Majeed, the practice of basic moralities leads to the same goal:

وَأَن تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ

"... and to forgo (for men) is nearer to piety...." (2:237)

Even in conducting wars, when mere values are generally overlooked, Muslims have to abide by the dicta of Taqwa. This condition of the heart transforms both the thinking and the actions of man.

Qur-aan Majeed repeatedly asks us to observe Taqwa, to abide by the decisions of the Prophet (Ṣallalla 'alaihi wa sallam), to act up to the injuctions of the Shariah and to refrain from prohibited acts. A Musli surrenders himself before Allah and does what he is ordered to do and refrains from what he is told to ke away from. Taqwa, the fear of Allah, is the only force that can restrain man from evil and wickedne It is this fear of Allah that keeps the heart of a believer awake and enables him to distinguish between rig and wrong.

Besides, Taqwa is the only virtue that brings honour to a believer, man or woman, in the Islamic socie Says Qur-aan Majeed:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا
إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝

"O men! We did create you from a male and a female, and made you into races and trib that you may know one another. Indeed the most God-fearing of you is the most honourable you in the sight of Allah...(49:13)

Justice and Taqwa are two principles that emerge as necessary corollaries from the doctrines of Onene of Allah. These according to Qur-aan Majeed and the traditions, are implied, in the basic article of fait whereas the disciplines and the dos and don'ts of the canon law are merely its outward expressio or means to the attainment of divinely-ordained ends of man in his collective as well as the individual existenc In Islam, being just is considered to be a necessary condition for being pious and God-fearing, the basi characteristic of a Muslim. Says Qur-aan Majeed:

اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝

" ... Deal justly; that is nearer to piety, and observe your duty to Allah. Surely Allah is we Aware of what you do." (5:8)

Ideal Society

Qur-aan Majeed aims to create an ideal society based on Taqwa for the good of the entire humanit Allah says:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

"...you are the best people ever raised for mankind." (3:110)

The fear of God is the root of all wisdom. It is admitted that the primary concern of Islam is t develop the personality of the individual as a God-fearing man, and equip him with the talent to live i peace with himself and peace with others.

Imam Abu Hanifa laid great stress on the acquisition of Taqwa as the main objective of education an as a requisite qualification of a Muslim. Education, said the Imam, means "the understanding of what make or mars a soul; distinguishing between right and wrong in regard to this world and the next; and the choosin of the right conduct so that the misguided intellect of man may not lead him astray." The Prophet of Islam had exhorte his followers to "seek knowledge from the cradle to the grave." He meant an awareness of man's responsibilitie for his fellow-beings.

(Continued on page 123)

The Final Message of Allah

Allah perfected the religion which He sent in His final message to mankind, through His Last Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). Qur-aan Majeed says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ
نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

".... This day have I perfected your religion for you, and have completed My Favour upon you and have chosen Islam as you religion. (5:3)

It has been explained on numerous occasions in Qur-aan Majeed that Islam comprises entire submission to Allah and the doing of good to His creatures. That is the true source of salvation. The Quranic Verse runs as follows: بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ
وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"No, but whoso submitted his countenance (i.e. himself) to Allah and he is righteous, so for him is his reward with his RABB (Creator and Sustainer), and no fear shall be for such people and neither shall they grieve." (2:112)

And because Allah perfected the religion that is Islam through His final dispensation, He announced in Qur-aan Majeed:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

"Surely, the only religion in the sight of Allah is Islam..." (3:19)

According to Qur-aan Majeed, Islam was the religion of all the Prophets. It has been particularly mentioned as the religion of Prophet Abraham (Ibrahim, *'alaihis salaam*) several times. On one occasion the Prophet of Israel who followed Moses (Musa, *'alahis salaam*) have been spoken of as the Prophet who were Muslims:

الَّذِينَ أَسْلَمُوا

"allazeena aslamoo". (5.44)

Not only is Islam the religion of every Prophet, but according to Qur-aan Majeed, it is also the natural religion of man:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا
فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا
لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ

"So set your face sincerely to the religion (based) on Allah's pattern of natural disposition on which He has created man. There is no changing the creation of Allah. This is the right religion..." (30:30)

This is corroborated by a saying of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) to the effect:

"Every child is born on Islam : It is his parents who make him a Jew a Christian." (Bukhari).

The word "*Islam*" Does not Islam only signify "submission", but it also signifies "entering into peace' "*Aslama*", means " he entered int peace". In fact, the idea of " peac is the dominant idea in Islam, an the goal to which Islam leads is calle "*the Home of Peace*" (cf 10:25

In another place, Allah says:

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ
تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ
وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ
مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ
وَلَا نَصِيرٍ

"And never shall the Jews b happy with you, and neither th Christians, until you follow thei religion. Say: Indeed Allah' guidance is the guidance. And o course if you had followed thei desires after the knowledge ha come to you, then you would hav neither any friend nor any helpe (to save you) from Allah." (2:120

The guidance of Allah is her called "*al Huda*", or the only tru "guidance", whereas the Jewish an the Christian religions are called "thei desires", because both these religion had lost their original purity. Wha the Prophet of Islam (*Sallallahu 'alaihi wa sallam*) taught is hen called "*al-'ilm*", or knowledge because it establishes all the principle of religion, both theoretical an practical, with clearness.

(*Courtesy : Radiance*)

The Selection of a Teacher

by Shakil Amjad

The Role of a Teacher in the formation of society is of paramount importance. It is he, who acts for the whole society in discharging the debt due to future generations. Therefore, his key role lays great emphases on him to take meticulous care in fulfilling his duty.

The mind of a child is like a blank slate and whatever is written on it remains inscribed on it for a long time to come. The importance of the role of a teacher demands conscientious effort on the part of the government in selecting the educated people of the society for this noble profession.

When a person is selected for teaching professsion, it must be determined whether the person possesses a natural aptitude for it. Can he serve as a practical model for his pupils? What ideology does he cherish? Above all, does he have the heart and sole of a Muslim.

It is imperative that a complete system be geared up for the selection of teachers. Only that person should be given this sacred responsibility who fulfils the aforementioned criteria.

Besides, an on job training programme should be formulated for the selected candidates with the following objectives:

* Inculcating the true spirit of this profession in their minds.
* Impressing upon them the objectives of Islam.
* making them aware of contemporary issues in Islam.
* Providing them with an opportunity to study western thought and methodology pertaining to education.

Apart from making a system on the basis of the above mentioned objectives, there still remains one inevitable factor which must be an integral part of this education system - an attractive financial package. We all know that lack of this very aspect has contributed a lot to the deterioration of education. Usually, no talented person joins teaching profession as it neither offers him respect in the eyes of the society nor does it provide him with a reasonable living standard. When better financial prospects are incorporated in this education policy, a large number of intelligent young men of the society will be attracted to this profession.

If the government decides to implement such an education policy with sincerity, one can hope for concrete results and expect that talented people will join this profession and discharge their duty with a sense of under moral obligation, that students will become students in the strict sense of the word, that no student will have to seek private tution and, above all, teachers will try to perform this sacred task with an effort to follow in footsteps of the Prophet (Sallallahu alaihi wa sallam)-the greatest of all teachers.

Quranic Stress on Taqwa

(Continued from page 121)

In fact, it is an essential part of Taqwa. In this sense, every individual becomes a trustee in thought, word and deeds. He has a religious obligation towards those who come in contact with him in the course of business, or in a professional capacity, or in any kind of social contacts. Once the Holy Prophet (*Sallallahu alaihi wa sallam*) pointed at his heart and said: "Taqwa is here."

Hazrat Ali (*Razi Allahu 'anhu*) is reported to have said that unless the following five virtues are acquired, Taqwa cannot be achieved. These are : laborious living is to be preferred to the life of ease and comfort; submission to the will and mercy of God is preferable to the confidence in one's own capacity; to be humble is better than to aspire for greatness and glory; simple food is to be preferred to rich food; and life in the next world is to be preferred to this life.

It is said that there are three stages of Taqwa. The first is to keep away from the unlawful things; the second stage is to refrain from all that makes one sinful; and the third stage is to abandon everything that makes one forget Allah

Responsibilities

Refraining from unlawful things is possible only when one knows what is enjoined and what is forbidden. The chief formative factor in the life history of the Muslims is the ethical ideal that Islam sets forth and a definite type of polity that is based on it. Without organisation, there is no progress, material or spiritual Islam puts forth a standard of conduct for the Muslims: "Enjoin what is right and forbid what is wrong." If the spirit of Taqwa is created by precept and education and by example, it will serve as a powerful incentive for doing good, and serve as a strong deterrent to anti-social activities.

Hazrat Thumaamah Bin Athaal

By *Akhtar Husain Hashimi*

The scene we are going to describe relates to a time shortly before the conquest of Makkah in 8 A.H. The place is the Holy Prophet's Mosque in Madinah. A personable, well-dressed man belonging to an Arab tribe and taken prisoner in an operation against the enemies of Islam in Yamaamah, appears before the Holy Prophet (*Sallallahu 'alaihi wa sallam*). He has been set free a short while earlier by Allah's Apostle after three days of captivity. No condition has been attached to his freedom. Immediately after his release, he had gone to a nearby date-garden for a bath. Now back in the Mosque, he recites the Kalimah Shahaadah to embrace Islam and addresses his benefactor thus:

"O Apostle of Allah! Only a short while ago, nobody was more despicable to me than you and no face excited more hate than yours. But now none is more lovable to me than you and no face is dearer to me than yours. By Allah, before this day I thought no Deen was worse than yours, but now I find no Deen better than yours. Until today this city (Madinah) was for me worse than any other place, but now I feel it is the most beautiful place on the earth."

The Prisoner

This prisoner from Yamaamah in the Najd region of Arabia, who was now a free man, was Hazrat Thumaamah bin Athaal (*Razi Allahu 'anhu*). He belonged to the tribe of Bani Haneefah which had been bitterly antagonistic to Islam and its Messenger and had given birth to the infamous Musailamah, the false claiment to prophethood.

After settling down in the hospitable city of Madinah following the historic Hijrah from Makkah, the Holy Prophet (*Sallallahu 'alaihi wa sallam*) began to send, as and when necessary, detachments of Mujaahideen to various anti-Islam settlements. One such force was sent to Najd for action against the enemies of Islam. It was during that operation that Hazrat Thumaamah was taken prisoner.

As the members of the expeditionary force returned to Madinah after their successful operation, Muslims gave them a loud acclamation. The clothes of the Mujaahideen were dustladen but their faces wore the glow of Victory, Faith and Gratitude. They entered the mosque with their prisoner whose attire and deportment distinguished him from all others. The Mujaahideen said Assalamu alaikum to the Companions present there. A short while later, the Holy Prophet (*Sallallahu 'alaihi wa sallam*) entered the Mosque. He spoke briefly to the Mujaahideen, appreciated their services for the cause of Islam and prayed for them. Then looking closely at the prisoner, asked the Companions, if they knew who he was. They replied, "Allah and His Apostle know better." So he introduced the prisoner by his name describing him as a chieftain of Yamaamah and as one of the worst enemies of Islam and, therefore, deserving of capital punishment. After a pause, he advised the Companions to keep him in custody for the time being but to look well after his needs. Later when 'Ishaa prayer was over, the Holy Prophet (*Sallallau 'alaihi wa sallam*) asked him about his guilt. The prisoner replied that if he (the Holy Prophet) decided to kill him, he would really deserve it; that if the decision was to release him, he would find him grateful and that in case ransom money was demanded of him, he would pay any amount they desired.

The Holy Prophet (*Sallallau 'alaihi wa sallam*) listened to what the prisoner said, but gave no further orders to his Companions about him. The next day, a similar conversation took place with the prisoner but he (*Sallallahu 'alaihi wa sallam*) gave no decision. On the third day when the prisoner repeated what he had said on the two previous days, Allah's apostle pronounced his decision in two words: "Release Thumaamah". The Companions immediately complied with the order. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) then said, "Thumaamah! You are now free. You may go wherever you like." It was then that Hazrat Thumaamah went to a nearby date-garden for a bath and on return,

after embracing Islam as a free man, addressed Allah's Apostle in the eloquent words translated above.

After expressing his sentiments in those sincere and glowing words, he said, "O true Messenger of Allah! I had left my home town with the intention of going to Makkah for 'Umrah. While on the journey, I was taken prisoner during the operation by the Mujaahideen. Now when I have been granted by Almighty Allah the great blessing of Islam, can I still perform 'Umrah?" The Holy Prophet replied, "Yes, you may go ahead for 'Umrah (in the Islamic way), provided there be no danger to your life in Makkah" (at the hands of the polytheists bitterly antagonistic to the True Faith).

Stout of heart and firm in Faith, Hazrat Thumaamah said farewell salaam to Allah's Apostle and left for Makkah.

His Past

Besides being an influential chieftain of his tribe, Hazrat Thumaamah was the biggest trabder of food grain in Yamaamah. That region was well-known for its agricultural produce. Not only did the quantity of food grains produced there suffice the need of the region but it also left a sizeable surplus for export to some other regions of Arabia. The people of Makkah who belonged to what Qur-aan Majeed describes in Surah 14-Ibraheem, aayat 37, as 'waading ghairi zar'-in (a valley without cultivation), depended for their supply of food grains on Yamaamah. Hazrat Thumaamah's trade dealings with the Quraish of Makkah had led to bonds of personal friendship with some of them. This too, had in turn, had made him a bitter enemy of Islam. He admitted this to Allah's Apostle when he embraced Islam.

According to Al-Isaabah fi Tam'eezis Sahaabah of Haafiz Ibn Hajar 'Asqalaani, Hazrat Thumaamah on one occasion had captured the eminent Companion, Hazrat A'laa bin 'Abdullah Hazrami (*Razi Allahu 'anhu*), while the latter was passing through Yamaamah, and wanted to kill him. But his uncle 'Aamir bin Salmah intervened and stopped him from that tyrannicial action against a man who had committed no crime. On returning to Madinah Hazrat A'laa narrated the incident to the Holy Prophet (*Sallallau 'alaihi wa sallam*) who expressed gratitude to Almighty Allah for saving the former's life and prayed for his well-being. He also prayed that Thumaamah may be brought under his control; We have seen how that prayer was granted when Hazrat Thumaamah was brought before him, though as a prisoner. That occasion turned out to be a blessing for Hazrat Thumaamah who was transformed from a bitter enemy of Islam into a sincere believer in and a friend of, the True Faith, a submissive servant of Allah and a lover of Allah's apostle.

Obstruction and its Consequences

On reaching Makkah, Hazrat Thumaamah went straight to the Ka'bah and performed 'Umrah in accordance with Islamic rites, despite obstruction by the Quraish. Fearless as he was, he publicly declared his acceptance of Islam. Daunted by his courage and reputation, the polytheists could do nothing against him except retorting that he had turned away from their established ancestral faith and became a Saabi (a "faithless" person). Hazrat Thumaamah told them firmly that he had not become a Saabi, but had accepted Muhammad (Sallallahu 'alaihi wa sallam) as the Messenger of Allah and Islam as the divinely revealed True Deen. Then, reading dissent and antagonism on their faces, he said, "By Allah, henceforth not a grain of Yamaamah's wheat will be sent to Makkah without my permission."

Mercy for All

On returning to his home town, he did as he had said. His action caused near-famine conditions in Makkah. The Quraish did not except that they would have to face such a situation and probably feared public agitation. They, therefore, wrote a letter to the Holy Prophet (*Sallallau 'alaihi wa sallam*) which read:

"Muhammad, you have already killed fathers (heads of families) in various battles and now you are causing their children to starve, despite your own instructions to people to treat well their kindred. Do you like to see your own people (qaum) starve while you yourself life in Madinah in plenty and comfort? Will there be no further supply of food grains from Yamaamah?"

These were the same Quraish who had confined Bani Hashim to She'b-e-Abi Taalib for three years

without letting any eatables reach them. No fellow-feeling, sympathy or compassion was then aroused in their hearts. Now they were pointing an accusing finger at the person who had suffered at their hands so much with his followers for thirteen long years! Moreover, the supply of Yammamah food grains was not stopped by the Holy Prophet, nor had he ever attacked Makkah and killed people. In fact, the Quraish themselves had marched on Madinah several times and the Muslims had only fought defensive battles against them. The Holy Prophet could justifiably have taken no action on that insolent letter. But "mercy for all creatures" as he was, he could not see people starve, not even his enemies. So he sent word to Hazrat Thumaamah to withdraw his ban immediately. The obedient Muslim complied with the Apostle's instructions and resumed supplies to Makkah.

In Defence of Faith

After the Holy Prophet's demise, the apostates suddenly raised their head in different parts of Arabia. Banu Haneefah fell into the trap of Musailamah who had falsely claimed prophethood for himself, and rose under his leadership against the holy Prophet's successor, Hazrat Abu Bakr (*Razi Allahu 'anhu*) Hazrat Thumaamah, who was then in Yammamah, tried to wean his tribesmen away from the false prophet, but the latter had by that time mustered such strength that his followers, out of pressure or fear, took the wrong path.

One day Hazrat Al'aa bin 'Abdullah Hazrami, who had been assigned the task of exterminating apostasy in Bahrein, passed through Yamaamah. Hazrat Thumaamah, who had received information about the assignment, assembled steadfast Muslims of his tribe and warned them that since Musailamah's Satanic influence and strength were on the increase, he could foresee the doom towards which people of Yamaamah were heading. He also said that Hazrat A'laa was then commanding a sizeable force and that he had decided to join him. It was the duty of every true Muslim to offer his services to assist Hazrat A'laa in his task, he added. In response to his call, all the faithful and steadfast Muslims of Bani Haneefah enlisted themselves to fight in defence of Islam.

In Bahrein, the apostate leader, Rabee'ah, had influenced his whole tribe to rise against Islam and the Caliphate. Bishar bin 'Aamar 'Abdari and his associates had done the same. The tribe of Bani Qais bin Tha ' labah had turned away from Islam under their leader Ibn Zabee'ah. After receiving word about Hazrat A'laa march, all these rebellious apostates had assembled in the fort of Jawaath. The Muslim commander besieged the fort and one night launched a powerful attack. The apostates lost heart immediately after one of their chiefs, Hutaim bin Qais, was killed and all of them laid down their arms in abject surrender. Hazrat Thumaamah and his Muslim tribesmen fought bravely under Hazrat A'laa.

His Martyrdom

After this operation was over, Hazrat Thumaamah happened to see one of the Mujaahideeen wearing a beautiful robe. He asked him where from he had bought it. The Mujaahid said he was the one who had killed Hutaim and taken off the robe from his corpse. Hazrat Thumaamah asked him if he would like to sell it and upon receiving his agreement bought it from him. As he was walking with the robe on his body, some men belonging to Bani Qaise were so inflamed to find the robe of their assassinated leader being put on by a Muslim that all of them together assaulted him with their swords. Resistance being ineffective against such a sudden and concerted attack, he was fatally wounded and breathed his last as a martyr.

Hazrat Thumaamah bin Athaal, besides being a brave Muslim, was also an effective speaker, good in rhetorics. Occasionally he also expressed himself in verse. During the campaign against apostacy, he wrote some forceful verses in contempt of Musailamah, the false prophet.

He was one of the respected Companions noted for his love of Islam and the Holy Prophet. (*Sallallau 'alaihi wa sallam*)

May Allah bless his soul. Amen!

AN EARNEST APPEAL TO OUR RESPECTED READERS

This bi-monthly and bi-lingual Journal, Al-Yaqeen International, was founded about forty-five years ago. As our readers are well aware, with heir monetary and moral cooperation ind by the infinite mercy of Almighty Allah the Journal has, ever since its nception, been serving the cause of slam and spreading the heavenly nessage of the Holy Qur-aan and the Sunnat throughout the world continuously.

As is also well known, we did iot encumber the pages of the Journal vith advertisements. This was simply o keep ourselves aloof from any estiges of monetary considerations.

We, however, now find ourselves a blind lane, not knowing how to et out of it. The costs of printing harges and printing materials as also ostal charges have gone up manifolds. Ve are, therefore, left with no lternative but to appeal to our readers o come to our rescue in order to nable us to keep the candle of Divine ght burning.

They can help us by trying to icrease the number of the readers y introducing the journal to their iends and relatives and by inducing em to subscribe to the Journal. Those ho are receiving the Journal as free ft may also strain a bit their pockets become paying subscribers, so at the candle of spiritual light may ep burning with a steady flame, iaffected by the stormy winds of ufr' and 'Ilhad.

May Allah guide us all on to the th of Islam and keep us firm thereon.

News and Views

Free Trade and the Taliban:

"Since we have been here, there are no narcotics. It has been easy for us to stop the trade. The drug traders don't even have the courage to offer us bribes", says Moulvi Mohammad Zafar, a Taliban commander manning a check post at Pak-Afghan border.

Certainly things have changed at the Khyber frontier post since the fighting moved to Kabul and beyond last month. Now, more than 150 trucks a day grind their way past the border post. From the Afghan side, they bring mostly fruit. From Pakistan, goods of all types enter under transit arrangements agreed with Afghanistan 30 years ago.

Women's Games:

"The International Islamic Women's Invitation Games which concluded in Islamabad attracted over 300 Participants from 11 countries and as such marked a significant step ahead in a hither to restricted field. While the hosts entered the largest contingent (104) and earned the richest gold haul, the Central Asian States-- five in all-- contributed, handsomely towards increasing the number and diversity of contestants in terms of countries. Considering the late advent of females in this realm as a collective exercise, the overall show was fairly rewarding.

Indian General Admits Heavy Casualties:

The sustained involvement of Indian troops in the operation to curb the movement for right to self-determination in the India's occupied Jammu and Kashmir is leading to their 'disorientation', acknowledged the Chief of the Infantry Division in the Indian Army, Lt. Gen. K.S. Mann.

The Infantry Directorate has admitted that the Indian Army has suffered more casualties in the recent battles in Kashmir than it did during the Indo-Pak wars. The casualty rate of Army has been higher in Jammu and Kashmir due to war-like situation," admitted Gen. Mann.

Islamic Fund Launched in Malaysia:

Geneva-based Faisal Finance (Switzerland), a subsidiary of Dar-al Maal al-Islami, headed by Prince Mohammad al-Faisal of Saudi Arabia, in cooperation with Innosabah group of Malaysia, has launched Adil Islamic Growth Fund at Labunan Island of Sabah coast.

The fund is the first Islamic unit trust fund to be registered in the federal territory of Labunan, Malaysia's international offshore financial centre. Adhering strictly to the principles of Shariah, Adil Fund seeks to provide an alternative investment vehicle for the Muslims Ummah.

Chapter 83

SOO-RA-TUL-MU-TAF-FI-FEEN

INTRODUCTION

Name of the Soo-rah: The Soo-rah takes its name from the Arabic word Mutaf-fi-feen used in its first verse.

The word, 'Mu-taf-fi-feen', is the plural of the word Mu-taf-fif, meaning one who reduces or curtails something in little quantities. In the Soo-rah it means a trader who cheats and defrauds his customers by giving short weight or short measure in selling his goods, but receives full price from them. It is also called Soo-ra-tut-Tat-feef. Tat-feet is the Arabic root from which the noun Mu-taf-fif (plural, Mu-taf-fi-feen) has been derived.

The Word, 'Mu-taf-fi-feen', used in this Soo-rah, should be interpreted in a much wider sense. Not only does it connote giving short weight and short measure in business transactions, but it also means cheating and defrauding others in all walks of life, whether, social, official, professional, moral, spiritual or religious. For example, an employee drawing his full pay but giving his employer less than the service stipulated in the employment agreement is a Mu-taf-fif or a defrauder and comes within the meaning of the admonition promised in this Soo-rah.

There is a Hadis of the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) in which he (*Ṣallallahu 'alaihi wa sallam*) is reported to have said that some people commit theft in their prayers. When the Noble Companions (***Razi Allahu 'anhum***) inquired of him (*Ṣallallahu 'alaihi wa sallam*) the meaning of the Hadis, he (***Ṣallallahu 'alaihi wa sallam***) told them that a man was a thief if he performed his Qiyam (standing), Ru-koo-'aat (genuflexions) and Sujood (prostrations) etc. hastily, shortening their durations prescribed in the Sunnat. This is also giving short measure and comes within the meaning of the Soo-rah.

This sin of giving short weight or short measure, and for that matter, giving less than the due right of any person or party is so heinous that it has been mentioned in many other Soo-rahs of the Holy Qur-aan, viz.:

Soo-rah 6-- Anfaal, Verse No. 153
Soo-rah 17-- Bani Israael, Verse No. 35
Soo-rah 55-- Rahman Verses Nos. 8-9

One reason why the people of Hazrat Shoaib (*'alaihis salaam*) were doomed to divine punishment and perdition was this sin. See verse No. 85 of Soo-rah 7 -- Al-A'-raaf and Verse No. 84 of Soo-rah 11 -- Hood.

Period and Place of Revelation: It is one of the earliest Soo-rahs to be revealed in Makkah Mukarramah. It was revealed at a time when the infidels of Makkah Mukarramah were ridiculing, scoffing at and taunting the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) and the believers who were in a small number and in very poor circumstances.

When the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) migrated to Madinah Munawwarah, he found that the practice of defrauding in trading was rampant in the town, particularly among the Jews. He (***Ṣallallahu 'alaihi wa sallam***), therefore, conveyed to its inhabitants the divine injunctions contained in this Soo-rah in order to reform and warn them.

Subject-matter of the Soo-rah:

(1) Warning to the addicts of this sin, against the severe punishment destined for them in the Hereafter, particularly those who believed neither in the Hereafter, nor in the Day of Resurrection.

(2) Elevation and promotion to high degrees of honour of the fortunate group and grant of generous recompense to them in the Hereafter.

CHAPTER 83	SOO-RA-TUL-MU-TAF-FI-FEEN	سُورَةُ الْمُطَفِّفِينَ
REVEALED AT MAKKAH	MAK-KEEY-YAH	مَكِّيَّةٌ
SECTION 1	RUK-KOO-'U-HAA 1	
VERSES 36	AA-YAA-TU-HAA 36	وَهِيَ سِتٌّ وَثَلَاثُونَ آيَةً
In the name of Allah, the All- Compassionate, the Most Merciful.	*Bis-mil- laa- hir- rah- maa- nir- ra- heem.*	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1. Woe to the defrauders (in measure and weights),	*1. Wai- lul- lil- mu- taf- fi- feen.*	وَيْلٌ لِّلْمُطَفِّفِينَ ①
2. Who, when they take by measure from people, take the full,	*2. Al- la- zee- na i- zak- taa- loo 'a- lan- naa- si yas- tau- foo- na*	الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ②
3. But when they measure or weigh for them, they cause (them) loss.	*3. wa i- zaa kaa- loo- hum aw- wa- za- noo- hum yukh- si- roon.*	وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ③
4. Do they not think that they shall be raised again (to life)	*4. A- laa ya- zun- nu u- laa- i- ka an- na- hum- mab- 'oo- soo- na*	أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُم مَّبْعُوثُونَ ④
5. On a Tremendous Day--	*5. li- yau- min 'a- zee- meeny--*	لِيَوْمٍ عَظِيمٍ ⑤
6. The Day when (all) mankind shall stand waiting for the Guardian-Lord of the worlds.	*6. yau- ma ya- qoo- mun- naa- su li- rab- bil- 'aa- la- meen.*	يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ⑥
7. No, indeed, the record of the wicked is (preserved) in SIJJEEN.	*7. Kal- laa in- na ki- taa- bal- fuj- jaa- ri la- fee sij- jeen.*	كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ⑦
8. And what shall make you understand what SIJJEEN is?	*8. Wa maa ad- raa- ka maa sij- jeen.*	وَمَا أَدْرَاكَ مَا سِجِّينٌ ⑧
9. (It is) a record distinctly written.	*9. Ki- taa- bum- mar- qoom.*	كِتَابٌ مَّرْقُومٌ ⑨
10. Woe to the beliers, on that day,	*10. Wai- luiny- yau- ma- i- zil- lil- mu- kaz- zi- been.*	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ⑩
11. Who belie the Day of Judgement.	*11. Al- la- zee- na yu- kaz- zi- boo- na bi- yau- mid- deen.*	الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ ⑪
12. And none but every transgressor, (and) sinful denies it,	*12. Wa maa yu- kaz- zi- bu bi- hee il- laa kul- lu mu'- ta- din a- see- min,*	وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ⑫
13. When Our verses are recited to him, he says: (These are) tales of the ancient.	*13. i-zaa tut- laa 'a- lai- hi aa- yaa- tu- naa qaa- la a- saa- tee- rul- aw- wa- leen.*	إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ⑬
14. No, indeed, what they had been doing has rusted upon their hearts.	*14. Kal- laa bal * raa- na 'a- laa qu- loo- bi- him- maa kaa- noo yak- si- boon.*	كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ⑭

*(*To be continued in the same breath but after a short pause.)*

15. No, indeed, on that day they shall be veiled from their RABB (Guardian-Lord).	*15. Kal- lāa in- na- hum 'ar- rab- bi- him yau- ma- i- zil- la- mah- joo- boon.*	كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ
16. Then, indeed, they shall enter Hell.	*16. Sum- ma in- na- hum la- saa- lul- ja- heem.*	ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ
17. Then it shall be said (to them): This is what you used to belie.	*17. Sum- ma yu- qaa- lu haa- zal- la- zee ku- tum bi- hee tu- kaz- zi- boon.*	ثُمَّ يُقَالُ هَٰذَا الَّذِي كُنتُم بِهِ تُكَذِّبُونَ
18. No, indeed, the record of the virtuous is (preserved) in ILLEEYEEN.	*18. Kal- lāa in- na ki- taa- bal- ab- raa- ri la- fee 'il- leey- yeen.*	كَلَّآ إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ
19. And what will make you understand what ILLEEYOON is?	*19. Wa māa ad- raa- ka maa 'il- leey- yoon.*	وَمَآ أَدْرَاكَ مَا عِلِّيُّونَ
20. (It is) a record distinctly written,	*20. Ki- taa- bum- mar- qoo- muiny-*	كِتَابٌ مَّرْقُومٌ
21. Which those (Angels) having access to Allah witness.	*21. yash- ha- du- hul- mu- qar- ra- boon.*	يَشْهَدُهُ الْمُقَرَّبُونَ
22. Surely, the virtuous shall be in (eternal) Bliss,	*22. In- nal- ab- raa- ra la- fee na- 'ee- min*	إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ
23. Looking around, (seated) on couches,	*23. 'a- lal- a- rāa- i- ki yan- zu- roon.*	عَلَى الْأَرَائِكِ يَنظُرُونَ
24. You shall recognise in their faces the radiance of Bliss.	*24. Ta'- ri- fu fee wu- joo- hi- him nad- ra- tan na- 'eem.*	تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ
25. They shall be made to drink pure, sealed wine.	*25. Yus- qau- na mir- ra- hee- qim- makh- too- min*	يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ
26. Its seal will be musk. And let the aspirants aspire for that.	*26. khi- taa- mu- hoo misk. Wa fee zaa- li- ka fal- ya- ta- naa fa- sil- mu- ta- naa- fi- soon.*	خِتَامُهُ مِسْكٌ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ
27. And its mixture is from (the water of) TASNEEM--	*27. Wa mi- zaa- ju- hoo min tas- nee- min.*	وَمِزَاجُهُ مِن تَسْنِيمٍ
28. A spring from which drink the favoured ones.	*28. 'Ai- nainy- yash- ra- bu bi- hal- mu- qar- ra- boon.*	عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ
29. Indeed, those who were guilty, used to laugh at those who believed;	*29. In- nal- la- zee- na aj- ra- moo kaa- noo mi- nal- la- zee- na aa- ma- noo yad- ha- koo- na-*	إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ
30. And when they passed by them (the believers), they (the unbelievers) winked at one another.	*30. wa i- zaa mar- roo bi- him ya- ta- ghaa- ma- zoon*	وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ

31. And when they (the unbelievers) returned to their families, they returned jesting;	*31. Wa i- zan- qa- la- boo i- laa ah- li- hi- mun- qa- la- boo fa- ki- hee- na*	وَإِذَا انْقَلَبُوٓا إِلَىٰٓ أَهْلِهِمُ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾
32. And when they (the unbelievers) saw them (the believers) they said: Surely, they are those gone astray.	*32. wa-i- zaa ra- au- hum qaa- lōo in- na hāa-u- lāā- i la- ḍāāl- loon.*	وَإِذَا رَأَوْهُمْ قَالُوٓا إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ﴿٣٢﴾
33. And yet (the unbelievers) had not been sent as guardians over them.	*33. Wa māa ur- si- loo 'a- lai- him ḥaa- fi- ẕeen.*	وَمَآ أُرْسِلُوا عَلَيْهِمْ حَٰفِظِينَ ﴿٣٣﴾
34. Therefore, this day the believers shall laugh at the unbelievers.	*34. Fal- yau- mal- la- zee- na aa- ma- noo mi- nal- kuf- faa- ri yaḍ- ḥa- koon.*	فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾
35. Looking (upon them) sitting on couches.	*35. 'A- lal- a- rāā- i- ki yan- ẕu- roon.*	عَلَى الْأَرَآئِكِ يَنظُرُونَ ﴿٣٥﴾
36. Will not the unbelievers be awarded for what they used to do?	*36. Hal ṡuw- wi- bal- kuf- faa- ru maa- kaa- noo yaf- 'a- loon.*	هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

COMMENTARY

__Verses 1-3 :__ Almighty Allah has pronounced curse and woe on those traders who defraud their customers by charging them full prices of their goods but giving them short weight or short measure. It is not a sin to receive one's full due from others but it does become a sin when the other party is at the same time defrauded by being given less than the quantities, amounts or services due to the latter. The curse and woe promised by Allah apply to all delinquents, and unconscientious workers. May Allah save us from this punishment.

__Verses 4-6 :__ These Verses suggest that the people committed this heinous sin only for trifling gains in their trading, because they did not believe in the truth that the Great Day (يَوْمٍ عَظِيمٍ) of Resurrection will occur, as promised in the Holy Qur-aan, on which all souls would be raised to life and produced in the presence of their Creator for rendering accounts about what they did in their worldly life. Great (عَظِيمٍ), indeed, will that Day be when people dead since the day of Hazrat Adam (alaihis salaam) right up to the Day of Resurrection shall be raised up and subjected to severe reckoning for their conduct and deeds in the life of the world. It is beyond the limited understanding of man to conceive the Greatness and Awesomeness of that Great Day.

__Verses 7-9 :__ These Verses first mention that the record of deeds of the defrauders and the repudiators will be registered and maintained in the Sijjeen which is a written Register for preserving the detailed deeds of the guilty and the disbelievers. Some commentators have said that it has been preserved at the bottom of the seventh earth.

__Verses 10-12 :__ In these Verses Almighty Allah pronounces curse and woe to the infidels who belied the truth of the Hereafter and ignored Allah's threat that on the Day of Resurrection all those raised up to life would be subjected to severe reckoning, then they would take the punishment they deserve for their misdeeds and wrongs. These condemned souls would be none other than those that devoted their entire worldly lives to committing excesses and tyrannies against the believers and the Prophet of Allah (***Sallallahu 'alaihi wa sallam***).

Verses 13-14 : These wretched infidels dismissed and rejected the verses of the Holy Qur-aan, by dubbing them as tales of the bygone communities. Why had they become so hard-hearted and impervious to the message of Islam? It was due to their grievous sins the darkness of which had settled on their hearts like rust which comes upon iron and renders it worthless. It occurs in a Hadis that if a man commits a sin, it leaves a black spot on his heart. If not washed off by repentance, but aggravated by sins after sins, the entire heart becomes blackened and incapable of being cleaned to receive and absorb spiritual light.

Verses 15-17 : These Verses describe the horrible consequences which the guilty will have to take for their obduracy the worst of which will be that they will be deprived of being honoured by having a vision of Allah. We are informed in the Ahadis that the reward of having a vision of Allah will be the greatest Blessing of Paradise. They will be thrown into Hell and will be reminded with emphasis that the punishment of Hell awarded to them is for what they used to belie and ridicule in their worldly life.

Verses 18-21 : These Verses describe the conduct and characteristics of the believers, particularly the righteous among them whose register of deeds will be preserved in the Illeey-yeen. What is this Ileey-yeen? This is just the opposite of Sijjeen. This is a Register for maintaining the records of the righteous believers which is placed under the custody and care of highly dignified and honoured Angels.

Verses 22-28 : Theses Verses describe the blissful conditions and the joys of those fortunate servants of Allah who will be admitted into the gardens of Paradise to enjoy the eternal blessings and comforts, as promised by Exalted Allah; some of which have been mentioned in these verses which is hardly necessary to repeat here. The advice contained in verse number 26 has a special significance in which Allah, in His infinite mercy, urges His servants that if they feel disposed to compete with one other, they should do so in attaining the bliss and blessings of Paradise reserved for the believers and the righteous, instead of following the ever shifting shadows of worldly gains and charms. Their glamour and show are nothing but Satan's deception.

Verses 29-33 : After having described the enviable station in Paradise of the Righteous, Almighty Allah reverts to the audacious conduct and behaviour of the guilty infidels who used to laugh at the believers and raise their fingers of taunts and ridicules at them, whenever they passed by them. They always exulted over their jests and the derogatory remarks. They made these remarks against the believers under the delusion that it were the believers, and not the infidels, who had gone astray, even though it was none of their business to pry into the affairs of the believers.

Verses 35-36 : In these concluding Verses, Exalted Allah points out how in the Hereafter the table will be turned against the disbelievers in favour of the believers, who, sitting blissfully on coaches in apartments allotted to them in Paradise, will be looking triumphantly at the sad plight of their wretched enemies who will be repaid equitably for what they used to do in their worldly lives.

وَاللّٰهُ أَعْلَمُ بِالصَّوَابِ

And Allah knows best what is right.

Morals to learn from this Soo-rah:

1. Be honest and trustworthy in all your deeds and dealings in this life.
2. Bear well in mind that the wrongs and excesses committed in this life will not go unpunished in the Hereafter, because in addition to being Mercuful, Allah is also Just..
3. Give up all sins and vices and try to surpass others in piety, righteousness and Taqwa.
4. Real success is success in the Hereafter. The worldly gains, however attractive, are not worth a gnat's wing.

أن يكون لها وزن واعتبار . . أنه ليس من أقاربه ولو كان من أقاربه لما رضوا باستجابته له لأن منزلتهم تجعل استجابته لهم أقرب من استجابته لأقرب قريب اليه .

وليس من الكبار فلن يوجد من هو أكبر منهم فى المكانة أو الاعتبار .

فليكن ممن لا تمثل الاستجابة اليه الا رعاية لخاطر حبيب لا يربطه به بعد الاسلام غير عطفه عليه وحبه اياه .

انه اسامة الحبيب ابن زيد الحبيب .

لقد استشهد أبوه بمؤتة ، وكان يرى فى الرسول ﷺ بعده نعم الأب ونعم الحبيب . . ولعل قبول شفاعته يعوضه عن فقد أبيه بعض التعويض .

وطلبوا من أسامة أن يشفع ، والحوا فى الطلب . . ووجد أسامة نفسه بين موقفين :

الأول : أن يرفض . .

والثانى : أن يتحمل تبعات القبول .

وإذا رفض ، فانه سيكسر نفوس هؤلاء الكبار . . وقد يعاتبه الرسول ﷺ على عدم القبول وخاصة وأنه لا يزال فى بداية الشباب .

واذا قبل فا الذى سيكون ؟ . . إن قبلت شفاعته فذلك المراد ، وإن لم تقبل فقد قطع العذر ، وأزال ما علق بنفوس القوم من أوهام . .

ويحاول الشباب الشفيع يشفع القوم عند الرسول ﷺ مبديا الحاح القوم وحرج موقفه فى هذا الاختيار . . ولكن الرسول ﷺ يخاطبه كتفقد لحكم الله لا يملك الاختيار . .

إن الحب جانبه . ولكن هذا الجانب لا يتعدى اطاره ، ولا يتدخل فى جوانب الحسم واتخاذ القرارات . .

وكان التقريع : أتشفع فى حد من حدود الله ؟

إنه ليس حقى أتنازل عنه ، ولكنه حق الله ، وأمام حقوق الله تنحى أى حقوق يمكن أن تكون لغيره ، ولا يبقى هنا فى مقابله وجود . . فحق الله أقوى الحقوق ، وأوجب ما يستحق الأداء .

ومع ذلك فلابد من زيادة التوضيح قطعا لكل محاولة ومنعا من تكرار الاحراج .

إن الحوادث التى تقع فى عهد النبوة ينبغى أن تكون سراجا للأجيال يضىء على مر الدهور .

ما الداعى إلى هذا الحسم ، وعدم التردد فى التنفيذ ؟ ولماذا لا يقبل فدا المفتدين ؟ ولا يلتفت لشفاعة الشافعين والحاح الطالبين الراغبين ؟

لأن فى قبول ذلك هلاك المحاولين ، وهلاك المساعدين والمستجيبين ، والمثل موجود فى أحوال السابقين .

* * * * *

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحَمِ

ولما قبض صفوان بن أمية على من سرق رداءه وقدمه إلى الرسول ﷺ فاعترف السارق أمر النبي ﷺ بقطع يده ، فقال صفوان : قد عفوت عنه . . فقال الرسول ﷺ : « هلا كان ذلك قبل أن تأتيني به . . وقطعت يده . . »

ومادام الحد قد وصل إلى الحاكم وثبت عنده انتفت الشفاعة لأنها توجه لمن لا يملك الاستجابة لها ، ولأنها حينئذ تعتبر ضغطا على الحاكم أو وسيلة للحيلولة بينه وبين تنفيذ واجبه الذى أمره الله بتنفيذه . .

ومع ذلك ، فقد شفع بنو مخزوم فى هذه المراة . . ذلك لأن لهم مكانهم المتميز ومكانتهم المتفردة بين القبائل . ولأن هذه الحادثة كانت أول موقف تتعرض فيه امراة من أشراف العرب لاقامة الحد عليها . .

وكان العرف الجاهلى يقتضى محاسبة الضعيف ، وعدم معاقبة الشريف ، ومثل هذه المراة ما كانت تمتد اليها يد بعقوبة لما صدر منها من سوء . .

ورأى بنو مخزوم أن يحاولوا انقاذ المرأة من قطع يدها ولو أدى الأمر إلى بذل أضعاف ما سرقت مثلا لحقهم عار من ذلك .

ويظهر أن المنع من الشفاعة فى الحدود لم يكن قد سبق نهى عنه قبل هذه الحادثة ؟ أو صدر نهى لكنهم فهموا أنه يمكن أن يكون معه استثناء . . أو يمكن أن يستبدل الحد بما ينوب عنه من عقاب تتصل بالمال . .

وعرضوا الفداء . . تعويضا للمسروق ، واشعارا بالرضوخ للعقوبة ، ورغبة فى أن يكون لهم بعض الامتياز . . ولكن الرسول ﷺ أجابهم بجواب هادىء حازم مبينا لهم العلة فى عدم أمكان ذلك فقال : تطهر خير لها . .

أن الحد انما شرع لحكم كثيرة . . وأن من هذه الحكم بتر الاعضاء الفاسدة من المجتمع ، ونشر الأمان والاطمئنان بين أركانه ، وحفظ المال والعرض والعقل والنفس بالأضافة إلى حفظ الدين . .

ومن حكم الحدود علاج المجرم بما يقطع جرمه ، ويزيل داءه ، ويحرمه ، دوافع الجريمة وبواعثها . . ويكون ذلك أحيانا بقطع الجزء الذى تمت به الجناية إذا تيسرت له وسائل العيش بغيره ، أو بعقوبته عقوبة مؤلمة تذكره بما سيلقى وتنسيه نشوة اللذة المحرمة . . وقد تكون بقتله والقضاء عليه اذا تعارض وجوده مع حياة المجتمع ، ولم تتيسر الفرصة له للعيش على ما يقتضيه الاسلام . .

ومن الفوائد التى تتحصل لمن أقيم عليه الحد أنه يكفر عنه سيئته ، ويزيل عنه إثم معصيته ، فالله تعالى أكرم من أن يعاقب عبده فى الدنيا على جريمته ثم يعيد معاقبته عليها فى الآخرة . وفى الحديث الصحيح : ومن أصاب من ذلك شيئا فعوقب فى الدنيا فهو كفارة له . . أى من ارتكب ما يستوجب الحد فأقيم عليه الحد كفر الله عنه ما وقع منه من الأخطاء . .

ومن هنا كان امتناع الرسول ﷺ من قبول الفداء .

ولم ييأس بنو مخزوم ، ولم يتوقفوا عن المحاولة . . لقد ارجعوا عدم قبول الفداء إلى ضعف فى الشافع ، أو بعد فى الصلة بينه وبين الرسول ﷺ أو إلى تخوف الرسول ﷺ من أن يستجيب لرغبته الأشراف فيظن بعض الناس أنه استجاب لضغط أو تخوف من بأس الكبار . .

ورأوا أن يستعينوا فى الشفاعة بمن لا تمثل الاستجابة اليه شيئا من ذلك . .

لابد أن يكون من أقرب الناس إلى الرسول ﷺ ولابد من أن يكون من غير قبائل العرب الكبيرة التى يمكن

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

المساواة في الاسلام

من مظاهر المساواة فى الاسلام وعدم التفرقة بين الشريف والوضيع ، والقوى والضعيف ما روى عن عائشة رضى الله عنها أن قريشا أهمهم شأن المرأة المخزومية التى سرقت ، فقالوا : من يكلم رسول الله ﷺ ؟ فقالوا : ومن يجترىء عليه الا أسامة حب رسول الله ﷺ فكلمه أسامة ، فقال : أتشفع فى حد من حدود الله ؟ ثم قام فاختطب ثم قال : إنما أهلك الذين من قبلكم أنهم كانوا إذا سرق فيهم الشريف تركوه ، وإذا سرق فيهم الضعيف أقاموا عليه الحد ، وأيم الله لو أن فاطمة بنت محمد سرقت لقطع محمد يدها . .

فهذا الحديث يصور موقفا من المواقف الرائدة لرسول الله ﷺ فى عام الفتح . . ويتخلص هذا الموقف فى أن امرأة من قريش من بنى مخزوم أقوى قبائل قريش سرقت قطيفة فيها حلى من بيت من بيوت الرسول ﷺ وتوفرت الشروط اللازمة لتحقيق السرقة فيما فعلت ، وثبتت سرقتها باقرارها بذلك . وبلغ أمر هذه السرقة إلى الرسول ﷺ ، وتم أمامه الاقرار ولم يبق الا تنفيذ الحد وهو قطع يد هذه المرأة . .

وحد السرقة من الحدود المقررة فى القرآن الكريم مما لا يقبل التأويل أو يجوز معه للحاكم حتى ولو رغب إيقاف التنفيذ ، فالله تعالى يقول : والسارق والسارقة فاقطعوا أيديهما جزاء بما كسبا نكالا من الله والله عزيز حكيم » . .

ذلك لأن السرقة لو لم تجابه بهذا الحد الحاسم لفسدت الحياة الاقتصادية للناس، ولم يأمنوا على أموالهم وأمتعتهم ، وفقدوا الحافز على الجد والعمل ، وعجزوا عن المحافظة على ما يملكون . . واختلت موازين التعامل بين الناس ، واستمرأ الناس السرقة كوسيلة للحصول على المال بلا تعب ولا مجهود .

وتنفيذ حد السرقة استجابة لله تعالى فيما أمر به ، واستسلام لمقتضى العبودية ، ومسايرة لحكم الله . . وما دامت قد ثبتت أمام الحاكم فلا يمكن التوقف عن التنفيذ ، حتى ولو عفا صاحب المال وتنازل عما سرق منه ، لأن الحد حينئذ حق الله ، وصاحب المال ليس له أثر فى ايقافه . . ولا يملك العفو إلا إذا لم يصل الأمر للحاكم ، ولم تثبت السرقة على السارق . .

اليقين

انترنيشنل

مجلة

دار التصنيف انترنيشنل لميتيد

المساواة فى الإسلام :

— الإسلام لم يفرق فى المعاملات بين عظيم وحقير ولا بين غنى وفقير . .

— ومن حكم الحدود (فى الإسلام) علاج المجرم بما يقطع جرمه ويزيل داءه .

— حق الله أقوى الحقوق وأوجب ما يستحق الأداء .

وانه لحق اليقين (الحاقة ٥١)
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In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majeed) and the Best Guidance is Sunnah of the Holy Prophet Muhammad (*Sallallahu-'alaihi-wa-sallam*). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (*Bid-'at*) and every Innovation (*Bid-'at*) leads a man to Eternal Hell-Fire.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). (Al-Qur-aan 41:33)

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-wa-sallam).

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In the name of Allah, the All Compassionate, the Most Merciful

FAITH AND SECURITY

(Iman wa Amn)

Almighty Allah has spoken in Qur-aan Majeed about the excellence of moral habits of Holy Prophet Muhammad (Ṣallallahu 'alaihi wa sallam) in these words:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝

"And surely, you are of exalted character." (68:4)

The ethical principles of the Holy Prophet and his sincerity of word and deed brought about, in a very short time, a magnificent moral revolution in human society. The world at large had never before witnessed such a majestic revolution. There have been many reformers and sages who worked for much longer spans of time, They, however, did not succeed to work such a great change in the human race as did the religion of Islam. The achievement of the Prophet of Islam was unique. It remains unparalleled in the entire history of mankind. It is so because of the Will of Allah and the bounteous efforts of the teachings of His Messenger Muhammad (*Ṣallallahu 'alaihi wa sallam*).

What is Islam?

Literally, Islam means to humble oneself in the sight of Allah, to surrender oneself completely to His Will, and to seek refuge with Him. Total surrender to Allah is the essence of Faith (Iman). In the Shariah Iman means to confess that there is no god except Allah and that Muhammad (*Ṣallallahu 'alaihi wa sallam*) is His Last Prophet.

To believe in the Oneness of Allah and the finality of Prophethood of Muhammad (*Ṣallallahu 'alaihi wa sallam*), and to lead one's life according to the dictates of Qur-aan Majeed and the teachings of the Sunnah comprise Islam. Islam lays great emphasis on faith and human actions conforming to Faith. We ought to have the awareness and be conscious of the truth that our words and deeds, our conduct and character, should all be in harmony with the tenets of Islam. Every action and saying of Holy Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*), in fact his total life, presents to us a perfect example and guidance sure, In brief, the ultimate Divine purpose of Islam is that a believer (Momin) should abide by the Quranic laws and the practices of the Holy Prophet.

IMAN

The fundamental objective of Iman, its meaning and essence, are to have unwavering faith in Allah Who is One and the Only. He has no partners whatsoever. Those who have faith in Allah and repose their reliance on Him are his best servants. These are the true believers.

Iman means to believe, to testify, to accept, and to have reliance. Iman is a matter of mind as well as heart, of thought as well as action, of precept as well as of practice. It is imperative on the faithful to have belief in certain things which have been described in Quranic verses 2:177 and 4:136.

The Faith in summary (Iman Mujmal) contains the following declaration, according to Tradition:

"I believe in Allah as He is with all His Names and Attributes and accept all His commandments."

(Ag

The Faith in detail (Iman Mufassal) (15) as follows, according to tradition:

"I believe in Allah, His Angels, His Books, His Messengers, the Last Day, the pre-ordinatio whether it is good or Evil-- and Resurrection after death." (Agreed)

These are the Five Fundamentals of Islam:

(1) to confess that there is no god but Allah, and that Muhammad (***Sallallahu alaihi wa*** is His Last Prophet;

(2) to offer Prayers (Salaat);

(3) to give Compulsory Charity (Zakaat);

(4) to perform the pilgrimage (Hajj); and

(5) to observe Fast (Saum) during Ramazan. The first fundamental comprises the faith other four are the ordained practices.

AMN

The word Iman is derived from Amn which means a state of security against fear. One of the a of Allah is "Al-Mumin", that is One Who grants security and drives fear out of the hum: Accordingly, a believer is one who does not harbour any fear except the fear of Allah.

Allah has spoken of Amn in the following Quranic verse:

بُدُوا رَبَّ هَٰذَا الْبَيْتِ ۝ الَّذِي أَطْعَمَهُم مِّن جُوعٍ وَآمَنَهُم مِّنْ خَوْفٍ ۝

"So they should serve the RABB (Guardian-Lord) of this House, Who fed them hunger and gave them security from fear." (106:3-4)

The background of these verses needs to be understood. Holy Prophet Muhammad (***Sallallah wa sallam***) belonged to the Arab tribe of Quraish. This tribe was called Quraish after the ap of one of its forefathers. Before Islam, evil practices of plunder, pillage, murder, and vende rampant on a very large scale throughout Arabia. Quraish were an exception inasmuch followed the noble profession of trade. Besides, they were the caretakers of the Holy Ka' was a place of veneration even in those days, though it was infested with idols. For these disti Quraish commanded respect and they were regarded by all the other Arab tribes as their

Rulers of the neighbouring principalities had entered into peace treaties with Quraish. For this members of the Quraish tribe carried on their trade with confidence and in an atmosphere (and security. In the winter they went to Yemen for trade and in this summer to Syria a Allah was kind to them and He granted them honour and greatness , because they stood g the Holy Ka'aba. He provided them with food against hunger and security against fear of dang that Quraish were among the toughest opponents and enemies of Islam in its early days. Tl however, a passing phase between the Darkness of the Days of Ignorance and the light o In course of time, the staunchest supporters of Islam rose from this very tribe of Quraish.

Conclusion

For Muslims, Iman and Amn go together. However, professing Islam by word of mouth alone is not enough for us. It is incumbent on us to perform regularly deeds of virtue and to strive to preserve peace with honour and Justice. If we accept Iman in word alone and do not act up to it, Amn will be a far cry. There will be for us neither the contentment of this life nor of the life in the Hereafter.

As believers, we are duty-bound to live with peace and harmony with all our Muslim brethren. We should deal among ourselves with feelings of sincerity and love. We should act and behave as members of one brotherhood, based on equality. In this way alone we can hope that Allah will be pleased and agreeable with us. In it lie our rise, development, and our individual good as well as the collective good of the Ummah. In it lies the path of peace. Qur-aan Majeed says so:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُم بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُم مُّهْتَدُونَ ﴿٨٢﴾

"Those who believed and did not obscure their belief with wrongdoing, are the ones for whom is peace and they are rightly guided." (6:82)

Almighty Allah has given glad tidings to those who believe and perform deeds that are righteous. Qur-aan Majeed says:

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

"Whoever, male or female, does righteous deeds and is (also) a believer We shall indeed grant him a virtuous life and award them their wage according to the best of what they used to do." (16:97)

So, let us be steadfast in our faith strive for peace within and peace without, and fear none but Allah. This is the only way to achieve the goal of life.

Life and Religion

(Continued from page 115)

This brotherhood has proven to be the biggest stumbling block for the Jews and Christians in their conquest of the Muslim world and must therefore be eliminated at all cost. ***"As-sa-laa-mu 'Alai-kum"*** as a greeting has bound all the Muslims with a bond of unity, and has expanded their feelings of brotherhood the difference of language and geographical nationality having no meaning at all in the case. That the Islamic brotherhood is real and meaningful every convert can testify. No other Religion or society has been able to bind millions of people together so firmly. In this article, I have endeavoured to discuss some of the problems facing the Converts. If Converts have abused the Muslim hospitality or brotherhood, it is because of ignorance for purely personal gains. Far from trying to create a bridge between those fortunate enough to be born as Muslims and newcomers, it is a sincere effort to give a picture on the other side of the coin. Whatever our shortcomings, may Allah help us to become better Muslims. Aameen!

Life and Religion

by

Achmad M. Hienekamp

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

Do they want (a religion) other than the religion of Allah when every thing in the heaven and the earth has submitted to Him willingly or unwillingly and to Him they shall be returned (3:83)

To become a Muslim is a very simple matter as no complicated ceremonies, long services or sermons are required nor even baptism.

A short recitation of the Proclamation of Faith, preferably in the presence of other Muslims, is the only requirement.

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ
أَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ

"Ash-ha- du al- laa i- laa- ha- il- lal- laah. wa ash- ha- du an- na mu- ham- ma- dar- ra- soo lul- laah."

" I stand witness to the fact that no one is worthy of worship but Allah. I also stand witness that Muhammad (***Ṣallallahu 'alaihi wa sallam***) is the true Prophet of Allah."

With this proclamation one becomes a Muslim, thus surrendering to the will of Allah and recognising the Holy Prophet Muhammad (***Ṣallallahu 'alaihi wa sallam***) as the last and final Prophet of Allah.

Known as the "Kalimah", the expression of this belief differentiates a Muslim from a Kafir (unbeliever). This is the Cardinal Teaching of Islam, the corner-stone and most fundamental Belief. On this occasion, prayers are offered for the new Muslim, greetings are exchanged and all the previous sins are forgiven by Allah. The converts start a new chapter in life, according to the tenets of Islam.

Initial Problems

Admittedly, converts have entered into the fold of Islam by various means and for a variety of reasons. Some embraced Islam after careful study of the Holy Qur-aan., Sunnah and Hadith, some after completing a course in comparative Religion, others merely because they were dissatisfied with their old religion and no doubt some embraced Islam for purely personal reasons. Very few, however, became Muslims in order to travel through the Muslim countries at the expense of local Muslims, merely by insisting that other Muslims should help them.

Whatever the reasons, a greater or lesser love for Islam is present in every convert and only after a deeper study of the real teachings and the beauty of Islam can the new-comer become a better Muslim. Furthermore, some difficulties immediately face the converts and only with the help of other Muslims can these be overcome. What are those difficulties?

Embracing Islam in a non-Muslim Society may mean social-suicide and boycott. Objections raised by the family and friends of the convert tend to make them more determined to carry on their new life, despite the hindrances put in their way. When I became a Muslim officially my family first discussed the matter, some were against the move, others like my dear sister took this calmly and prayed that Islam might give me more satisfaction and peace of mind. New customs and traditions and a brand new religion has to be learnt in a very short span of time.

Hard to Digest

Islam, no matter how simple and beautiful, still remains hard to digest and observe. I feel, that every single convert should be given a copy of

the Holy Qur-aan and other necessary books immediately, rather than having to search ourselves for these books. Some may become Muslims without any or little knowledge of Islam and Islamic Teachings. Most converts are very eager and dynamic and wish to take the Muslim world by storm, and by doing so they are making mistakes.

Muslim Name

The selection of a proper name presents some problems indeed. Some names are very popular in one part of the Muslim world, others on the other hand less acceptable. Some converts insist on using their new name before or after their *Christian name, whilst others keep* their old names and only use the Muslim name when going to a Muslim country. Legal recognition of a new name is no problem. The most popular name by far is Muhammad or Ahmad as these offer no complications.

Prayers

The Muslim form of worship is vastly different from any other religion. As there is no priesthood in Islam, prayers become a communal effort rather than a personal duty to Allah. Prayer in Christianity should be in secret, in Islam in congregation. Prayer is not such a bad thing that others may not see and emulate. And when every one does the same, where is the show part? The very simplicity of Namaz (Salaat) is indeed striking. It takes very little time and a little practice to learn the prayers, its movements and postures, easy steps have been suggested to converts in the first stages. The correct pronunciation of the Arabic text is essential and not very hard to master. Anybody with a little intelligence can learn this by heart.

Only recently did a Maulana take the trouble of teaching me the prayers from the very beginning and correct utterance of the Arabic and now I am able to pray much better. Recitations of the Holy Qur-aan are very helpful and give a convert a deeper insight into the real meaning.

Arabic, I feel should become the *national language of every single* Muslim for obvious reasons. In the beginning I used to get up when everybody else was down, or vice-versa. Muslims are very helpful in correcting us, but this should not be done once the prayers have actually started. As no special mode of dress is prescribed, this presents no problem.

Islamic Knowledge

The Holy Prophet (*Sallallahu alaihi wa sallam*) said "Seek knowledge even if you have to go to China". It is the duty of every single Muslim to seek knowledge, but more so of the new-comer to Islam. Where do we go and from whom can we get the best teachings? Most converts make it their duty to study Islam more closely and for this reason spend some time in a Muslim country to see for ourselves what the Muslims are really like and get proper guidance and advice.

Pakistan offers excellent opportunities for Islamic studies, if we know where to go. We look to the people of this country as our elder brothers and sisters to whom we turn for advice, guidance and help. Only with a better knowledge and understanding of our religion can we impart a deeper insight into the teachings of Islam. Missionary work might not be possible in every country, yet in a small way we might be able to help in this field.

Personal Example and Conduct

Strange as it may seem born Muslims often look to a Convert for an example and advice. We are supposed to be better Muslims, pray regularly 5 times a day without fail adding to this better knowledge of Islam. It should be the other way *round as we look to the born Muslims* and regulate our lives accordingly.

Stigma.

A Convert will remain a Convert, no matter how long ago he or she embraced Islam. Once a person has become a Muslim, there should be no question of being a Convert.

Islamic Brotherhood.

The greatest gift Islam has given mankind is the simple brotherhood of Islam.

(*Continued on page 113*)

Thoughts on Allama Iqbal's Anniversary

On the occasion of the 119th birth anniversary of Allama Iqbal 9d, 1938), many sides of his life and works come to mind. Perhaps, by and large, the most outstanding of all is the intensity and meticulousness with which he drew attention to the concept of Oneness of Allah (Tauhid). Tauhid is the strongest pillar of Islamic Faith (Imam) To bear witness to Oneness of Allah and Prophethood of Muhammad (***Sallallahu alaihi wa sallam***) is the stepping stone of the lofty citadel of Islam. It precedes all other fundamental obligations. It is the very foundation and essence of a Muslim's Faith. Qur-aan Majeed repeatedly lays great emphasis on the belief in Oneness of Allah. It is a categorical imperative of Islam. Qur-aan Majeed ordains in unequivocal terms not to associate any partners whatsoever with Allah. It says:

وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ

And God of you all (men) is One, no god is there but He the All-Compassionate, the Merciful. (2:163)

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

"Allah— there is no God but He. His are the Most Beautiful Names. (20:8)

Confession of Oneness of Allah by word of mouth alone is not enough. It is only the beginning of a long onward journey of the body and soul. The concept of Tauhid must be clearly understood and deeply absorbed. It must reflect itself in all our thoughts and actions. Only thus the Faith will be meaningful, real and steadfast. Almighty Allah admonishes the doubting and the wavering ones. He says:

> ***"And among the men is he who worships Allah just on the verge (wavering between belief and disbelief), so if good fortune comes to him he rests contented with it, but if an ordeal befalls him he turns away on his face. He loses both this world and the Hereafter. This then is the clear loss.*** (22:11)

Qur-aan Majeed draws a clear distinction between accepantce of Islam and assimilation of Islamic Faith. It elucidates:

"Said the desert-Arabs: We believed.

Say: You believed not.

But say: We embraced Islam; and Faith entered not yet in your hearts. And if you obey Allah and His Messenger, He will deduct not any thing from your (good) deeds.

Surely, Allah is the Forgiver, the Mercifull.

(49:14)

Iqbal beautifully explains over and over again the Quranic concept of Tauhid, in his inimitable poetry. He says:

> If one says: There is no god
> but Allah, by lips alone,
> It's of no avail;
> If the heart and eyes too are
> not Muslim,
> It amounts to nothing.

Elsewhere he says:

> Whether you are an Arab or a
> non-Arab,
> Your saving: There is no god
> but Allah,
> Is a weak expression of words,
> Unless your heart too bears
> witness to it.

Qur-aan Majeed illustrates the norm of true Faith in the back-ground of a battlefield:

> ***"Those who answered the call of Allah and the Messenger, even after the wounds they had received — these are the ones who have done good deeds and feared to do wrong— there is great reward for them. These are the ones to whom(some) men said: Surely, the people (of Mecca) have mustered (a powerful force) against you, so fear them. But it increased their***

faith and they said: Allah is sufficient for us and He is an excellent Protector.

(3:172-173)

This is the touchstone of true Faith even in the face of peril to one's life under circumstances of real and utmost hardship.

Qur-aan Majeed warns that those who claim to be believers will not be taken at their word alone. Mere lip service will not come to their rescue. They will be put to a hard test to judge the real worth of their Faith. It poses the difficult question:

"Do the people think that they will be left alone on saying: We believe, and they will not be tested? (29:2)

These exacting implications of **Faith** make Iqbal confess:

When I say: "I'm a Muslim,"
I shudder with awe,
For I know the difficulties
of the dictum:
There is no god but Allah.

In keening with the concept of Islam Iqbal discards pessimism, but gives a positive hope and a glad tiding for our future. Says he:

As Tauhid is the trust
We hold in our heart,
It is not possible for anyone
To erase our name or
landmarks.

Again he consoles us:

The night will depart at last
When the sun rises,
And this flower-garden of ours,
Will be filled with the anthem
of Tauhid.

Iqbal warns us even against idols which, though not in physical form or shape, are nevertheless worshipped by way of lust for wealth, ambition for pelf and power, and aspiration for undue fame. He says:

The Vision of Abraham
develops but with great difficulty,
For ambition stealthily makes
images inside the heart.

And again he points out:

This age is in search of its
Abraham,
For the whole world has
turned into an idol-house;
So, cry the call:
There is no god but Allah.

In short, to proclaim Oneness of Allah and Prophethood of Muhammad (*Sallallahu alaihi wa sallam*) is only the starting point of Islamic Faith. This Faith is not to be taken as a passive stae of our existence. It should be dynamic so as to be able to take possession of one's whole self. It should be strong so as to permeate through one's body and soul. It should be attuned so as to pulsate with one's heart beats. The sublimation of **Faith** in this manner can make a full and complete Muslim who can reach the goal of assured certainty, or what the mystic calls **Ma'rifat**, or gnosis.

The more one delves into the depth of **Faith**, the more refined his Faith becomes. Islamic Faith is a progressive phenomenon. Hazrat Shaikh Abdul Qadir Jilani (*'alaihi rahmah*), in one of his orations, said "Make your Islam the true Islam so that you can reach certitude (*Iqan*); and when you reach the stage of certainty (Yaqeen), you will then see that which you did not behold before" (**Al- Fath ar- Rabbani**). This is the ladder for a man of Faith.

True security lies in **Tauhid**, in worship of One and Only Allah, and in keeping away from every hidden trap of false gods, be they physical or conceptual. Let us say with Iqbal:

Over the ages,
The ancient idols were adorned
A thousand times,
But I did not drift away
From the Holy House of Allah,
For firm is its foundation.

May Almighty Allah bless the soul of Iqbal, and grant us wisdom to believe unflinchingly in, and to say without an iota of doubt, that which the Holy Prophet (*Sallallahu alahi wa sallam*) was asked by Allah to tell those who disbelieved:

هُوَ اِلٰهٌ وَّاحِدٌ وَّاِنَّنِيْ بَرِيْٓءٌ مِّمَّا تُشْرِكُوْنَ ﴿١٩﴾

"... He is the only one Worthy of Worship, and certainly I disown that which you associate (with Allah), ... (6:19)

Significance of Jehad in Islam And Wars of the Holy Prophet

Iqbal, the poet of Islam, has said somewhere:

> "...An unbelieving soldier looks to his sword for the determination of victory; but a soldier who has faith in God and who fights in His cause, places his reliance on God entirely."

We say with a thrill of joy that a Muslim as soon, as he realises the incomparable worth of the gift of Islam, finds himself elevated to the seraphic regions of spiritual bliss. Living in this world of cause and effect, he is granted total emancipation from its baneful influences. He finds himself as a spectator, peeping, as it were, from the lands, down on the panorama of the earth. His condition becomes like the condition of his master, the Holy Prophet (***Sallallahu alaihi wa sallam***) of Islam who said:

"From among the good things of <u>your world</u> I have been made to like obedience (prayer), fragrance and women". The condition of the Holy Prophet was, i.e., he was in this world but he was not of this world. It is in the fitness of things that a true and sincere follower of the Holy Prophet must be granted a semblance of the elevated rank which belonged to his Great Master. That is why, Iqbal says:

"If you have the knowledge- - GOD is He on Whom All Depend-- you will jump out of the causation-bound universe. A servant of Truth will never admit servitude to causes and means; because for him life ceases to be a routine affair of cause and effect."

What is Jehad in Islam? How will modern Musalman understand this most awe-inspiring word of his religious dictionary? It has been dinned into his ears for centuries that Islam teaches a bellicose philosophy of life.

Western thinkers and writers who have dominated Muslim intellect for generations, have told our intelligent, gentle receptive, young minds that history of the crusades is the history of Islam. Europe was made to get our acquaintance by a painting of barbarous, blood-thirsty race who quit their sunburnt sandy homes to capture centres of civilization and comfort. Never mind that the world misunderstands the Muslims. Never mind that most Muslims misunderstand themselves. That has happened with other nations who have been torch-bearers of civilization in their own appointed times. That has happened with us during the benighted period of our mental and spiritual torpor.

But night cannot hold its sway for ever, It must yield place to daylight,. Ignorance cannot hold its sway for ever. It must yield place to knowledge. Trickery cannot hold its sway for ever. It must yield place to subtlety. The time has come when the Muslims will get re-acquainted with their real exalted place in the scheme of life.

In order to understand and capture the real significance of Jehad, our gentle readers must at the outset, lend us their hearts rather than their intellect. Intellect is a noble faculty, but it shrinks from capturing reality of things. It fights shy of admitting its limitations in the conquest of knowledge. But, limitations it has. Iqbal was not wrong when he said:

"Transcend the limitations of intellect, because the light of intellect only serves to indicate the path leading to reality, you cannot sojourn in this light,". The heart or the intuition which is the fruit of staunch, unshakeable faith is indeed capable of discerning the higher values and demands of life. The centuries old great event of Karbala, which is commemorated every year by every Muslim, whatever his sect, is the real key towards understanding Jehad is Islam. Iqbal said:

"Whosoever enters into bonds of love and service with the Supreme Source of Existence, his neck obtains freedom from all other yokes of devotion. The life of a faithful bond slave of Allah (***Momin***) springs from fountain of Divine Love, just as Divine Love has its perpetual seat in the heart of a Momin. In the transcendental Realm of Divine Love, every worldly impossibility becomes a possibility. Intellect is indeed very sharp in its grasp of knowledge, but Divine Love is sharper still; it is also more chaste, more skilful, and more outspoken Intellect (despite its towering worth) is cheap like air as compared with Divine Love which is rare and incomparable. Moses and Pharaoh, and Shabbir (Hazrat Imam Hussain) and Yazid (whom Hazrat Imam Hussain defied) are the two rival forces (*of Good and Evil*) which derive their life from the Supreme Source of Existence- - (Allah) (In the eternal strife between forces of Good and Evil). Righteousness maintains its existence through active display of the force whose embodiments are Moses and Shabbir; and Evil dies eventually an ignoble death. When the Quraan (Religion) was separated from Khilafat (Politics), he (Imam Hussain), the Glory of Islam, got agitated and galvanised into full activity. He arrived over the battlefield of ***Karbala*** like a magnificent, (thundering) cloud, emptied itself of its life-giving showers, and departed. With his heroic stroke he cut off the life-arteries of tyranny and injustice, so that they would not become vital till the Day of Resurrection. The streaks of his blood which the martyr left on the battlefield of ***Karbala***, would vivify its wilderness into a blooming, happy orchard. The soul of Hazrat Imam Hussain was the receptacle of the secrets of sacrifice handed down from abraham and his illustrious son. What they perceived but left undone under divine decree, attained its consummation in the noble figure of Hazrat Imam Hussain."

In the subsequent couplets, Iqbal, expands his theme and allows his readers to partake of the secret which the honoured spirit of Hazrat Imam Hussain had imbibed. He tells us: "Sword (political power) has no purpose other than the supremacy and defence of the Faith. A Muslim can never owe allegiance to any power other than the Power of Allah; his head can never bow (in obedience) before a Pharaoh-- (i.e., a power which is derogatory to the Power of Allah). The life-blood of Hazrat Imam Hussain shed in the field of ***Karbala*** unveiled this great, eternal secret and made Muslims attain its unfading consciousness. An he (Hazrat Imam Hussain) drew his sword of *'No Deity!'* (no sevitude to any one!), he drew blood from the life arteries of the forces of Evil. By his heroic sacrifice, he wrote on the soil of the desert of ***Karbala***-- There is no one except Allah:-- and he wrote it in indelible character! His writing became a guarantee for the ultimate deliverance of all Muslims from the Yokes of tyranny and oppression in every age. We have learnt from Hazrat Imam Hussain a secret of the secrets of the Qur-aan. We have captured and made our own a flame from his bone-fire-- (of sacrifice)."

Chapter 84
[SOO-RA-TUL-IN-SHI-QAAQ]
INTRODUCTION

Name of the Soo-rah: The Soo-rah takes its name from the word "*In-shaq-qat*", meaning "has split asunder" which has been derived from the root "*In-shi-qaaq*".

Period and Place of Revelation: This is also one of the earliest Soo-rahs to be revealed at the sacred city of Makkah at a time when the perpetration of tyranny and torture had not yet become virulent. The inhabitants had, however, begun their campaign of belying the veracity of the revelation of the Quranic Verses and the Day of Resurrection.

Subject-Matter of the Soo-rah: The subject-matter revolves, round the Day of Judgement, its terrible and terrifying scenes and the segregation of men in two groups, one destined for the punishment of Hell and the other for the bliss and blessings of paradise.

CHAPTER 84 REVEALED AT MAKKAH SECTION 1 VERSES 25	*SOO-RA-TUL-IN-SHI-QAAQ* *MAK-KEEY-YAH* *RUK-KOO-'U-HAA 1* *AA-YAA-TU-HAA 25*	سُورَةُ الانْشِقَاقِ مَكِّيَّةٌ وَهِيَ خَمْسٌ وَعِشْرُونَ آيَةً
In the name of Allah, the All-Compassionate, the Most Merciful.	*Bis-mil-laa-hir-rah-maa-nir-ra-heem.*	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1. When the heaven shall be rent asunder,	*1. I-zas-sa-mãã-un-shaq-qat.*	إِذَا السَّمَاءُ انْشَقَّتْ ①
2. And shall hearken to (the command of) its Guardian-Lord; and be fitly disposed (to the obedience of the command);	*2. Wa a-zi-nat li-rab-bi-haa wa huq-qat.*	وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ②
3. And when the earth shall be stretched out,	*3. Wa i-zal-ar-du mud-dat,*	وَإِذَا الْأَرْضُ مُدَّتْ ③
4. And when it shall cast forth what is within it and shall become empty,	*4. Wa al-qat maa fee-haa wa ta-khal-lat.*	وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ④
5. And shall give ear to (the command of) its Guardian-Lord, and be fitly disposed (to the obedience to the command).	*5. Wa azi-nat li-rab-bi-haa wa huq-qat.*	وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ⑤
6. O Man! Surely you have to strive continuously towards your RABB (Guardian Lord) a hard striving—then you shall meet Him.	*6. Yãa-aiy-yu-hal-in-saa-nu in-na-ka kaa-di-hun i-laa rab-bi-ka kad-han fa-mu-laa-qeeh.*	يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ⑥

7. Then whoso is given his record in his right hand,	*7. Fa-am- maa man oo- ti- ya ki- taa-ba-hoo bi-ya-mee-ni-hee*	فاما من اوتي كتبه بيمينه ⑦
8. He shall be reckoned an easy reckoning.	*8. Fa- sau-fa yu- ḥaa- sa- bu ḥi- saa- bainy- ya- see- ranw-*	فسوف يحاسب حسابا يسيرا ⑧
9. And he shall return to his family joyfully.	*9. Wa yan- qa- li- bu i- lāa ah- li- hee mas- roo- raa.*	وينقلب الى اهله مسرورا ⑨
10. And as for him who is given his record from behind his back,	*10. Wa am- maa man oo- ti- ya ki- taa-ba-hoo wa-rāa-a ẓah-ri-hee.*	واما من اوتي كتبه وراء ظهره ⑩
11. He shall call for destruction,	*11. Fa-sau-fa yad- ʿoo ṯu- boo- ranw-*	فسوف يدعوا ثبورا ⑪
12. And enter the Blazing Fire,	*12. Wa yaṣ- laa sa- ʿee- raa.*	ويصلى سعيرا ⑫
13. Surely, he was joyful among his family (in this world).	*13. In- na- hoo kaa- na fée ah- li- hee mas- roo- raa.*	انه كان في اهله مسرورا ⑬
14. He had thought that he would never return (to Allah).	*14. In- na- hoo ẓan- na al- lainy- ya- ḥoor.*	انه ظن ان لن يحور ⑭
15. Why not! His Guardian- Lord was ever Watchful over him.	*15. Ba- lāa. In- na rab- ba- hoo kaa- na bi- hee ba- ṣee- raa.*	بلى ان ربه كان به بصيرا ⑮
16. But no! I swear by the evening twilight,	*16. Fa- lāa uq- si- mu bish- sha- fa- qi*	فلا اقسم بالشفق ⑯
17. And by the night, and what it brings together;	*17. Wal- lai- li wa maa wa - sa- qa*	واليل وما وسق ⑰
18. And by the moon when it is at its full;	*18. Wal- qa-ma- ri i- zat- ta- sa- qa*	والقمر اذا اتسق ⑱
19. Surely, you shall have to mount (pass through) stage to stage.	*19. La- tar- ka- bun- na ṭa- ba- qan ʿan ṭa- baq.*	لتركبن طبقا عن طبق ⑲
20. So, what is the matter with them that they do not believe;	*20. Fa- maa la- hum laa yu'- mi- noo- na*	فما لهم لا يؤمنون ⑳
21. And when the Qur-aan is recited to them, they do not prostrate (themselves)? (Prostration due here)	*21. Wa i- zaa qu- ri- a ʿa- lai-hi- mul- qur- aa- nu laa yas- ju- doon. (as- saj- dah)*	واذا قرئ عليهم القران لا يسجدون ㉑
22. Rather, they who have disbelieved belie (the Qur-aan).	*22. Ba- lil- la- zee- na ka- fa- roo yu- kaz- zi- boon.*	بل الذين كفروا يكذبون ㉒
23. And Allah is the Best Knower of what they harbour (in their hearts).	*23. Wal- laa- hu aʿ- la- mu bi- maa yoo- ʿoon.*	والله اعلم بما يوعون ㉓
24. So give them the tidings of a painful torment,	*24. Fa- bash- shir- hum bi- ʿa- zaa- bin a- leem.*	فبشرهم بعذاب اليم ㉔

25. Excepting those who believed and did good deeds; for them is an unending reward.	25. *Il-lal-la-zee-na aa-ma-noo wa 'a-mi-luṣ-ṣaa-li-ḥaa-ti la-hum aj-run ghai-ru mam-noon.*	إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

COMMENTARY

Verses 1-5 : These Verses are describing some of the scenes and events of the Day of Judgement. On that ***Fateful Day*** the heavens will be split asunder and the earth will be converted into a level plane, bringing out of it men and women buried under it. The heavens as well the earth will do all that in obedience to, and in fear of, their Lord's command, as indeed He deserves to be obeyed and feared.

Verse No. 6 : In this Verse, man is told that he is moving slowly and gradually through the toils and hardships of his life to his Lord. On birth he is a helpless child then he slowly grows up to boyhood, then youth, then adolescence, then to old age then finally he goes to the grave until on the Day of Resurrection he shall find himself in the presence of Allah to render accounts about his activities in his worldly life.

Verses 7-9 : Those who did good deeds in the world and obeyed Allah, will be given their books (*of deeds*) in their right hands. Thus they will be examined with leniency and will be let off to return to their families joyfully.

Verses 10-15 : These Verses describe the fate of the sinners who enjoyed life among their families. These wretches shall call for death and destruction, but in vain. They will be doomed to enter ***Hell-Fire***. They did not believe in Allah and His Prophets (*'alaihimus salam*), nor did they believe in the Hereafter, nor in the possibility of their presence before their Creator, Allah. They did not think that their Lord, Almighty Allah, was keenly watching them and their deeds and activities.

Verses 16- 19 : The subject mentioned in Verse No 6 is repeated with greater emphasis in these Verses on oaths by the afterglow of the sunset and by the night and all that it shelters including men, animals and birds that return to their resting places and by the full moon. Just as these things are undergoing constant changes from one stage to another, in the same way man toiling and labouring in this worldly life is gradually heading towards his final goal and abode that is the Hereafter. Just as everything is advancing from one stage to another, man's life in this world will also change into another life after his death.

Verses 20-21 : When the truth about the Hereafter, man's reckoning therein about his deeds in this worldly life and the reward or punishment for these deeds have been explained so explicitly, then why does man, asks Allah, not believe in Him and why does he not prostrate himself when the Qur-aan is recited to him?

Verses 22-23 : The infidels will, however, not believe in Allah but will continue rejecting the truth. Allah is fully Aware of what sins and crimes they are committing and what filth and vices they are concealing in their hearts.

Verses 24-25: The fates of the believers and the infidels mentioned in Verses 7 to 14 are condensed in these concluding Verses by the declaration that the group of the infidels will be condemned to a painful punishment of Hell, and that of the believers and the righteous will be awarded the everlasting bliss and blessings of Paradise.

وَاللّٰهُ أَعْلَمُ بِالصَّوَابِ

And Allah knows best what is right and correct.

MORALS TO LEARN FROM THIS SOO-RAH

1. Belief in the Hereafter and man's ultimate appearance before Allah are and should be part of our Eeman.
2. Allah is ever Watchful of man's deeds and activities.
3. Man should repent for his sins and lead a pious life to deserve the blessings of Paradise and to be secure from the punishment of Hell.

حياتنا الدنيا نموت ونحيا) فهذا هو المفرط في حياته الذي عمر دنياه وأخرب آخرته (خسر الدنيا والآخرة ذلك هو الخسران المبين) فيندم حينما ينزل به الموت اشد الندم (ويقول يا ليتني قدمت لحياتي فيومئذ لا يعذب عذابه أحد ولا يوثق وثاقه أحد) وأنه ما بين أن يثاب الانسان على الطاعـــة والاحسان او يعاقب على الاساءة والعصيان الا ان يقال فلان قد مات وما أقرب الحياة من الممات وكل ما هو آت آت .

والمؤمن يعتقد ان له حياة في الآخـــرة هي أبقى وارقى من حياته في الدنيا والموت وان كان مكروهاً لدى النفوس لكنه سبب في انتقال المؤمن من دار الشقاء والفناء الى دار السعادة والبقاء ولما قال النبي ﷺ « من أحب لقاء الله أحب الله لقاءه ومن كره لقاء الله كره الله لقاءه» قال الصحابة: يا رسول الله كلنا يكره الموت فقال: انه ليس الامر كذلك ولكن الانسان اذا كان في انقطاع من الدنيا واقبال على الآخرة فان كان من اهل الخير بشر بالخير فاحب لقاء الله وأحب الله لقاءه وان كان من أهل الشر بشر بالشر فكره لقاء الله وكره الله لقاءه » . ان من كانت عقيدته التكذيب باليوم الآخـــر وانكار البعث الحساب والثواب على الحسنات والعقاب على السيئات فانه ينصرف بعقله وعمله واهتمامه الى العمل في دنياه واتباع شهواته بطنه وفرجه ويترك فرائض ربه وينسى أمر آخرته وقـــد حذر الله المؤمنين ان يكونوا أمثاله فقال : (يا أيها الذين آمنوا اتقوا الله ولتنظر نفس ما قدمت لغد واتقوا الله ان الله خبير بما تعملون ولا تكونوا كالذين نسو الله فأنساهم انفسهم اولئك هم الفاسقون) أي نسوا حق الله عليهم من صلاتهم وزكاتهم وسائر واجباتهم فانساهم الله انفسهم أي أنساهم مصالح أنفسهم الدينية والدنيوية وحذر الله المؤمنين ان يكونوا امثالهم .

فهؤلاء الذين ينكرون وجود الرب ويكذبون بالبعث بعد الموت ويكذبون بالجنة والنار هم عند المحققين من علماء المسلمين أكفر من اليهود والنصارى وضررهم على الاسلام والمسلمين اشد من ضرر اليهود والنصارى من أجل ان المسلمين يغترون بهم وينخدعون لاقوالهم ولم يأمر الله على لسان نبيه بقتل المرتد عن دينه الا رحمة بمجموع الامـــة أن تفسد بهم عقائدهم واخلاقهم فان الاخلاق تتعادى والطباع تتناقل .

فمتى جهر هؤلاء بإلحادهم في بلادهم ترتب على جهرهم فتنة في الارض وفساد كبير لان الجهر بالالحاد هو جرثومة الفساد وخراب البلاد وفساد اخلاق العباد وخاصة النساء والأولاد لان الناس مقلدة لبعضهم من بعض في الخير والشر .

فمتى وجد من يجاهر الدين بالعداء ويرمى القلوب بالكراه وكراهيته ويدعو الى الاعراض عنه والتكذيب به وعلم العقيد بحدوده وفرائضه فأولئك هم غــواة الفتنة والمحاربون لله ورسوله وقـــد اوجب الله قتلهم وقتالهم وسماهم أئمة الكفر فقال تعالى : (وان نكثوا أيمانهم من بعد عهدهم وطعنوا في دينكم فقاتلوا أئمة الكفر انهم لا ايمان لهم لعلهم ينتهون) .

فسماهم أئمة الكفر من أجل ان الناس يقتدون بهم في كفرهم وضلالهم وكان من عادة السلف أنهم يكتبون عقيدتهم في صدر وصيتهم ليعلموا الناس أنهم ماتوا على عقيدة أهل السنة فيقولون : هذا ما اوصى به فلان ابن فلان وهو شهد ان لا إله إلا الله وان محمداً رسول الله وان عيسى رسول الله وكلمته القاها الى مريم و روح منه وان الجنة حق والنار حق وأن الساعة آتية لا ريب فيها وان الله يبعث من في القبور شهادة عليها أحيا وعليها أموت وعليها ابعث انشاء الله تعالى والله اعلم وصلى الله على نبينا محمد وعلى آله وصحبه وسلم .

والناس بين مؤمن موحد يصدق بكل ما أخبر الله به تصديقاً جازماً وان لم يدركه بحواسه ايماناً ليس مشوباً بشك ولا ريب ولا مشروطاً بعدم معارض .

وبين مادى ملحد لا يؤمن الا بما يدرك بحواسه فهو ينكر كل ما لا يدرك رؤيته فيكذب بوجود الرب ويكذب بالملائكة ويكذب بالجنة والنار وفيهم انزل الله (هل ينظرون الا أن تأتيهم الملائكة او يأتي ربك أو يأتي بعض آيات ربك يوم يأتي بعض آيات ربك لا ينفع نفساً ايمانها لم تكن آمنت من قبل أو كسبت في ايمانها خيراً قل انتظروا إنا منتظرون) .

ان عدم علم الشخص الشئ وعدم مشاهدته له لا ينفي وجوده ولا وقوعه وقد انزل الله في المكذبين بــه قوله تعالى : (بل كذبوا بما لم يحيطوا بعلمه ولما يأتهم تأويله كذلك كذب الذين من قبلهم فانظر كيف كان عاقبة الظالمين ومنهم من يؤمن به ومنهم من لا يؤمن به وربك أعلم بالمفسدين فان كذبوك فقل لي عملي ولكم عملكم أنتم بريئون مما أعمل وانا برئ مما تعملون)

وهذا التأويل الذى عناه القرآن هو يوم القيامة حين تبدو المغيبات للعيان فيتجلى الرب لفصل القضاء بين عباده وتنزل الملائكة وحين يدخل أهل الجنة الجنة وأهل النار النار وهذا هو معنى التاويل في هذه الآية (هل ينظرون إلا تأويله يوم يأتي تأويله يقول الذين نسوه من قبل قد جاءت رسل ربنا بالحق فهل لنا من شفعاء فيشفعوا لنا او نرد فنعمل غير الذى كنا نعمل قد خسروا أنفسهم وضل عنهم ما كانوا يفترون) .

فانكار الملائكة أو نسبتهم الى الافعال الخيرية في النفس كما تقوله الفلاسفة هو كفر بهم يستلزم التكذيب بالكتاب وبما أرسل الله بــه رسله ومن يكفر بــه من الاحزاب فالنار موعده .

والمؤمن حقاً هو مــن يؤمن بكل ما جاء عن الله ورسوله ايماناً جازماً بدون تردد سواء أدرك ذلك بمشاعره ومشاعره او لم يدركه لان الرسل اتت بمحارات العقول من الاخبار بالمغيبات والمعجزات .

الإيمان باليوم الآخــر

ان الايمان باليوم الآخر هو الاصل لصلاح الاعمال واستقامتها والتحفظ على الفرائض والفضائل والتخلى عن المنكرات والرذائل ويغرس في القلب محبة الرب والتقرب اليه بطاعته فهو ينظم الانسان في حياته أحسن نظام بحيث يخاف عواقب سيئاته ويرجو ثواب حسناته أما عدم التصديق باليوم الآخر بالثواب والعقاب والجنة والنار فانه ينشأ عنه غالباً الاعمال الفضيعة والفواحش الشنيعة ومن يكفر بالله وملائكته وكتبه ورسله واليوم الآخر فقد ضل ضلالا بعيدا . لان من خاف أدلج ومــن أدلج بلغ المنزل ومن خاف الله لم يشف غيظه ومن اتقى الله لم يصنع ما يريد ولولا يوم القيامة لكان غير ما ترون وذلك ان المؤمن يعلم ان الدنيا دار ابتلاء وامتحان و دار فناء وزوال (انا جعلنا ما على الارض زينة لها لنبلوهم ايهم احسن عملا وانا لجاعلون ما عليها صعيداً جرزاً) وقد سمى الله الدنيا دار متاع (قل متاع الدنيا قليل وما الحياة الدنيا الا متاع الغرور). والمتاع هو ما يتمتع به صاحبه وقتاً من الزمن ثم ينقطع عنه مأخوذ من متاع المسافر ارضيتم بالحياة الدنيا من الآخرة فما متاع الحياة الدنيا في الآخرة الا قليل .

ثم ان هذا الموت الذي أفسد على أهل الدنيا نعيمهم ولذاتهم ليس هو فناء ابداً لكنه انتقال من دار الى دار اخرى (ليجزى الذين أساءوا بما عملوا ويجزى الذين احسنوا بالحسنى) فلا يجزع مؤمن لموته ويهون له الفزع منه الا الذى لم يعمل لآخرته خيراً والذى يقول (ما هى الا

من المنذرين بلسان عربي مبين) (قل نزله روح القدس من ربك بالحق (تنزيل من الرحمن الرحيم كتاب فصلت آياته قرآناً عربياً لقوم يعلمون بشيراً ونذيراً فاعرض اكثرهم فهم لا يسمعون) (وكذلك اوحينا اليك روحاً من امرنا ما كنت تدرى ما الكتاب ولا الايمان ولكن جعلناه نوراً نهدى به من نشاء من عبادنا وانك لتهدى الى صراط مستقيم).

فالقرآن كلامه سبحانه يجب الايمان به. يقول الله سبحانه: (وكلم الله موسى تكليماً). وقال: (افتطمعون ان يؤمنوا لكم وقد كان فريق منهم يسمعون كلام الله ثم يحرفونه من بعد ما عقلوه وهم يعلمون). ولأن الكلام صفة كمال والله سبحانه موصوف بالكمال ومنزه عن النقص فهو كلامه سبحانه غير مخلوق.

فمن كذب بكلام الله او قال ان القرآن مخلوق او انه شيء فاض على نفس محمد بدون ان يتكلم الله به وبدون ان ينزل به جبريل عليه فقد كذب بالكتاب وبما ارسل الله به رسله وقال بمقالة الوحيد العنيد القائل (ان هذا الا قول البشر سأصليه سقر) (وقالوا اساطير الاولين اكتتبها فهي تملى عليه بكرة واصيلا قل انزله الذى يعلم السر في السموات والأرض انه كان غفوراً رحيماً).

رؤية الرب في الآخرة

ونؤمن بأن المؤمنين يرون ربهم في الآخرة يقول الله: (وجوه يومئذ ناضرة إلى ربها ناظرة) وفى الصحيح ان النبي ﷺ قال: «إنكم ترون ربكم كما ترون القمر ليلة البدر لاتضامون في رؤيته فان استطعتم ان لا تغلبوا على صلاة قبل طلوع الشمس وقبل غروبها فافعلوا» يعنى بذلك صلاة الفجر وصلاة العصر.

أما رؤية الرب في الدنيا ففيها خلاف والقول الراجح: أنه لا يراه أحد وحكى الله عن نبيه موسى عليه السلام أنه قال: (رب ارنى انظر اليك قال لن ترانى) وسئل النبي: هل رأيت ربك؟ قال: لانور أنى أراه. أى حال دون رؤيته نور حائل يمنع من رؤيته في الدنيا وقد قالت عائشة رضى الله عنها: «من حدثكم أن محمداً رأى ربه فقد أعظم الفرية عليه. ثم قرأت قوله تعالى: لاتدركه الأبصار وهو يدرك الأبصار وهو اللطيف الخبير».

الايمان بالملائكة الكرام

إن من أصول الايمان أن نؤمن بالله وملائكته يقول الله: (ليس البر أن تولوا وجوهكم قبل المشرق والمغرب ولكن البر من آمن بالله واليوم الآخر والملائكة والكتاب والنبيين) وقال: (آمن الرسول بما انزل اليه من ربه والمؤمنون كل آمن بالله وملائكته وكتبه ورسله) فالايمان بالملائكة يتفرع عن الايمان بالله عز وجل وعن الايمان بالكتب المقدسة النازلة من الله على انبيائه ورسله.

والملائكة هم عالم غيبي عاقلون خلقهم الله لخدمته وعبادته كما خلق الجن والانس. ومن صفتهم أنهم عقول بلاشهوات فهم عباد مكرمون لا يعصون الله ما أمرهم ويفعلون ما يؤمرون وقد يتشكلون بأمر الله وارادته كما نزل جبريل على النبي ﷺ في صورة رجل شديد بياض الثياب شديد سواد الشعر فسأل النبي ﷺ عن أصول الدين والصحابة يستمعون فلما انصرف قال النبي هذا جبريل أتاكم يعلمكم أمر دينكم. ورؤى مرة في صورة دحية بن خليفة الكلبي ورآه مرة في صورته التى خلقه الله عليها بمنظر هائل قال تعالى: (ولقد رآه نزلة أخرى عند سدرة المنتهى) ولا يتوقف الايمان بالملائكة على رؤيتهم فانهم من عالم الغيب وقد أثنى الله على المتقين الذين يؤمنون بالغيب فالايمان بوجود الرب ايمان بالغيب والايمان بالملائكة ايمان بالغيب والايمان بالبعث بعد الموت والحساب وبالجنة والنار ايمان بالغيب.

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك ٥

عقيدة الإسلام والمسلمين

(٢)

بقلم الشيخ عبدالله بن زيد آل محمود
رئيس المحاكم الشرعية والشئون الدينية بدولة قطر

فأهل السنة من هذه الامة يؤمنون بكل ما جاء في القرآن والسنة من آيات الصفات ويقولون ان الحق هو الايمان بها والتسليم لما جاء عن الله ورسوله فيها قائلين امنا بالله وما جاء عن الله على مراد الله وآمنا برسول الله وما جاء عن رسول الله على مراد رسول الله .

فكل ما وصف الله به نفسه في كتابه فتفسيره قراءته والايمان بمايليق بشانه تعالى بلا كيف ولا تشبيه ولا تأويل ليس كمثله شئ وهو السميع البصير .

لأن الكلام في الصفات فرع من الكلام في الذات فكما ان لله سبحانه ذاتاً لا تشبه ذات المخلوقين فكذلك صفاته لا تشبه صفات المخلوقين ليس كمثله شئ وهو السميع البصير كما قال الامام مالك لما سئل عن الاستواء . قال : " الاستواء معلوم والكيف مجهول والايمان به واجب والسؤال عنه بدعة " وكذا يقال في جواب السؤال عن النزول وعن الوجه والسمع والبصر فيقولون : الوجه معلوم والكيف مجهول والايمان به واجب . وكذا سائر الصفات فالذين انكروا وكذبوا بكلام الله اضطروا الى القول بخلق القرآن ففروا من التشبيه ووقعوا في التعطيل والكلام صفة كمال والله سبحانه موصوف بكل كمال

والكلام في الصفات فرع عن الكلام في الذات فكما ان لله ذاتاً لا تشبه ذات المخلوقين فكذلك له صفات لا تشبه صفات المخلوقين ليس كمثله شئ وهو السميع البصير .

وكان الامام احمد يقول : « ناظروهم بالعلم فان اقروا به خصموا وان انكروه كفروا » يريد بهذا أن المنكرين للصفات يقال لهم هل تؤمنون ان لله علماً يعلم به خائنة الاعين وما تخفي الصدور فكذلك المخلوق فان له علماً يعلم به ما يمكنه ادراكه واحاطة العلم به وعلم المخلوق ليس كعلم الله وكذلك سائر صفات الله لا يشبهها (شئ ليس كمثله شئ وهو السميع البصير) .

فمن آمن بظاهر هذه الصفات ووكل علمها وتفسيرها الى الله والى رسوله فقد أحسن حيث انتهى الى ما سمع وسلم من عناء التعطيل والتحريف والانحراف ومن تكلف الكلام فيما لا علم له به والذي يؤول به الى تعطيل الرب عن صفاته والى التكذيب بكلامه (بل كذبوا بما لم يحيطوا بعلمه ولما يأتهم تأويله) .

" الايمان بالقرآن "

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عقيدة الاسلام والمسلمين
(۲)

وانّه لحق اليقين الحاقة ٦٩:٥١

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY (69:51)

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بسم الله الرحمن الرحيم

Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word** of **Allah** (i.e. **Qur-aan-e-Majeed**) and the Best Guidance **is Sunnah** of the **Holy Prophet Muhammad** (***Sallallahu-'alaihi-wa-sallam***). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: **Admittedly I am from the obedient** ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Ṣallallahu-'alaihi-wa-sallam).

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Bis- mil- laa- hir- raḥ- maa-nir-ra-ḥeem
In the Name of Allah the Al-Compassionate, the Most Merciful

HOPE FOR DIVINE MERCY

Human life, however, protected and provided, has its own joys and sorrows. An even unruffled sea, with neither ripples nor tides, was never the lot of any mariner. The sailor over 'life' s solemn main' has so many eddies and whirlpools, angry surges and furious storms, to battle with. The one thing that bear s him through, that fortifies him against the inclemencies of elements and gives him succour in his hour of trial and struggle is Hope. It is Hope that makes the barge of life seaworthy.

Hope, as a poet said, "is the beggar's wealth, the sick man's health, the bondman's freedom". It gives wings to lofty ambitions and noble purposes, adds fortitude to patience, perseverance to effort.

Hope does not, however, reside outside ourselves. It is the inmate of our own souls. There is something in our thoughts that gives its birth and makes it life.

Hope does not mean marking time for a blind chance. Such a Hope savours more of surrender, a resignation to any fate. It has no element of sanguinity, it is dead and cold.

Hope in its reality is a vital idea, a desire which refuses to own defeat, to quit the field even in the face of a most formidable array of hostile forces.

Hope, it is the hope that hopes against hope.

Hope, gives it its unassailable longevity that knows neither ageing nor dying.

A Prophet born at Mecca, away from the haunts of learned speculations, told us where to look for the answer. He gave us a Book, the Enlightening Qur-aan, which said that Allah the Great Creator Who shapes our destinies is not only All-Powerful, but also full of Mercy and Love. In hundreds of Verses the Qur-aan speaks of the Divine Being as Merciful, Compassionate, Forgiving, Oft-Returning, Beneficent, Bounteous. You cannot go through a page without coming across one or more of these epithets. It is faith in His Mercy and in His Power to show Mercy to anybody which the Qur-aan builds up and which sustains Hope and makes it proof against despair.

Hope fostered by faith in divine Mercy is the choicest jewel man can covet. It is the loadstar of the weary, the elixir of the diseased, the surest weapon in man's armoury in his struggle against a hostile world. Read the Qur-aan, not as an orientalist, but as a seeker after truth, as an uneasy soul thirsting for a cool drink; and by and by,degree by degree, you feel your Hope getting stronger and stronger, livelier and livelier, till like the heroes of fables, it is made immune against shafts from the quivers of despair. The Qur-aan fosters such a faith in Allah's Mercy and faith in His Mercy makes hope immortal.

Man was made weak (in flesh), and who could be aware of this weakness better than the One Who made him. So man is again and again given the assurance that Allah never breaks a promise (39:20) and to make assurance double sure it is pointed out how Allah has already been full of Mercy and Benevolence to man. For, before man was ordained to live on this planet, till his wants of 'the park or the pool' had already been provided for in the physical conditions and sources of supply required to sustain life.

But a greater Mercy shown is the vitality that faith in His Mercy imparts to Hope. However, Hope has to be guarded against over-confidence just as it is to be protected against despair, for both may be fatal to effort. So again and again we are reminded of Allah's power to chastise in-subordination. He is Quick of reckoning and His power to punish is Irresistible

يُعَذِّبُ مَن يَشَآءُ وَيَرْحَمُ مَن يَشَآءُ

"He punishes whom He wills and shows mercy to whom He wills....." (29:21)

Some of us fail to understand how Mercy can be reconciled with Justice, which is another attribute of Allah. Such a misgiving comes of our thinking in terms of our own conceptions. Justice may be defined as an act in accordance with a Law. It pre-supposes that the Law is just and therefore its enforcement must be an act of Justice. We forget that we have had so many unjust Laws, for instance, the Laws against run-away slaves or the Law that murder could be punished by claiming any life from the family of the murderer. But they were not unjust in the eyes of the people who enforced them. They had the sanctions of Conventions and Traditions at their back.

Even today to justify our laws we fali back upon conventions or customs, some legislator or a body of legislators, or ultimately upon public opinion or an ethical principle worked out by thinkers. Thus there is always some ultimate authority that sanctions Laws, some criterion which tells us that the Law is just. As long as we do not question the criterion, we believe the Law to be just and its enforcement to be an act of justice.

But when we speak of Divine Justice, we have to recognise that the Divine Will is not subject to any form of higher sanctions. Almighty Allah is Himself the Sanction and the Lawgiver. He is not bound by Conventions, social or group approval, parliamentary vote, or a verdict in an ethical debate. These are the criteria which make man-made laws just and valid We get lost in a welter when we apply our criteria to Divine Laws, because for Allah they do not exist. Therefore, what He ordains is just. It is enough that He ordains it, which is in itself the sanction and proof of validity. It does not affect its justification *how we take it, or how He Himself describes it-- as an act of Mercy or an act of chastisement* Any act of His whether described as an act of Mercy or chastisement is essentially just. In His word, Justice and Mercy or Justice and Requital merge into one and cease to be different.

When Allah speaks of His Justice (which is in fact another name of Mercy) we poor mortals who are never free from error, are overwhelmed with a sense of guilt and fear of chastisement, which is in itself a mercy for us. Had not the Qur-aan mentioned this attribute of Allah over and over again, it would have given man a wrong conception of the Divine Being, untrue to fact and at the same time harmful to him. Entrenched behind over-confidence, he might have taken to sinful ways with impurity. The constant recital of the Qur-aan keeps him subject to alternate waves of Hope and Fear. The fear of chastisement guards against licence; the Hope for Mercy encourages Repentance.

Repentance is sure to win Forgiveness. The promise is given in words that defy despair:

كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۖ أَنَّهُ مَنْ عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ

"... Your Lord has taken it upon Himself to be Merciful that any one of you who commits a wrong in ignorance, then repents after that and reforms (himself), (should know) that undoubtedly He is Most-Forgiving, Ever-Merciful." (6:54)

What more assurance can a sinner expect? Just a repentant tear, a sorrowful sigh, with a resolve to be no longer negligent, are enough to get the past misdeeds all written off. So Allah warns us never in any circumstances to despair of His Mercy (39:53).

He invites us to turn to Him and wonders at our imprudence: وَقُل رَّبِّ اغْفِرْ وَارْحَمْ وَأَنتَ خَيْرُ الرَّاحِمِينَ

"And say: My Lord forgive (me) and have mercy, and You are the Best of all who show mercy." (23:118)

This is how the Qur-aan builds up a mind rich in Hope, yet not deluded by over-confidence. It is not wise nor safe to presume Divine Verdicts. A true believer's Hope stands midway between utter despair and dead surety-- a position so beautifully illustrated by a saying of Hazrat Umar (***Razi Allahu 'anhu***).

(Continued on page 109)

BY
SHABBIRUL HASAN

What is your mainstay? What do you depend on? What is the backbone of your life?

Life is so complicated and beset with such unforeseen circumstances that one instinctively craves for support, especially in the case of a miserable situation or an annoying accident..

Just as a baby looks for the mother, if it is unhappy or a child clings to his father to feel safe and comforted, so does a man need solace and shelter to feel safe and protected against the worries, cares and accidents of life. This we call our 'Mainstay'.

Generally people treat their 'Bank Balance' as their mainstay. They always feel satisfied in their subconscious that they have money in store which will help them in the hour of need.

Thus money is usually treated as the 'mainstay'. But money, as a matter of fact, is no mainstay. Directly it does not help at all. It is a means to some end. And that end in its turn may also be a means to another end, and so on. For example, a man falls ill. With the help of money he approaches a physician who prescribes the necessary medicine for hisn treatment. Then he runs to the chemist who gives him the medicine. Thus money is no direct support, but is a means to gain some relief.

Again, the relief may come, but there is no guarantee that the relief sought is sure to come.

On the other hand, it is quite possible that the medicine used may give contrary results and aggravate the malady.

Again, the bank balance or money helps in material circumstances only, circumstances which allow the purchase of means of comfort and relief connected with bodily needs and natural appetites, one may buy bread and appease hunger, or may get a drink and quench one's thirst.

Not only is a man an animal to look after bodily comforts alone: he belongs to a superior class of creation. Not only has he the body, but also the mind and the soul.

The bodily needs may be supplied with money and the bank balance may be helpful, but his mental ease is almost impossible to be achieved with the 'bank balance'. One may live in the dream-land to feel happy that there is the bank balance to be relied upon.

In reality the 'bank balance' is as good to create worries as to produce mental ease. It is the result of accumulating money. The accumulation is the result of hard labour and painstaking care. The 'bank balance' rewards us with the so-called mental ease, after causing a good deal of mental worries in bringing it up, so the business is never at par.

The 'bank balance' has a subconscious attraction for itself. A sort of love is developed for it. The mind is unknowingly busy about the 'bank balance'. It revolves round it, exerts itself in determining ways and means to enhance the balance and to raise it to such a large sum as the mind can desire. To be too much anxious for the 'bank balance' is to enslave the mind and deprive it of higher free thoughts.

After all the mind or the soul is not the same as the body or matter. They are absolutely different in their natures. The Spirit is something ethereal, of a very superior order, while matter, whatever form it may take, jewel, gold or silver, is decidedly of a very low kind. It is subject to decay and transformation; whereas the soul is an entity beyond our comprehension and much too rarefied to be affected by the passing of time or the change of place.

To pursue the materialistic interests like the love of money or the love of physical appetites in preference to the love of mental gains and spiritual attainments is to subjugate the soul to the matter. It is just like polluting the fair with dirt, pulling the bright into the dark, degrading the high to become low, or mixing the good with the bad.

Money is quite good to carry on the ordinary business of life and to satisfy the physical requirements. But to take money as the means of mental peace, or spiritual satisfaction, is just to put the cart before the horse. Money is always subservient like a maid-servant to the higher human intersts of life, that is, it may be given away as charity or used for the enhancement of educational, cultural and spiritual purposes. Thus, in brief, 'bank balance' or money, in any form, cannot be the 'Mainstay' of life which is really human and concerned briefly with ultra-Materialism.

If we reject money as the mai stay of life, because, as a matter of fact, it is not the mainstay, we have to proceed with our inquiry to find out the 'Mainstay' of life. Man is too weak to carry on this quest without a very strong support at his back.

This support should be in keeping with the requirements of man, as a human being, gifted with very high mental and spiritual powers, uncomparable to any materialistic form, however, bright it may be.

Man is man by virtue of his mental capacities and spiritual powers. His physique is inferior to the body of many animal species. It is his soul and soul alone which distinguishes him from all the creatures and makes him the lord of the land and the sea. This soul, possessed of wonderful potentialities, needs the Mainstay for its guidance, and support. The 'bank balance' a trifle for the soul, cannot afford any background for the upkeep of the soul.

The soul's mainstay must be of the highest order, the most substantial, the most living and lasting, the most spiritual and supernatural, and the most powerful to guide and control the human soul. The soul is imperishable, so the mainstay should also be all-living and always acting. The soul is not limited and confined, like matter, so its mainstay ought to be infinite and unrestricted. The soul is gifted with superfine attributes like mercy, justice, love, truth, benevolence, gentility, sweetness, sympathy and many others. So the mainstay of the soul should have all such qualities in the greatest possible entirety and of the most superfine nature.

The 'Mainstay' for man, therefore, can be none other than Allah Himself, who created him, mantains him, and transports him to unknown regions where he starts feeling pain or enjoying peace according to the pollution or purity of his soul.

It is very interesting to note that there are persons who deny the existence of Allah, God forbid, if there is no Allah, how can He be then the mainstay?

Such persons play in the hands of the Devil who is as concealed from view as Allah, perhaps more. They are awfully illogical. They should deny their own existence, because they cannot see their own soul which maintains their body. If there is a soul to maintain the body, undoubtedly there must be Allah to maintain the Universe. Similarly there is the Devil, generally called Satan, who incites man inwardly to go the wrong way even against his own will. If there were no Devil, there would be no repentance. But man, inspite of his great intelligence and deep moral sense, commits sin, is addicted to evil deeds, is given to vicious habits. He feels the morbidity and immorality of his character and conduct, and often desires to get rid of it, but cannot. why? The Devil is there who has possessed him and dragged him into the fallacy that there is nothing like devil, because it is out of sight. It is absolutely necessary to admit the type of animal life whatever is visible and to reject whatever is invisible.

(Continued On Page: 109)

ISLAM-- HOW SIMPLE AND SUBLIME! ITS SPLENDOUR SEEN THROUGH THE SPECTRUM OF DIFFERENT MINDS

We invite people to Islam becasue we love them and we wish them well. The people are entitled to learn from us the nature of Islam and the nature of the obligations it imposes on them as well as the great blessings which it bestows on them. There is nothing in Islam of which we are ashamed of, which we are anxious to defend. There is nothing in it to be smuggled to the people with deception nor do we muffle the plain Truth which it proclaims A religion for ever for every body.--(Editor)

Islam is the religion of the Oneness (Unity) of Allah and the equality of mankind. Lineage, riches and family honours are accidental things: virtue and service to humanity are matters of real merit. Distinctions of colour, race and creed are unknown in the Principles of Islam. Brotherhood is the main feature of Islam.

The pursuit of Knowledge is a duty in Islam, and it is the acquisition of Knowledge that makes men superior even to angles. (Al-Qur-aan 2 30.33).

Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

All the faculties of man have been given for service to fellow creatures. It is man's duty to live for others, and his charities must be applied without any distinction of 'who is who'. Charity in Islam brings man nearer to Allah. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax for the benefit of the poor. (Al-Qur-aan, 2:43 and 110, 4:77 etc.)

More than anything else, Islam is a vivid and personal summons to individuals to live their lives always in His Presence, and to treat their fellow beings always under His judgement. According to the Quranic Verse: وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ

"And as for those who believed and acted virtuously, We do not burden any one but according to his capacity; they are the very people of Paradise (and) they will live therein forever."

(7:42)

Islam remains the greatest socialistic way of life. It is also the only living religion today according to prof. Cantwell Smith, which has not only challenged the Christian doctrine but regards it in its present form as false and repulsive. (Islam in Modern History-- Cantwell Smith--P. 110) "In some ways", says Cantwell Smith, it has been Characteristically a Religion of Triumph in success, a Salvation through victory, and achievement and power". (Ibid)

Rev. C.F Andrews, the author of 'Future of Islam' Wrote: "One of the greatest, which Islam has brought to the East and the West alike at the critical time of human history is the emphasis. it has placed upon Divine Unity. For, during those dark ages from 600 to 1000 C.E. this doctrine was in danger of being overlooked and obscured in Hinduism and in Christianity itself. Islam has been both to Europe and to India in their darkest hour of aberration from the sovereign truth of God's Unity, as an invaluable corrective force and deterrent."

In Islam, it is the transcendent vision of the Faith rather than the earthly might or glory which prompts human motivations and shapes the historical process. States rise and fall and vanish, leaving behind only memories-- the component of their deeds, acts of valour, heroism and contributhion to art and administration.

Islam creates a Universal community of Faith that knows no geographic boundaries or barriers of colour, race or language. (Al-Qur-aan, 2:143 and 2:213). Islam is neither of the East nor of the West-- it is the Message of God, the Lord of the Universe, Lord of the East and Lord of the West, (Al-Qur-aan,

73:9). a message rather than invitation, sent to the whole of mankind through all the Prophets of God and finally through the Holy Prophet Muhammad(*Sallallahu 'alaihi wa sallam*) (Al-Qur-aan 34:28), who was sent as a mercy towards the universe. (Al-Qur-aan 21:107)

"The real challenge of the modern age is that man is faced with a bewildering situation today. On the one hand he has achieved tremendous material progress-- but on the other hand, he has failed to control his own baser passions and build human relations on the foundations of love, sacrifice, trust, piety and service. If this were the challenge, the answer to it lies in rediscovering man's mission in life, in rediscovering the principles of control in human affairs, in short, in rediscovering his relation with God. Divine guidance leads to the path of balance, the straight path, symbolised in the prayer that God has taught men to pray."

(H.H. Prince Al-Faysal).

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً

وَّفِى الْاٰخِرَةِ حَسَنَةً

"......O our Rabb (Creator and Sustainer) Give us good in this world and good in the Hereafter....." (2:201)

Islam invites man to commit himself exclusively to his Ceator, to harmonise his will with the will of God and to recreate the world with this noble commitment:

قُلْ اِنَّ صَلَاتِىْ وَنُسُكِىْ وَمَحْيَاىَ وَمَمَاتِىْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ لَا شَرِيْكَ لَهٗ ۚ وَبِذٰلِكَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ

"Say: Surely my Prayers (Salaat) and my worship, my living and my dying are (all) for Allah, the Lord of the Universe. He has no associate. And that is what I have been commanded (to believe and practise) and I am the first of those who submit (to Allah)." (6:162-163)

"Islam is not to be regarded as a passive respondent to challenge, whose role in the interplay of civilizations is limited to reaction. Islam is in its essence a divine revelation of the nature of truth and reality, joined with a method-- also of divine origin-- for anchoring consciousness of truth and reality in every sphere of human life."

(Prof. Hamid Algar of the University of California).

Islam makes the believer his brother's guardian, particularly if the brother is helpless and is uncared for or is an unprotected one. It extends the sphere of his responsiblity by commissioning him to believe because without proper belief there is no proper conduct. Man is, therefore, asked to base his conduct on the right belief through the revealed word of God contained in Qur-aan Majeed. He is also invited to be a missionary in the cause of Islam, to become a diligent crusader in the cause of inviting his fellow men to the way of patience of showing fortitude and compassion, so long as his life lasts.

The strategy of Islam is to emphasise the supreme importance of our respect for Human Rights. Fundamental Freedom is an aspect of the quality of religious consciousness that Islam claims to foster in the hearts, minds and souls of its followers. Indeed, the perspective here is totally different from the one in which Human Rights are viewed by the modern man in the West.

The freedom that Islam offers to the individual is broad and comprehensive. Islam begins by freeing the human conscience from servitude to anyone except Allah, and from submission to anyone besides Him.

Islam approaches the question of individual freedom from every angle and from all points of view. Does it not deal only with spiritual values, or only with social values, but with both of them. It recognizes the practical, as well as the spirtual aspects of life. It attempts to bring about, first the complete freedom of conscience that Islam provides without man which cannot prevail against the forces of humiliation and degradation. Individual freedom is, therefore, the cornerstone for building social justice in Islam.

In Islam there is something for everybody and accordingly this rich message is addressed to all mankind. The source of Islam is divine which is addressed to all mankind. The source of Islam is divine but it is all for man and for human life on the earth. Hence it is just truthful and balanced. (Dr. Monze Kahf).

(To be continued)

Your Mainstay

(Continued From Page:106)

Man, the highest developed creature, gifted with the master mind to probe into the hidden, and enlightened to discover the abstract in the concrete, lives in the realm of secrecy, the realm which is reality for him. He himself that is, his soul, is hidden. His deadly enemy, the Devil, is hidden. His Lord, Allah, is hidden. His permanent abode, the Akhirat (The next world) is hidden. It is sheer stupidity to deny the existence of any of them on the childish pretext that they are not visible to our eyes. What is visible is concrete and composed of matter, subject to change and decay. The invisible is abstract, real, constant, everlasting, that is, spiritual. The Soul can enjoy peace and ease, if it is in communion with the supreme soul, that is Allah. So the mainstay of man is Allah, always vigilant, reliable and helpful. He says in the Qur-aan: And Allah is enough to be relied upon. (4:81).

No doubt, we need support at every time and every place. Even this present life would not be possible without His blessing and benediction, though our living on this planet, as compared with the future life after death, is so short and insignificant.

We shall be in dire need of the blessing and benediction of Allah, when we are far removed from the present materialism, without bank and bank balance, without friends and relations, without colleagues and comrades. That is the place where the Mainstay is inevitable, but it is not at all possible without the blessed mercy of Allah.

To invite the mercy of Allah and to seek Him as our mainstay is not so easy as people generally believe.

Life is a matter of habit. Habits of acting, thinking and feeling are formed gradually after a long practice, as we act think or feel.

Emaan (faith) in Allah does not come through speech, by reciting the 'Kalima' only, but it requires a persistent practice of loving Allah and believing that He alone maintains us and He is always at our back, wherever we may be.

HOPE FOR DIVINE MERCY

(Continued from page 104)

He said:

"If I am told that on the Final Reckoning Allah will admit to Heaven all but one, I am afraid lest I should be the one left out. And if I am told that Allah will send them all to Hell except one, I can hope that I may be the one saved."

Humanity, in this Space Age, is a crowd of astronauts heading for unexplored spheres.

The capsule is in perfect order, all its complex mechanism going O.K. But-- a big But-- our moral capsule is all out of gear. Jealousy, mistrust, injustice, oppression, exploitation, lewdness, obscenity, revolt, chaos. Where it will land us at last is uncertain. Never was the future so fraught with terrible possibilities. If ever there was a time to turn to Allah, to repent and cry for His Mercy, it is This.

US Offers Israel-Arab Summit: Israeli government sources on 26 September said the United States President has offered to host a summit meeting of Israeli, Palestinian and other Arab leaders in order to resolve the crisis caused by a massive outburst of Israeli-Palestinian fighting. While the Israeli Prime Minister said the illegal tunnel will remain open forever.

Anti-Muslim Riots in India: Several Muslim families fled the western Indian town . , 85 kilometre from Mumbai, after the activists of the Maharashtra state's ruling Hindu militant party Shiv Sena went on a rampage for a second day, Indian newspaper Mahanagar reported on 26 September. According to newspaper report Hindu mobs targetted innocent Muslims attacking and looting their shops.

Clashes on Tunnel Conspiracy: Every Palestinian rose in protest at the illegal opening of a tunnel at Al-Aqsa sacred precinct by the Israeli government. The death toll after three days of fighting between Palestinian people and heavily armed Israeli security forces rose, on Friday 27 September, to 62 Palestinian civilians along with 18 israeli soldiers. About 1000 Palestinians have also been injured by the Israeli forces. This is another step onward in the Zionist conspiracy design to destroy the Al-Aqsa Mosque to build a "Third Jewish Temple."

NEWS AND VIEWS

Tantawi urges Ulema to promote peace

Shaikh Dr. Muhammad Sayed Tantawi, the Rector of the famous Jamia Al-Azhar, Cairo, Egypt, is now-a-days on a brief visit to Pakistan. A brief reports published in "the Dawn" containing useful advice to the people of Pakistan are reproduced below for the benefit of our readers (Editor)

Jamia Al- Azhar Shaikh Dr. Muhammad Sayed Tantawi has called upon the ulema of Pakistan to promote peace, amity and feelings of fraternity and brotherhood among all sections of Muslims.

He reminded the Ulema that their first responsibility was that they should explain to the Muslims the teachings of the Holy Qur-aan and Sunnah and the tenets of Islamic Shariat in simple terms and ensure that the people had been properly conveyed the massage of Islam.

Their second responsibility was that they should constantly tell the Muslims that they were members of the same fraternity and family with common ties of Islam.

The third responsibility was that they should tell the Muslims that they had deep relations with one another as followers of Islam with a common belief in the unity of Allah and the Sunnah of the Holy Prophet (Peace be Upon Him).

Their fourth responsibility, he said, was that they should tell the Muslims categorically that Islam was a religion of peace and tran-quillity, equality, fraternity and brotherhood and did not believe in aggression and initiating war.

The fifth responsibility of the ulema, he continued, was that they should promote peace and order not only among the Muslims but also in their relations with non-Muslims, except those who transgressed against Muslims. He said that peace and order were necessary prerequisites for the progress of any nation and Islam lays great emphasis upon peaceful living.

Al-Azhar Shaikh also called upon the ulema to learn with humility to quench their thirst for knowledge and this process of learning should be a permanent feature of their life. He said the ulema could interpret Islamic laws of Shariat by way of Ijtehad. While no ijtehad could be made in respect of the basic principles of Islam like the fundamental beliefs (Aqaid), worships (Ibadat) and all those commandments of Allah which have been categorically and clearly mentioned in the Holy Qur-aan and Sunnah. Ijtehad was possible in non-fundamental and peripheral matters relating to some sections of Islamic laws.

He said that different jurists of Islam had interpreted such issue differently. He said that there could be no sweeping remarks by any Mujtahed about any law or part of law, but he would be required to interpret the law in a particular case before him which would be applicable to that case only and it would not be valid for general application.

World ulema convention

An international convention of ulema of Islam will be held in Islamabad in March next year in connection with the golden jubilee celebrations of Pakistan. Prime Minister Benazir Bhutto has invited the Al-Azhar Shaikh to preside over the convention.

OBITUARY

With feelings of deep grief and stunning shock we announce the news of the sad demise of Mr. M.M. Ansari, an ex-Editor of Al-Yaqeen International. He breathed his last on 17-10-1996 at about 12 noon, as the result of a sudden heart attack

إنا لله وإنا إليه راجعون

(To Allah we belong and to him we are to return)

He worked for about 16 years on the strength of Al-Yaqeen with examplary sincerity and deep devotion. During this period he was able to improve the tone of the Journal and raise its standard, so that it became one of the leading Eng-Arabic Journals of the world.

Now we pray that may Almighty Allah rest the departed soul in eternal peace and admit it into the Paradise of Firdous. We also pray that may He assist his kith and kin to bear the shock with courage and patience- Ameen.

Chapter 85
SOO-RA-TUL-BU-ROOJ
INTRODUCTION

Name of the Soor-rah:

The Soo-rah takes its name from the word Bu-rooj, occurring in the first Verse. This word literally means "towers", but technically it means "constellations of the Zodiac.

Period and Place of Revelation:

It was revealed at the sacred city of Makkah in the early period of Islam when the infidels had Iaunched their most virulent campaingn of persecution against the believers. The intention of this campaingn was to trun the believers back from Islam and prevent others from entiring the new faith.

Subject -matter of the Soo-rah:

The Soo-rah deals mainly with two points :

1. Warning to the infidels of dire consequences for their tyrannies perpetrated on the believers.
2 To instill hope and courage into the hearts of the persecuted believers -- hope of generous recompense in the Hereafter and courage to withstand the atrocities of the infidels with patience and fortitude and with the belief that Almighty Allah shall deal serverely with the tyrants in due course as He dealt with some desposts and dictators in the distant past.

CHAPTER 85	*SOO-RA-TUL-BU-ROOJ*	سُوْرَةُ الْبُرُوْجِ
REVEALED AT MAKKAH	*MAK-KEEY-YAH*	
SECTION 1	*RUK-KOO-'U-HAA 1*	مَكِّيَّةٌ وَّهِيَ اِثْنَتَانِ وَعِشْرُوْنَ اٰيَةً
VERSES 22	*AA-YAA-TU-HAA 22*	
In the name of Allah, the All-Compassionate, the Most Merciful.	*Bis-mil-laa-hir-rah-maa-nir-ra-heem.*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1 (I swear) by the heaven with the BUROOJ (Constellations)	*1. Was-sa-mãã-i zaa- til- bu-rooj.*	وَالسَّمَآءِ ذَاتِ الْبُرُوْجِ ۙ
2. And by the promised Day, the Day of Judgement,	*2. Wal-yau-mil-mau- 'ood.*	وَالْيَوْمِ الْمَوْعُوْدِ ۙ
3. And by the witness and the witnessed,	*3. Wa shaa-hi-dinw-wa mash-hood.*	وَشَاهِدٍ وَّمَشْهُوْدٍ ؕ
4. Perished were the fellows of the ditches (i.e. those who had designed the ditches for killing the righteous),	*4. Qu-ti-la as-haa-bul- ukh-doo-din*	قُتِلَ اَصْحٰبُ الْاُخْدُوْدِ ۙ
5. Of the fuel-fed fire.	*5. Naa-ri zaa-til-wa-qood.*	النَّارِ ذَاتِ الْوَقُوْدِ ۙ
6 When they were sitting around it (the fire),	*6. Iz hum 'a- lai-haa qu- 'ood.*	اِذْ هُمْ عَلَيْهَا قُعُوْدٌ ۙ
7. And they (themselves) were witnesses to what they were doing to the believers,	*7. Wa hum 'a-laa maa yaf- 'a-loo-na bil-mu'-mi- nee-na shu-hood.*	وَّهُمْ عَلٰى مَا يَفْعَلُوْنَ بِالْمُؤْمِنِيْنَ شُهُوْدٌ ؕ

8. And they did not take vengeance on them (the believers) but only because they believed in Allah, the Almighty, the All-Praiseworthy,	*8. Wa maa na-qa-moo min-hum il-lāa ainy- yu'-mi-noo bil-laa-hil- 'a-ẓee-ẓil- ḥa-meed.*	وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ۝
9 To whom belongs the kingdom of the heavens and the earth. And Allah is Witness over every thing,	*9. Al-la-zee la-hoo mul-kus-sa-maa-waa-ti wal-arḍ. Wal-laa-hu 'a-laa kul-li shai-in sha-heed.*	الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝
10. Indeed, they who persecuted the believers, men and women, then they did not repent, for them is the torment of Hell and the torment of burning (in Hell).	*10. In- nal- la-zee-na fa-ta- nul-mu'-mi-nee-na wal-mu'-mi-naa-ti ṣum -ma lam ya-too-boo fa-la - hum 'a-zaa-bu ja-han-na-ma wa-la- hum 'a-zaa-bul-ḥa- reeq.*	إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ۝
11. Indeed, they who believe and do good deeds, for them are gardens beneath which rivers flow; that is the great Achievement;	*11. In-nal-la-zee-na aa- ma- noo wa 'a-mi-luṣ-ṣaa-li-ḥaa- ti la-hum jan- nāa- tun taj- ree min taḥ-ti-hal-an-haar. Zaa-li- kal-fau-ẓul- ka-beer.*	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ۝
12. Undoubtedly, the grip (punishment) of your RABB (Guardian-Lord) is very severe.	*12. In-na baṭ-sha rab-bi-ka- la-sha-deed.*	إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۝
13. Surely, it is He Who originates and recreates;	*13. In-na-hoo hu-wa yub-di-u wa-yu- 'eed,*	إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ۝
14. And He is the All-Forgiving, the All-Loving;	*14. Wa hu-wal-gha-foo- rul-wa-doo-dood.*	وَهُوَ الْغَفُورُ الْوَدُودُ ۝
15. Possessor of the Glorious ARSH;	*15. Zul- 'ar-shil-ma-jeed.*	ذُو الْعَرْشِ الْمَجِيدُ ۝
16. Doer of whatever He wills.	*16. Fa'- 'aa-lul-li-maa yu- reed.*	فَعَّالٌ لِمَا يُرِيدُ ۝
17. Has the story of the hosts reached you;	*17. Hal a - taa-ka ḥa- dee- ṣul-ju-noo-di.*	هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ۝
18. OF FIR-AUN (Pharaoh) and SAMOOD (Thamud)	*18. Fir- au-na wa ṣa-mood.*	فِرْعَوْنَ وَثَمُودَ ۝
19. Yet the disbelievers are given to belying (the Truth)--	*19. Ba-lil-la-zee-na ka-fa- roo fee tak-zee-binw--.*	بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝
20. And Allah is encompassing them on all sides.	*20. Wal-laa-hu mimw-wa-rāa-i-him-mu -ḥee-ṭ.*	وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ۝
21. No, but it is the Glorious Qur-aan.	*21 Bal hu-wa qur-aa-num-ma-jeed-dun.*	بَلْ هُوَ قُرْآنٌ مَجِيدٌ ۝
22. Preserved in the Guarded Tablet, (LAUHIM-MAHFOOZ)	*22. Fee lau-ḥim-maḥ-fooẓ.*	فِي لَوْحٍ مَحْفُوظٍ ۝

COMMENTARY

Verse 1: In this verse Almighty Allah has sworn by the constellations of the heavens.
There are different interpretations of this oath. Some commentators think that it refers to Allah's exquisite skill in raising up the canopy of the heaven without any visible support which He has illuminated with countless stars, as stated in the Holy Quran: اَللّٰهُ الَّذِىْ رَفَعَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ

"Allah it is Who raised up the heavens without any visible suppport...." (13:2)

He has created the heavens, that you can see, without support. Others have compared these stars to celestial eyes fixed on the deeds and movements of the imhabitants of the earth below, in order to provide witness against them on the Day of Judgement.

Verse 2: The Promissed Day is, no doubts, the Day of Judgement . The definition of this Day and its characteristics occur in the Holy Quran and the **Ahadis** very frequently. Belief in the truth and reality of this Day is a basic element of **Eeman** (Faith). That on this Day when the deeds of men will be assessed and evaluated for being compensated with prize or punishment is recognised in one way or another even in some of the pagan religions like Hinduism, Budhism, Mazdaism, etc. If the belief in this Day is eleminated from religion the concepts of accountability, reward and punishment and dispensation of Justice will lose their meaning and significance. Hence the importance of the Day of Judgement.

Verse 3: Allah has sworn in this verse by the "witness" and the "witnessed". The commentators have interpreted these words differently. As for the word, "witness", they have conjectured that it may stand for the Prophet (***Sallallahu alaihi wa sallam***), Allah Himself, the two Recording Angels, the limbs of the sinner (as indicated in Surah 36 Yaa-seen, Verse no. 84), or the people present on the plane of Resurrection. As for the "witnessed", it may stand for the sinners, their sins and crimes, or the terrible scenes of the Day of Resurrection. The real meanings of these two words are known only to All-Knowing Allah.

Verses 4-7: On the oaths taken by Allah in the first three verses, He has described the fate of some despots and tyrants of the distant past whom Allah destroyed for their tyrannies against the believers- a most disgraceful destruction, indeed. They had dug pits in which they put fire, intensified with fuel and threw into these pits the believers. Sitting on the brinks of the pits, they saw and enjoyed the torture of the victims of the Fire.

It appears from narratives that there have occurred such events of persecution in the distant past to which innocent believers were subjected to similar tyrannies.

Verses 8-9: These tyrants and enemies of Allah perpetrated their tyrannies on the believers for the only reason that they believed and put their unshakable trust in their Creator, Allah, and refused to budge an inch from their belief in One and Only Allah, the Mighty, the Highly Praised, the Owner of all that is in the heavens and on the earth and what is in between them --Allah Who is All-Powerful and Omnipotent.

Verses 10-11: Allah says in these verses that those enemies of Allah who persecuted the believers, but neither they repented for their atrocities, nor did they refrain from their heinous sins, will be thrown into Hell and will be subjected to blazing fire. There are some important points to note about this punishment:

1. Stress has been laid on the burning of the criminals in fire, because they had put the believers in pits of blazing fire.
2. Allah has made it a great sin to punish any living being human or animal, by burning.
3. *If these tyrants had repented their sins and sought Allah's forgivenss they would have been forgiven. This confirms Allah' attribute of Mercy which, encompasses every thing.*

"My Mercy embraces everything." (7:156) وَرَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ

In an outstanding contrast to the tyrants, the believers who believe in Allah and do good deeds will be awarded the bliss and blessings of Paradise and that will be a matter of great triumph for them.

One thing that deserves consideration is that for such success only belief is not sufficient. Belief must be supported with and qualified by good deeds and Taqwa. There are many verses in the Holy Quran in which reference to belief is invariably followed by stress on good deeds. Only one verse is mentioned below as a solitary example:

وَبَشِّرِ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ

" And give glad tidings to those who believe and do good deeds. .." (2:25)

Verses 12-14: These verses describe Allah's indomitable, absolute and exclusive control over everything and His Power of creation, destruction and re-creation. His Attributes of Mercy, Forgiveness and Love have also been repeated here.

Verses 15-16: These verses describe Allah's Sublimity and Glory and His Undisputed and Unchallenged power of dispensation and providence. He is so Absolute in this Attribute that there is none to challenge Him if He dooms to Hell a servant deserving Paradise or admits into Paradise one who deserves Hell. In fact instances are not lacking in which Allah has converted Eeman into Kufr and Kufr into Eeman of some of His servents for their slightest deviation and slipping from Virtue to Vice and Vice to Virtue. Only two insfances are cited below.

There was a great saint named Balam Ba'oor during the time of Prophet Moosa (Moses-- alaihis salam), At the instance of his wife, he prayed in favour of the tyrant ruler of his time. Allah, therefore, deprived him of his Eeman and Wilayah and doomed him to Hell-Fire. In contrast to him there was a prostitute who felt pity on a thirsty dog and found water to save the dog's life. Allah was so pleased with this act that He forgave her and ordained her for Paradise. Allah is indeed, the Absolute Judge of all matters.

The Holy Quran says:

لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُوْنَ ۝

" He (Allah) cannot be questioned about what He does but they (the people) will be questioned (about what they do") (21:23)

Verses 17-20: Almighty Allah reminds us again of the hosts of Pharaoh and Samood. He says that the infidels were busy in belying His signs, while Allah was surrounding them from all sides and they could not and cannot, break through His firm grip and cordoning.

Verses 21-22: Allah has refuted in these verses the doubts of the infidels about the truth of the Holy Quran and its genuinely divine source of revelation and origin by confirming that this is the Glorious Quran which stands recorded on a Preserved Tablet. وَاللّٰهُ اَعْلَمُ بِالصَّوَابِ

(And Allah knows best what is right and correct)

Morals contained in the Soorah :

1. The atrocities of the infidels will not go unpunished.
2. Allah is All-Powerful, All-Embracing, All-Compassionate and All- Forgiving.
3. He is the Absolute Controller and Overseer of His Creation.
4. Man should not feel secure from Allah's sudden grip.

« تبارك الذي نزل الفرقان على عبده ليكون للعالمين نذيرا » . الفرقان : ١١

« وما أرسلناك الا رحمة للعالمين » . الانبياء : ١٠٧

« ان هو الا ذكر للعالمين » . ص : ٨٧

ان هو الا ذكر وقرآن مبين ، لينذر من كان حيا ، ويحق القول على الكافرين » . يس : ٦٩ - ٧٠

فكل هذه الآيات توضح مفهوم العالمية في الاسلام، وهي دليل يؤكد ما بيناه من خصائص العالمية في تسميته ، ومن شمول القرآن الكريم على كل ما نزل على الرسل السابقين ، وفي عموم تحديد من تقع المسئولية على عاتقه ، وهي خصائص عامة يندرج تحتها كل انسان على وجه الأرض .

★ ★ ★ ★ ★

البقاء لله

انتقل المرحوم السيد محمد محي الدين الأنصاري،
رئيس التحرير السابق لمجلة اليقين انترنيشنل إلى
أمجاد السماء في ١٢ أكتوبر ١٩٩٦م الموافق ٢٩ جمادى
الآخرة، ١٤١٧هـ في الساعة الـ ١٢٠٠ والنصف
نهارا. إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ٥

هذا ونحن أعضاء هيئة المجلة نرجو
الله تعالى من صميم قلوبنا أن يتغمد الفقيد المرحوم
بواسع رحمته وعظيم مغفرته وأدخله في
جنة الفردوس، وذلك لأنه كرس نفسه لخدمة
المجلة حوالي ١٦ سنة متواصلة وقام في هذه المدة
بجهود شاقة لرفع شأن ومستوى المجلة من
خلال مقالاته النافعة المنيرة لإعلاء كلمة الله و
نشر دين الحق المبين، ونحن على ذلك من الشاكرين ٥

وجزانا الله جميعا خير الجزاء في الدارين ٥

يؤكد عموم رسالة الاسلام ، لأنها جمعت كل الخصائص التي اشتمل عليها كل وحي سبق على الاسلام ، وبناء عليه فهي لجميع البشر ، على اختلاف أقاليمهم ، وتنوع عاداتهم وتقاليدهم .

ولهذا جاء التعبير في آيات القرآن الكريم بكلمة « الانسان » التي يندرج تحتها كل أجناس البشرية . يقول الله تعالى :

« اقرأ باسم ربك الذى خلق ، خلق الانسان من علق ، اقرأ وربك الأكرم ، الذى علم بالقلم ، علم الانسان مالم يعلم » . العلق : ١ - ٥

ولو أحصينا الآيات التي ورد فيها ذكر هذه الكلمة ، التي تطلق على البشرية جمعاء وهي « الانسان » لوجدنا أنها ذكرت في أكثر من ستين آية .

تحديد المسئولية في الاسلام :

وأهم من هذا في مفهوم عالمية الاسلام ، أنه أكد مسئولية الفرد ، واستقلاله من الارتباط فيها بالخصائص التي تفصله عن الهيكل الكلى للمجموعة البشرية ، كالقبيلة أو العشيرة ، فليست المسئولية تابعة لخصائص عرفية أو اقليمية ، وانما ترجع الى الانسان كفرد ، هو يشترك في ، هذا التخصيص مع كل انسان في أى اقليم ، وداخل أى مجموعة عرفية أوقبيلة ، يقول الله تعالى :

« وانا عرضنا الأمانة على السموات والأرض والجبال فأبين أن يحملنها ، وأشفقن منها ، وحملها الانسان » .

الأحزاب : ٧٢

ويقـول :

« وكل انسان ألزمناه طائره فى عنقه ، نخرج له يوم القيامة كتابا يلقاه منشورا ، اقرأ ، كتابك كفى بنفسك اليوم عليك حسيبا » . الاسراء : ١٣ - ١٤

فالمسئولية تقع على عاتق الفرد وحده ، بعيدا عن أهله الذين تميز بهم عن غيره من افراد الانسانية ، وبعيدا عن اقليمه الذى فصله عن غيره داخل حدود معينة وعادات وتقاليد مختلفة عن غيرها من تقاليد الأقاليم الأخرى وعاداتهم ، فهى قد حملته من داخل هذا الاطار الضيق ، الى فضاء واسع ، وهو : العالمية ، حيث يشعر بأنه أخ لكل انسان على وجه الأرض .

الاسلام رسالة الله للناس كافة .

وطبيعة الأمور تقتضى بأنه مادام الاسم عاما ، وهو « الاسلام » والوحى يتضمن كل خصائص الوحي السابق ، والمسئولية فيه تقع على عاتق الانسان باعتباره انسانا لا بكونه فردا من قبيلة أو شعب ، فالاسلام بناء على هذا هو : رسالة الله للناس كافة وللانسان الذى استخلفه الله في الأرض ، أينما كان ، وحيثما وجد ، فهو دعوة عالمية في طبيعتها ومفهومها .

وقد صرح القرآن الكريم بهذا المعنى في كثير من آياته ، يقول الله تعالى :

« وما أرسلناك الا كافة للناس بشيرا ونذيرا ، ولكن أكثر الناس لايعلمون » . سبا : ٢٨

« هو الذى أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله ولو كره الكافرون » . الصف : ٩

لدرجة أنهم نسوا أن الناس خلقوا من أصل واحد ، فدعوا الى نظرية تعدد أصول الأجناس البشرية ، وتأثر بهذا بعض رجال الدين فاعتقدوا أن الله فضل جنسهم على سائر الأجناس البشرية .

فاذا كانت مبادىء الدين واتجاهاته التشريعية ، تحمل هذه المظاهر المحلية وتعامل الناس على أساس الفروق البيئية، فتعالج مشاكل قبلية أو اقليمية فقط ، دون أن تتجاوزها الى المشاكل العالمية ، التى لا تختص باقليم دون آخر ، وتنحصر داخل حياة طائفة من الناس دون أخرى ، فهو دين محلى ، يختص باقليم دون آخر . . أو يخاطب شعبا دون غيره من بقية الشعوب .

عالمية الاسلام دون غيره من الأديان :

ولواستعرضنا الأديان المعروفة والمشهورة ، لتبين لنا من أول وهلة أنها أديان لا تحمل صفة العالمية ، ويظهر ذلك واضحا ، لو لاحظنا — على سبيل المثال الأسماء التى عرفت بها تلك الأديان ، فالنصرانية نسبة الى قرية الناصرية، وهى تسمية توحى بالانحصار فى الاقليمية ، واليهودية نسبة الى يهودا ، وهو تحديد بشخص معين وكذلك البوذية، والمانوية ، والزرادشتية ، وغيرها من الأديان الآخرى .

أما الاسلام ، فهو عالمى فى تسميته ، ومبادئه ، وأحكامه ، وتشريعاته ، فهو لم يتخذ أسما خاصا بأحد ، ولم ينسب الى فئة معينة ، أو قبيلة خاصة ، يقول تعالى :

« ان الدين عند الله الاسلام » .

آل عمران : ١٩

ويقـــول :

« ما كان ابراهيم يهوديا ولا نصرانيا ، ولكن كان حنيفا مسلما » . آل عمران : ٦٧

فهو دين التسليم لله ، وهى صفة لا تخص مجموعة دون أخرى من الناس ، بل هى عامة عند الجميع ، فيقول الله تعالى :

« أفغير دين الله يبغون ، وله اسلم من فى السموات والأرض طوعا وكرها ، واليه يرجعون » .

آل عمران : ٨٣

وهكذا نرى من النظرة الأولى فى الأديان ، نظرة الاقتصار على مجرد النسبة ، أن تسمية الاسلام توحى بأنه دين عام للمخلوقات كلها ، وللناس كافة .

فاذا انتقلنا من التسمية الى الوحى ، وهو أساس كل رسالة دينية . لوجدنا أن الوحى الذى أنزل على محمد ﷺ، قد اشتمل على خصائص كل ما أنزل على الرسل من قبله ، يقول الله تعالى :

« انا أوحينا اليك ، كما أوحينا الى نوح والنبيين من بعده ، وأوحينا الى ابراهيم ، واسماعيل ، واسحاق ، ويعقوب ، والاسباط ، وعيسى ، وأيوب ، ويونس ، وهارون ، وسليمان ، وآتينا داود زبورا ، ورسلا قد قصصناهم عليك من قبل ، ورسلا لم نقصصهم عليك » .

النساء : ١٦٣-١٦٤

فالتعبير بالنبيين من بعد نوح ، يشير الى أن القرآن الكريم جمع كل صفات الكتب السابقة التى أنزلت على الأنبياء جميعا ، مما جعله تشريعا عاما لجميع الناس .

كذلك التفصيل ، ثم الاجمال فى قوله تعالى :

« وأوحينا الى ابراهيم واسماعيل » . . الى أن قال — « ورسلا قد قصصناهم عليك من قبل ، ورسلا لم نقصصهم عليك » .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

عالميـــة الاســـلام

بقلم الدكتور محمد شامه

خلق الله الناس جميعا من أصل واحد ، فهم متساوون فى مصدر الخلق ، وفى العناصر التى تتكون منها أجسامهم :

يقول الله تعالى :

« ياأيها الناس اتقوا ربكم الذى خلقكم من نفس واحدة وخلق منها زوجها » .

لذا اشترك الناس فى الخصائص الانسانية العامة ، وفى الصفات الأصلية ، التى يقوم عليها مفهوم الانسانية .

حكمة الله فى اختلاف التضاريس وتباين المناطق :

غير أن حكمة الله اقتضت أن يكون لاختلاف التضاريس ، وتباين المناطق الجغرافية ، أثره على ملامح المجموعات البشرية ، فتمايزت كل مجموعة عن الأخرى ، فى الحجم ، والشكل ، واللون ، واختلفت مشارب كل منطقة عن الأخرى ، فتنوعت أساليب حياتهم وكثرت عاداتهم وتقاليدهم ، واختلف تبعا لذلك انتماءاتهم ، سواء كان ذلك على مستوى المجموعات الكبيرة كالأمم والشعوب ، أو فى حدود التجمعات الصغيرة كالقبائل ، والأسر ، أو فى اطار الذاتية كالأفراد والأشخاص .

ولولا هذه الاختلافات ، لأصبح من العسير تمييز شخص عن آخر ، أو تحديد ملامح سكان منطقة ما ، وفصلها عن غيرها من سكان المناطق الأخرى ، فت الأمور وتتشابك ، اذ يصبح كل شبيها بالآخر ، و الجميع نسخة مكررة ، لاملامح للتمييز ولا معالم التفر وقد عبر القرآن الكريم عن هذا المعنى فى قوله تعالى

« ياأيها الناس انا خلقناكم من ذكر وانثى ، وج شعوبا وقبائل لتعارفوا »

أى ليعرف كل منكم الآخر عن طريق الملامح ا له ، والعادات ، والتقاليد التى تفصله عن الآخر هيئة شعوب وقبائل ، أى ليعرف كل [illegible] أن هذا الى هذا الشعب أو غيره ، وأن ذاك فرد [illegible] أفراد القبيلة أو تلك . غير أن هذا الاختلاف أوحى الى المفكرين ، ودعاة المذاهب الفكرية بالتفاضل بين الأ

اليقين

انٹرنیشنل

مجلة

دار التصنيف (پرائیویٹ) لمیٹید

عالميـة الاسـلام :

— الاسلام هو عالمى فى تسميته ومبادئه واحكامه وتشريعاته . . .

— ان تسمية الاسلام توحى بانه دين عـام للمخلوقات كلهـا ، وللناس كافة .

— يؤكـد عمـوم رسالـة الاسلام أنهـا لجميع البشر ، على اختلاف أقاليمهم ، وتنوع عاداتهم وتقاليدهم . . .

— قـد شرح القرآن بهـذا المعنى . . . وما أرسلنك الا كافة للناس بشيرا ونذيرا . . .

— المحرر

وانه لحق اليقين (الحاقة ٥١)

AND SURELY IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY (69:51)

Yaqeen international

FOUNDED IN 1952

BY Maulana Tufail Ahmed Farooqi Quadri Mujaddidi, *Rahmatullah 'Alaihi*

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بسم الله الرحمن الرحيم

Bis-mill- laa- hir- rah- maa nir- ra- heem.
In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word** of **Allah** (i.e. **Qur-aan-e-Majeed**) and the Best Guidance **is Sunnah** of the **Holy Prophet Muhammad** (*Sallallahu-'alaihi-wa-sallam*). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-wa-sallam).

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Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem
In the name of Allah, All Compassionate Most Merciful

'Umrah: The Lesser Pilgrimage Fourteen Hundred Years Ago

If we look back fourteen hundred years, we find Holy Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*) and his Companions in Madinah pining to pay a visit to the Holy Ka'bah in Makkah, about which Almighty Allah says:

"Verily, the First House founded for mankind to worship Allah is that at Bakka (Makkah), a blessed place and a source of guidance to the peoples of the world." (3 96)

Seven years had gone by since the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) and his Makkan followers had left their beloved city Makkah that was still in the hands of the Pagan autocracy hostile to Islam and its Prophet. In the meantime, Islam had grown in number and strength in Madinah during the years of its exile. It now had a well-knit and well- organised community functioning under the leadership of the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*).

Truce of Hudaibiya: Towards the end of the year 6 A.H., they planned and set off for 'Umrah (the Lesser Pilgrimage), but were obstructed by the pagan Quraish at Hudaibiya, a short day's march to Makkah. This confrontation finally resulted in the conclusion of the PeaceTreaty of Hudaibiya which, inter alia, barred the believers from entering Makkah in that year but conceded that they could enter unarmed and for no more than three days in the following year. Accordingly, it was proclaimed on behalf of the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) that all those who had accompanied him with the intent of 'Umrah in the previous year, should deem it their duty to join the pilgrims; and so they did, excluding, of course, those who had passed away in the meantime.

It was stipulated in the Peace Treaty that the Muslims should not bear any arms while on their visit to Makkah. Accordingly, arms were left at Bahij, about eight miles from Makkah, under the custody of two hundred horsemen. They took only the customary traveller's sword duly sheathed. Having reached Makkah the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) made his way towards the Sanctuary (**Haram**), with the words: **Labbayka**, on his lips. Hazrat 'Abdullah bin Rawaha (*Razi Allahu 'anhu*) was holding the halter of the Holy Prophet's camel **Qaswa** and was spiritedly chanting: certain sacred words.

Impact: The Pilgrimage scene was indeed vivacious and impressive. Martin Lings (**Abu Bakr Siraj-ud Din**) narrates: "The chiefs of the Quraish were gathered together on **Mount Abu Qubays**, from which they could look down into the Mosque. They also had a wide view of the surrounding country, and now they saw the pilgrims emerge in a long file from the north-western pass which leads down into the valley just below the city. Their ears soon caught an indistinct murmur which quickly became distinguishable as the age-old pilgrim's cry: **Labbayk Allahumma Labbayk**, Here I am, O God, at Your service. The long procession of bare-headed, white-robed men was led by the Prophet (*Ṣallallahu 'alaihi wa sallam*) mounted on **Qaswa**, with 'Abdullah ibn Rawaha on foot, holding the bridle Of the others some were on camel backs and some on foot. They made straight for the Holy House by the nearest way. Each man was wearing his upper garment as a cloak, but at the entrance to the Mosque the Prophet adjusted his, passing it under the right arm, leaving the shoulder bare, and crossing the two ends over the left shoulder so: that they hung down back and in the front. The others followed his example. Still mounted, he rode to the south-

east corner of the Ka'bah and reverently touched the Black Stone with his staff. Then he made the seven circuits of the House After this he withdrew to the foot of the little hill of Safa, and passed to and from between it and the hill of Marwah, seven courses in all, ending at Marwah, to which many of the sacrificial animals had now been led. There he sacrificed a camel, and his head was shaved by Khirash, who had done the same for him at Hudaybiah. This completed "the rite of the Lesser Pilgrimage" called ʿUmrah.

The missed Pilgrimage was thus fulfilled about which Almighty God makes a reference:

"Indeed Allah had confirmed to His Messenger, the vision with reality. Of course you shall enter the Sacred Mosque, God willing, in security, and will shave your heads or cut the hair, and you shall not fear; and He had known what you knew not, and granted besides this, a fast approaching victory." (48:27)

The greater victory, i.e. the Conquest of Makkah in A H. 8, and the Great Pilgrimage, i.e. the Farewell Pilgrimage in A.H. 10, were yet to follow.

Return: At the end of three days, the Quraish representatives, Suhayl and Huwaytib, came to Hazrat 'Ali to tell that the stipulated time for Muslims' stay was due to expire and to ask for the departure of the Holy Prophet (*Ṣallallahu ʿalaihi wa sallam*) from Makkah. Hazrat 'Ali told the Holy Prophet (*Ṣallallahu ʿalaihi wa sallam*) that they desired an extension of time by mutual consent. This having been denied curtly by the infidels, the believers proceeded to leave the city immediately.

Khalid, 'Usman and 'Amr: The entry of the Holy Prophet into Makkah was witnessed with great excitement by most of the eminent Quraish, but Khalid and 'Amr were conspicuous by their absence at Abu Qubays Hills. Nor were they found encamped elsewhere in the city or on its hills. It transpired that being already convinced of the moral victory that the Muslims had gained at Hudaibiya, they had deliberately withdrawn from the city before the Holy Prophet's arrival there It was time for them to pause to ponder.

One day Khalid expressed his feelings to his friend 'Usman bin Talha He said, "Our plight is no better than that of a fox in its hole Pour but a pail of water and out it must come." 'Usman understood the simile. The next day both of them set out for Madinah 'Amr who was deputed to Habashah to poison the ears of King Negus against Islam and its Prophet, was also undergoing a change of heart at about the same time. One day he boarded a boat that took him to a port on the coast of Yemen where he purchased a camel and some provisions and proceeded north. He reached Haddah, a halt on the coastal route from Makkah to Madinah Here he joined Khalid and 'Usman and then the three of them travelled together to Madinah. They were received in Madinah with kindness. When the Holy Prophet responded to Khalid's greeting of "Peace", Khalid saw the Holy Prophet's face resplendent with light. The acceptance of Faith was instant and Khalid affirmed it then and there with the Kalimatush Shahadah. The following lively conversation ensued between the Holy Prophet and Hazrat Khalid (*Razi Allahu ʿanhu*):

- Praise be to God Who guided you I ever saw in you an intelligence which I hoped would not bring you in the end to anything but good.
- O Messenger of God! you did see all those battlefields whereon I took part against you in obstinate resistance to the truth. Pray therefore God that He may forgive me all that.
- Islam cuts away all that went before it.
- O God forgive Khalid for his obstructing the way of your path.

This he did to satisfy the visibly troubled conscience of Hazrat Khalid. Then 'Usman and 'Amr pledged their allegiance. 'Amr felt so much reverence for Holy Prophet Muhammad (*Ṣallallahu ʿalaihi wa sallam*) that he could not as much as raise his gaze to the Prophet's august face. Later on, by dint of his heroic defence of the Faith, Hazrat Khalid (*Razi Allahu ʿanhu*) proved the invincible sword of Islam.

SICK SHAMBLES

BY
ABU UMER ZAID

In the self-righteous handbooks brought forth by Orientalists in the name of research and religion, the true image of Islam and the Prophet of Islam (*Ṣallallahu 'alaihi wa sallam*) has been sedulously distorted by them.

"The Lie": For example the Encyclopaedia Brittanica (Vol 15, p 547) says about the Prophet of Islam-- "His policy appears to have been to bind his followers to himself and then to each other by every possible lie". How do the cobbled compilers of the "great Encyclopaedia" come to make such a statement cannot be charitably explained. To say the least, it is in itself a flagrant lie

The fact is that the Prophet never told a lie and the entire nation was unanimous in testifying to his truthfulness. Even his worst enemies never accused him of telling a lie on any occasion during his entire life. Even in his pre-prophetic life of about 40 years the Holy Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*) had acquired a reputation for his truthfulness, trustworthiness and unblemished character.

Besides the Encyclopaedia, there are lesser works (Thesaurus of Peter Mark Roget, for instance) which are full of ugly things. What is said and done, day in and day out, against Islam and its Holy Prophet, would burn up the paper if it were to be put down even in cold print.

Brother Cain: Montgomery Watt in his book "__Muhammad: Prophet and Statesman__" tries to give an impression that Islamic morality was a revival of pre-Islamic tribal morality. Here again it needs to be re-stated that the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) was a unique examplar He did not copy anyone. He acted on Divine Guidance and set up his own standards. He was the very embodiment of modesty in the mist of a society which was immodest to the core.

Born and bred among a people who regarded drunkenness and gambling as virtues to be proud of, he never touched alcohol and never indulged in gambling. His people were unclean but he personified in himself the highest standard of aesthetic taste and outlook. Surrounded on all sides by heartless people, his own heart was ever flowing with kindness and compassion. Living among those for whom war was bread and butter of life he was such a lover of peace as his heart melted for them when they took up arms to cut each other's throat Brought up in the midst of an idolatrous race, he was so clear-minded and possessed such a pure soul that he regarded nothing in the heavens and the earth worth worshipping except the One True God. He invited men to charity and beneficence.

Montgomery also ignores the fact that forgiveness of man's faults has been greatly stressed by Qur-aan Majeed, while in the pre-Islamic days forgiveness was considered in Arabia a weakness and vengeance was regarded as the normal duty of a tribesman. It goes without saying that Qur-aan Majeed took a profoundly different, almost a radical, course; and the Holy Prophet put up a unique image, both of which changed the very face of the society and brought about a revolution the like of which has never been seen. All this gives the lie to the utterances of the Orientalists.

Much is made by the orientalists of the marriages of the Holy Prophet. How conveniently, they forget the fact that in his youth, the Holy Prophet remained content with one wife. Ultimately when he did contract other marriages he was almost 50 years old. The truth is that, in all his later marriages, the Prophet was only moved by social and humanitarian considerations and by a desire to forge new and closer bonds of association with the different sections of his people. But this truth becomes recognisable only if there is a genuine desire to understand the Holy Prophet and his mind.

Similarly, the Orientalists criti-

cise the Holy Prophet for his wars against the enemies of Islam. The Prophet of Islam was forced to take up arms because his opponents would not allow him to preach his religion peacefully. He was never the aggressor. His wars sometimes look aggressive, because he forestalled the enemy and would not allow him to take him unawares. And in at least two cases, the important battles of Badr and Uhud, he had to face attacks by his opponents from Makkah and fight purely in self-defence. His own love of peace is shown by the treaty of Hudaibia which he made with the unbelievers of Makkah against the will of some of his eminent companions.

Another misunderstanding about Islam created by the Orientalists is that Qur-aan Majeed is deeply influenced by narratives in the Old and the New Testaments. This is also untrue. The Prophet of Islam was unlettered and he had no access to biblical narratives. The people of the Book were more anxious to hide than to reveal what was left with them. Biblical stories in Qur-aan Majeed, serve the purpose of providing facts and to expose suppression or confusion in the text manipulated through additions; subtractions, and alterations. Qur-aan is more definitive in its narratives to include Christianity. The common ground is quickly stated and easily covered as in the Quranic verses cited below:

"Say: O people of the Book, come (let us agree) on a belief which is common between us - that we will not worship anyone except Allah, that we will not associate anything with Him, and that no one will adopt others as lords other than Allah. And if they turn away (from this) then say: Bear you witness that we are Muslims. O people of the Book: Why do you argue about Ibrahim (Abraham), when the Torah and Gospel were not revealed until after him. Do you not understand? Lo, you people have argued about that of which you have some knowledge. Why then do you argue concerning that of which you have no knowledge. Allah Knows and you do not know. Ibrahim (Abraham) was neither a Jew nor a Christian. He was a sincere and devoted Muslim, and he was not one of the polytheists." (3:64-67)

Qur-aan Majeed, in giving the correct account of the Prophets of the Old Testament, removes the stigma attached to their character in the Biblical narratives. Briefly, Qur-aan Majeed rejects as much of the Old and the New Testaments as goes against the Qur-aanic decisions and descriptions. It rejects the doctrine of Trinity in clear terms.

The Quranic view of morality also does not fit in with the New Testament's view of morality in all respects. It is true that Qur-aan Majeed relates the stories of the Old Testament Prophets. The motives with which these stories are related by Qur-aan Majeed are completely different. The object of Qur-aan Majeed is not to depict the history of the Israelites but to teach moral lessons to the disbelievers of Makkah.

It is an agreed thesis of all the Orientalists that Qur-aan Majeed is not the Word of God but that Muhammad (*Sallallahu Alaihi wa sallam*) himself was its author. This thesis is totally untenable, because the language and style of Qur-aan Majeed are completely different from those of the Ahadith (sayings of the Holy Prophet). Moreover, Qur-aan Majeed challenges its opponents to produce a book like it, but the same challenge is not repeated by the Prophet in respect of his sayings.

Such mixture of doubt and defiance has been doled out for centuries in the hope that what is oft-repeated comes to be believed. False allegation continue to be put on the Believers to shock their minds into "misunderstanding". The believers have not surrendered their credulity so far and never shall they do so in future Insha Allah. Confusion is the point with the Orientalists, but however hard they may keep crowding on the Believers the later are dead confident in their Faith. They shall never let confusion creep into their minds, Insha Allah.

It can be seen how bits of Islam are being picked up and shot down in flames, but they fall on the heads of those responsible for the third degree calumnies at first hand. For the Believers they have not even succeeded in raising the proverbial ripple by a fallen stone!

A Great Revolutionary Prophet Of Peace-II

By
In'amullah Khan
Secretary General, World Muslim Congress

Now turning to the field of economics, we see this Messenger of Revolution coming with his heavenly concept of a New Economic Order for the whole world, an order which allows no monopolies, which tolerates no hoarding, which bans all black-marketing, which does not allow the concentration of wealth in the hands of a few only, which throws open all resources of income to one and all, without let or hindrance, which ushers a banking system where the rate of interest is zero, where balanced sharing in the natural form, and not exploitation is the guiding principle. In Muhammad's Economic Order private enterprise is not disallowed, but, and it is a big but, the interest of the community, nay, the welfare and the sanctity of the society, are given the top-most priority. With wealth are compulsorily inter-linked, numerous social obligations which have got to be discharged. These "must" serve as an antidote to the parasitical tendencies of accumulations of wealth in the hands of a few individuals, or families to the utter disregard of the needs of the majority.

Muhammad's ideals of social justice, which include economic justice, heralded the great broad-based Social Order of justice and equity, such that no later attempts of individualistic, socialistic or communistic leadership could come even near it. Muhammsd's Order avoids the evils of the individualistic tendency of monopolies and concentration of wealth of the Capitalistic Order and those of making a "god" of a state of the Communist Order where the poor individual absolutely loses his entity and is reduced to the state of a robot and an automation under the grinding wheels of regimentation and totalitarianism, Muhammad (Sallallahu 'alaihi wa sallam) steers clear of these two dangerous extremes. His Order takes mankind to the shores of Peace, Progress and Prosperity. Muhammad's whole emphasis is on leading a "balanced life" whereby every member of the society would become "a keeper unto every other". And in Muhammad's society the non-Muslim minorities are called "Zimmi" or "the Protected ones of Allah and of the holy Prophet (Sallallahu 'alaihi wa sallam). The Zimmi's security has to be guaranteed by the State and the Society, and the Prophet (Sallallahu' alaihi wa sallam) repeatedly warned people against doing any wrong to a Zimmi. Thus, in an Islamic Society not only do the minorities get a just treatment but also a generous one.

In the field of politics again, Muhammad (Sallallahu' alaihi wa sallam) brought a world-shaking Revolution. He declared that Sovereignty belongs to Allah; and the people, as His vicegerents, were to hold the State as a **Bequeathed Trust** and they were to execute the functions of the State with the full responsibilities of Trustees.

Why the interested parties today are trying to confuse an Islamic State with Theocracy is beyond comprehension. Muhammad (Sallallahu' alaihi wa sallam) never pretended to assume at any time any sacramentalism in any shape or form.

Priestcraft as an institution is completely foreign to Islam and hence the idea of a priest-

controlled Rule is poles asunder from the very concept of an Islamic State, which has no room for a clerical class. Another Revolutionary feature was its grant of adult suffrage to its citizens.

To day it is a popular feature of all democracies, but hark back to early seventh century to appreciate its Revolutionary character. Another bold feature which Muhammad *(Sallallahu 'alaihi wa sallam)* brought into play in the Realm of Politics was to abolish hereditary succession; it sounded the death knell of the degenerated system of kingship where the son or the daughter steps into the father's shoes whether he/she is capable or not. Instead, Muhammad *(Sallallahu 'alaihi wa sallam)* introduced the novelty of a chosen head of the State: this, in the modern political parlance, would be called the President -- a person who can win the confidence of the people to lead the affairs of the State and this Head of State was to regulate the affairs of the State for the welfare of the people, by "counsel among themselves" and this in the modern terminology would be the Parliament. Imagine the great innovations of the Revolutionary Prophet more than 1400 years back.

The great Revolutionary Reformer could not ignore the important field of Education. In the annals of human history we hardly get another man who laid that emphasis on education as did Muhammad *(Sallallahu 'alaihi wa sallam)*. As the Supreme Head of the first Islamic State, he decreed Education as incumbent on all his people, male or female. Talk of compulsory education is not an innovation of our modernists. Muhammad *(Sallallahu 'alaihi wa sallam)* had declared it compulsory almost immediately after the establishment of the City State of Madinah.

It was in the very second year of the establishment of the Madinistic Regime that his Law regarding Compulsory Education began to be implemented with all the vigour and force possible for a nascent state. And look at the stress he lays on this great human need when he commands; "Seek" Knowledge from the Cradle to the Grave", and like a practical realist he also warns his people to save themselves from 'knowledge which is of no use'.

In other words, he asked you to separate the kernel from the husk and to distinguish the substance from the shadow. And pray, also look at the breadth of the vision of this great Revolutionary. He orders to take the good from everywhere one gets it and further counsels that knowledge is the lost wealth of a believer and commands to acquire it whatever its source. So long as the Muslims kept up this breadth of vision they were the torch bearers of light and learning and were considered the "norm" to judge the various grades of cultures and civilisations of the world.

Another great contribution which this Revolutionary Prophet made was not to keep himself on the high pedestal or the ivory tower beyond the reach of men. He is no mystic figure. He is no demigod; he does not overawe you by his shadow of supernatural power.

This Messenger of Allah repeatedly claims to be a man, yes in his own words, "like unto others". This man-Prophet came for the good of men, men of all ages, all claims, all countries. He was a man yes, a <u>Man</u> among men, a <u>Leader</u> of men, <u>Benefactor</u> of men, a <u>Model</u> for all men and an <u>Examplar</u> for all and for ever.

May his name be ever praised. But, pray, how do you 'praise' him? There is but one way and that is to follow in his footsteps in our everyday dealings, by trying to shape our lives on his pattern and by trying to so chisel and so refine ourselves, after that model, that we ourselves would become "like him". Yes, his name be ever praised. Ameen.

♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦

JUSTICE AND KINDNESS
[Part - II]

DEMOCRATIC NORMS:

The Believers are reminded that the word of God finds its fulfilment in Truth and Justice and that no one can change His word. Let no one, therefore, forget the importance of these two Virtues. The rich and the powerful should not usurp the rights and properties of the weak; they have to deal and even to speak with them justly.

Justice is Divine:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ
وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ
عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ

"Surely Allah enjoins Justice and Kindness and giving (gifts) to kinsmen and forbids indecency, wrongdoing and rebellion."(Al-Qur-aan 16:90)

COMMERCIAL MORALITY:

It requires all concerned to act justly with regard to bargains to be made, evidences to be produced, doubts to be avoided--detailing the rights and duties of scribes and witnesses: reminding everyone that probity, in worldly matters, is a Religious duty and every-day transactions be carried out with due sense of the presence of Almightly Allah.

Commercial Morality is thus put at the highest plane and in the most practical manner. Remember these meticulous requirements which were laid down more than 1400 years ago when little care was shown, if at all, to safeguard mutual rights through accurate writing.

يَا أَيُّهَا الَّذِينَ آمَنُوا
إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰ أَجَلٍ
مُّسَمًّى فَاكْتُبُوهُ

"O believers! When you make a deal involving credit for a fixed period, then write it down."
(Al-Qur-aan 2:282).

DOMESTIC PEACE:

Perfect equality and indiscriminate Justice in discharging responsibilities, just and fair treatment between man and man, between man and wife, fairness and equity are to be followed as a rule. The "other woman" should not be allowed to come in the way to deny or distort Justice. Remember that polygamy is NOT the Rule, but the rare exception permitted on the almost impossible condition of perfect equality between the wives.

SOCIAL JUSTICE:

The Believers are asked to stand firm for God as witnesses to fair dealings notwithstanding their hatred of others. They are not to swerve or depart from Justice. Breaches of mutual rights be adjudged by two just men of known integrity; bequests made at the time of one's death are to be witnessed by two just men of the family/brotherhood. Remember how injustice is being kept out of the life of man by plugging all plausible possibilities of its infiltration.

JUSTICE FOR INTERNATIONAL PEACE:

Almightly Allah requires peace on just terms as He loves those who are fair and just.

Under the Islamic legal procedure, the rich connot have the upperhand over the poor, while according to the Western

legal proceduce, it is very difficult for a poor person to compete with his rich rival in getting justice from a particular court.

In the light of the above facts, it is utmost necessary not only to decide but to change in due course all our Laws in practical shape according to the principles laid down in the Holy Qur-aan and the Sunnah, so that the vows made by us at the formation of pakistan. may be fulfilled in the true sense..

We must be concrete on giving good legal education to our Law students, who shall be the future investigators of crime, the future lawyers, justice and legislators of our country and the presiding officers of different Courts, from the lowest to the highest grade. What is required most is that our students have a thorough knowledge of the Muslim Laws and the Islamic Principles of Jurisprudence, etc, as provided in the Qur-aan and the Sunnah.

May Almighty Allah, in all His Mercy and Graces, guide the confused humanity, caught between the jaws of fear and favour, to the straight and narrow path of Islamic Justice and thus enable us to be forward with real and lasting peace. Aameen!

●●●●●●●●●●●

NEWS AND VIEWS:

It is nice to note, indeed, that the President, the Vice- President and the Prime Minister (of India) greeted the Principal Minority of the country on the occasion of the Last Prophet's Birthday (Allah's Blessings be upon him). These felicitations, although a formal gesture, appropriately befit and behove the Highest Executives of plural Bharat; It is really refreshing.

Extending his greetings and good wishes, Dr. Shankar Dayal Sharma said: "May the Message of the Universal Brotherhood and service to humanity preached by the Holy Prophet (Peace be upon him- Ed) guide and inspire us to follow the path of harmony and work for the well- being of all."

Mr. K.R. Narayanan, in his Message said: "The Birth of Prophet Muhammad (Peace be upon him) was of profound significance for mankind. His everlasting Message of Equality, Love, Compassion and Universal Brotherhood is a Beacon of light for humanity."

"The Prophet's life and deeds assume a greater significance in the present day world", said he.

Mr. H.D Deve Gowds said: "My greetings and good wishes to the people, especially the Muslim brothers and sisters, on the auspicious occasion of Milad-un-Nabi. the Message of Prophet Muhammad (Peace be upon him-Ed) promotes Compassion and Love amongst the people. The celebrations promote the spirit of unity and amity and foster the secular heritage of our country".

The Chinese Muslim Minority's adherence to Islam can be imagined from the fact that this year a record number of the chinese (Uigur) Muslims, 1000, went for Hajj. Earlier rather since 1949, when the Communists came to power in China, the number of pilgrims rarely crossed the 200 mark. (Rediance- Views Weekly 11-17 August, 1996).

GERMANY TOWARDS ISLAM:

According to a German government official, there are 3,000 mosques in Germany including 2,500 in private buildings and 500 in residential flats or part of the building. The largest Centres for gathering of Muslims and Islamic activities are in Achen, Munich and Hamburg.

According to him, the delay in German government's recognition of the Islamic institutions, officially is attributed to the absense in the past of a single institution representing all Muslims in Germany.

(Radiance Views Weekly July 7-13, 1996).

CHAPTER 86

INTRODUCTION

Name of Soo-rah: It takes its name from the word "Taa-riq", occurring in the first Verse of the Soo-rah.

Time and Place of Revelation: This is one of the earliest Soo-rahs to be revealed at Makkah Mukarramah at a time when the infidels of the city had begun to hatch their worst conspiracies to harm the Holy Prophet (*Sallallahu 'alaihi wa sallam*), to falsify the Divine Message and to frustrate the efforts of the Prophet (*Sallallahu 'alaihi wa sallam*) to spread the light of Islam among his countrymen.

Subjects-Matter of the Soo-rah: Allah Almighty has drawn in this Soo-rah man's attention to three facts:

1. Allah is He, Who has created with His Sublime, Divine Will every living being; and He has appointed a protector over each of them, and no soul has been left unattended. Allah is the Overall Supervisor and Overseer of what is happening in this Universe.
2. 'Resurrection' is certain to take place, when men will be raised up to life to take the consequences of their Good or Evil Deeds, they did in their life of this world.
3. The Holy Qur-aan is , indeed, the decisive Word of Allah which no amount of conspiracies, on the part of the infidels or other opponents, can frustrate.

CHAPTER 86 REVEALED AT MAKKAH SECTION 1 VERSES 17	*SOO-RA-TUT-TAA-RIQ* *MAK-KEEY-YAH* *RU-KOO-'U-HAA 1* *AA-YAA-TU-HAA 17*	سُورَةُ الطَّارِقِ مَكِّيَّةٌ وَهِيَ سَبْعَ عَشْرَةَ آيَةً
In the name of Allah, the All Compassionate, the Most Merciful.	*Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.*	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1 By the heaven and by the night-comer.	*1. Was-sa-mãã- i waṭ- ṭaa- riq.*	وَالسَّمَاءِ وَالطَّارِقِ ①
2. And what shall make you understand what the night-comer is?	*2. Wa- mãa ad- raa- ka maṭ-ṭaa- riq.*	وَمَا أَدْرَاكَ مَا الطَّارِقُ ②
3. (It is) the star of piercing brightness	*3. An- naj- mus̱- s̱aa- qib.*	النَّجْمُ الثَّاقِبُ ③
4. There is no soul but has a guardian over it.	*4. In kul- lu naf- sil- lam- maa 'a- lai- haa ḥaa- fiẓ*	إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ ④

5. Now let man see of what he has been created.	*5. Fal- yan- zu- ril in- saa- nu mim- ma khu- liq.*	فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ۝
6. He has been created out of gushing fluid,	*6. Khu- li- qa mim- māā- in daa- fiq.*	خُلِقَ مِنْ مَّآءٍ دَافِقٍ ۝
7. Which issues from between the back (of man) and the breast (of woman).	*7. Yakh- ru- ju mim- bai- niṣ- ṣul- bi wat- ta- rāā- ib.*	يَّخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَآئِبِ ۝
8. Surely, He is All-Competent to bring him back (to life).	*8. In- na- hoo ʿa- laa raj- ʿi- hee la- qaa- dir.*	إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ ۝
9. On the Day when the secrets shall be probed,	*9. Yau- ma tub- las- sa rāā- i- ru,*	يَوْمَ تُبْلَى السَّرَآئِرُ ۝
10 Then, he shall have no strength and no helper.	*10. fa- maa- la- hoo min quw- wa- tinw- wa laa naa- ṣir.*	فَمَا لَهُ مِنْ قُوَّةٍ وَّلَا نَاصِرٍ ۝
11. (I swear) by the heaven with its returning rain,	*11. Was- sa- māā- i zaa- tir- raj- ʿi,*	وَالسَّمَآءِ ذَاتِ الرَّجْعِ ۝
12. And by the earth splitting open (with vegetation).	*12. Wal- ar- ḍi zaa- tiṣ- ṣad- ʿi,*	وَالْأَرْضِ ذَاتِ الصَّدْعِ ۝
13. Indeed, it (the Qur-aan) is a decisive Word,	*13. in- na- hoo la- qau- lun faṣl.*	إِنَّهُ لَقَوْلٌ فَصْلٌ ۝
14. And it is not a jest	*14. Wa- maa hu- wa bil- hazl.*	وَّمَا هُوَ بِالْهَزْلِ ۝
15. Indeed, they are planning a plot,	*15. In- na- hum ya- kee- doo- na kai- danw-*	إِنَّهُمْ يَكِيدُونَ كَيْدًا ۝
16. And I (Allah) am (also) planning a counterplot.	*16. wa a- kee- du kai- daa.*	وَّأَكِيدُ كَيْدًا ۝
17. Therefore, (O Prophet) respite the unbelievers, leaving them alone awhile.	*17. Fa- mah- hi- lil- kaa- fi- ree- na am- hil- hum ru- wai- daa.*	فَمَهِّلِ الْكٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًا ۝

COMMENTARY

Verses 1-4 : In the very first Verse, Allah has sworn by the heaven and the Night-Comer (Morning Star). There is an indication in these oaths that the stars rise and set and move in a firmly established and fixed scheme. And then in the Verses 2-4, it is revealed that the Night-Comer (the Morning Star) is the star of piercing brightness in the Dark Sky and shines out most brilliantly its light. It symbolises the glorious Star of Allah's Revelations, shining in the Night of Spiritual darkness. The man of Faith and firm belief in Allah has nothing to fear. It also indicates that some of these stars are stationary, some move in groups and some individually. They are so directed by their Creator that they never come within the striking range of one another. Just like the stars, mankind has a Protector, to keep a vigilant eye on them and to control and manage their affairs.

Verses 5-8: In these Verses, Allah has commanded mankind to reflect upon the wonderful process of their own creation by means of a very Trifling Drop of Sperm that gushes forth from the loins and the ribs. Man's first creation is a proof that Allah has the absolute Power to create him and return him to life a second time. In fact, man's second creation is much easier for Him than His first creation.

Verses 9 and 10: On that Faithful Day of Resurrection, all secrets, including man's good or evil thoughts hidden in the deep recesses of his heart, will be exposed. Man will then have no power and no help, whatsoever, against the Authority of his All-Knowing and All-Embracing Creator, Allah.

Verses 11- 14 : Swearing again by the heaven from which descend the rains and by the earth that splits asunder to bring forth vegetation of innumerable varieties, Almighty Allah says in these verses that this is a Truth which none can deny or take it as a joke, be he a believer or a non-believer. In the same way, *no sensible person can take, as a joke, the Word of Allah, the Holy Qur-aan, which is decisive and* conclusive and contains Truths, incapable of being denied or falsified.

Verses 15-16, Instead of giving due thought to these Truths, the infidels are busy day and night in planning a plot against the Holy Prophet (*Ṣallallahu ʿalaihi wa sallam*) However, Allah is fully Aware of all this. He, too, is devising His schemes to counteract and defeat the plots of the infidels. Allah's schemes are, indeed, sure to succeed and prevail finally.

Verse 17 : In this concluding Verse, Allah has asked the Holy Prophet (*Ṣallallahu ʿalaihi wa sallam*) not to worry at all about the conspiracies of the infidels, but should give them respite for some time and see the final result of Allah's infallible plots against the infidels.

Morals contained in this Chapter:

1 Every man, rather everything, is under the unfailing control and surveillance of Almighty Allah.
2. The Holy Qur-aan and the Message it contains are true and irrefutable word by word.
3 None can deceive or play tricks upon Allah Who is All-Powerful and not to be frustrated by anyone's conspiracies.

وَ اللّٰهُ اَعْلَمُ بِالصَّوَابِ

(And Allah knows best what is right and correct).

آداب الدعـــاء

الأستاذ أحمد بهجت

خلق الله تعالى الخلق ليتكرم عليهم بنعمة الحياة والعطاء والرحمة ، ونعم الله تعالى لا تحصى ولا تعد ، وهي تبدأ من نظام المجرات الهائلة وتنتهي بنواة الخلية الانسانية . . .

ومن بين نعم الله الكبرى التي تكرم بها على عباده .. انه دعاهم الى دعائه . . وقال سبحانه « قل ما يعبأ بكم ربي لولا دعاؤكم » . .

والدعاء مخ العبادة كما قال رسول الله ﷺ . .

وللدعاء آداب حددتها آية في سورة الاعراف . . .

قوله تعالى : « ادعوا ربكم تضرعا وخفية . انه لا يحب المعتدين ، ولا تفسدوا في الأرض بعد اصلاحها ، وأدعوه خوفا وطمعا ان رحمة الله قريب من المحسنين » .

يحدثنا الإمام ابن القيم عن اهم آداب الدعاء ، فيرى انه إخفاء الدعاء حتى يصير سرا بين العبد وربه . .

حدثنا أبو موسى قال كنا مع النبي ﷺ فارتفعت أصواتنا بالتكبير فقال : « يا أيها الناس ترفقوا بأنفسكم فانكم لا تدعون أصم ولا غائبا ، انما تدعون سميعا قريبا أقرب الى أحدكم من عنق راحلته » .

ولقد كان المسلمون يجتهدون في الدعاء وما يسمع لهم صوت ، ان كان الا همسا بينهم وبين ربهم لقوله تعالى « ادعوا ربكم تضرعا وخفية » وسوف نلاحظ أن الله تبارك وتعالى اثنى على عبده زكريا في قوله واذ نادى ربه نداء خفيا» ويحدثنا ابن القيم عن فوائد اخفاء الدعاء فيراها عديدة :

١ ـ أنه أعظم ايمانا بالله ، لأن صاحبه يعلم أن الله يسمع دعاءه الخفي .

٢ ـ انه أبلغ في التعظيم والأدب . لأن الملوك والعظماء لا يخاطبون برفع الصوت . ولله المثل الأعلى .

٣ ـ أن الدعا الخفي دليل على التضرع الخشوع هو روح الدعاء لأن العبد الذي انكسر قلبه وخشع صوته يوشك أن ينكسر لسانه فلا يطاوعه بالنطق ، ومن ثم ينوب قلبه المبتهل عن لسانه الصامت ، وهذه الحالة لا يتأتى معها رفع الصوت بالدعاء أصلا .

٤ ـ انه ابلغ في الاخلاص .

٥ ـ انه ادعى الى تجميع القلب وتركيزه لأن رفع الصوت يشتته .

٦ ـ ان اخفاء الدعاء دليل على قرب صاحبه من الله. وكلما اقترب الانسان من الله لم يحتج الى رفع صوته ، وقد دلت الآيات القرآنية على هذا المعنى لقوله تعالى « واذا سألك عبادي عني فاني قريب أجيب دعوة الداع اذا دعان».

٧ ـ انه ادعى لدوام الطلب والسؤال ، لأن رفع الصوت يؤدي الى التعب والملل .

٨ ـ ان اخفاء الدعاء حفظ له من التشويش .

٩ ـ ان الدعاء نعمة كبرى ولكل نعمة حاسد .

هذه فوائد الدعاء الخفي ولهذا قال الله تعالى لرسوله « واذكر ربك في نفسك تضرعا وخيفة ودون الجهر من القول » .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا — عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ — لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

العباد في المعاش والمعاد وانها هي أسباب سعادتهم في دنياهم وآخرتهم لان الله سبحانه لايوجب شيئاً من الواجبات كالصلاة والزكاة والصيام الا مصلحته راجحة ومنفعته واضحة ولا يحرم شيئاً من المحرمات كالربا والزنا وشرب الخمر والقمار الا ومفسدته راجحة ومضرته واضحة .

فالتخلق بالعمل بالشرائع الدينية هو الذى يهذب الاخلاق ويطهر الاعراق ويزيل الكفر والشقاق والنفاق وسوء الاخلاق ويجعل صاحبه متحليا بالفرائض والفضائل ومتخلياً عن منكرات الاخلاق والرذائل سيما الصلاة فانها تذكر بالله الكريم الاكبر وتصد عن الفحشاء والمنكر وتغرس في القلب محبة الرب ومحبة الجود والكرم وبغض الهلع والجشع (ان الانسان خلق هلوعاً اذا مسه الشر جزوعاً واذا مسه الخير منوعاً الا المصلين الذين هم على صلاتهم دائمون) .

أما عدم الدين فإنه جرثومة الفساد وخراب البلاد وفساد اخلاق العباد وخاصة النساء والأولاد والبها تنشأ الحوادث الفضيعة والفواحش الشنيعة من القتل وشرب الخمر وهتك الاعراض ونهب الاموال واختطاف النساء والأولاد من العادمين للدين الذين ساءت طباعهم وفسدت اوضاعهم فلا يرجون عند الله ثواباً ولا يخافون عقاباً كما قال تعالى فى صفتهم : (ومن الناس من يعجبك قوله فى الحياة الدنيا ويشهد الله على ما فى قلبه وهو الد الخصام واذا تولى سعى فى الارض ليفسد فيها ويهلك الحرث والنسل والله لا يحب الفساد واذا قيل له اتق الله أخذته العزة بالاثم فحسبه جهنم وبئس المهاد) .

الايمان بالله ربـاً

«وقد ذاق طعم الايمان من رضى بالله رباً وبالاسلام ديناً وبمحمد نبياً رسولا » رواه مسلم من حديث العباس بن عبد المطلب رضي الله عنه .

ان معنى الرضى بالله رباً هـو أن يؤمن ويصدق بوجود الرب الواحد الفرد الصمد رب العالمين وخالق السموات والارض خلق الخلق من العدم بقدرته ورباهم بنعمته واوجد لهم جميع ما يحتاجون اليه مـن المطاعم والمشارب والحيوانات والفواكه والثمرات والخيرات ليتنعموا بذلك فى حياتهم ويستعينوا بها على عبادة ربهم ويتمتعوا بها الى آخرتهم (فابتغوا عند الله الرزق واعبدوه واشكروا له اليه ترجعون) فمن قال ان السموات والارض ومن فيهن خلقت بالصدفة او خلقت بالطبيعة فقد كفر بالله ويسمون هؤلاء بالدهريين وبالطبيعيين لانهم ينسبون كل شئ الى الطبيعة بدعوى أنها الموجدة لها دون الله عز وجل واذا سألتهم عن الطبيعة وما هى لم يجدوا جواباً الا انها محض العدم ومن المعلوم بالبديهة ان العدم لا يخلق الوجود يقول الله : (ام خلقوا من غير شئ ام هم الخالقون ام خلقوا السموات والارض بل لايوقنون) .

فوا عجبا كيف يعصى الاله   أم كيف يجحده الجاحد
وفى كل شئ لـه آيـة   تدل عـلى أنـه الواحد

ان الايمان بالله رباً يستلزم التصديق والتسليم بكل ما وصف الله به نفسه فى كتابه ووصفه به رسوله ﷺ من اثبات الكلام والاستواء والنزول والوجه والسمع والبصر .

(البقية ستأتى فى العدد القادم)

الواجبات وترك المحرمات - فليعلمن الله الذين صدقوا أى فى دعوى إيمانهم فقاموا بواجبات دينهم من صلاتهم وزكاتهم وصيامهم فصدق فعلهم قولهم - وليعلمن الكاذبين) الذين قالوا آمنا بأفواههم ولم تؤمن قلوبهم ولم تنقد للعمل به جوارحهم وصار حظهم من الاسلام هو محض التسمى به والانتساب اليه بدون عمل به ولا انقياد لحكمه فكانوا كما قال تعالى: (ومن الناس من يقول امنا بالله وباليوم الآخر وما هم بمؤمنين يخادعون الله والذين آمنوا وما يخدعون الا أنفسهم وما يشعرون فى قلوبهم مرض فزادهم الله مرضاً ولهم عذاب اليم بما كانوا يكذبون).

لهذا نجد كثيراً من الناس يتسمون بالاسلام وهم منه بعداء ويتحاملون حبه وهم له أعداء يعادون بنيه ويقوضون مبانيه لم يبق معهم من الإسلام سوى محض التسمى به والانتساب إلى أهله وهم لايؤمنون بالله ولا باليوم الآخر ولا يقومون بواجبات دينهم من صلاتهم وزكاتهم وصيامهم ولا يحرمون ما حرم الله ورسوله من الربا والزنا وشرب الخمر ولا يدينون دين الحق قد خرقوا سياج الشريعة واستخفوا بحرمات الدين واتبعوا غير سبيل المؤمنين.

ان الناس على طبقات شتى فنهم اناس يتسمون بالاسلام ويصومون رمضان لكنهم لايصلون الصلوات الخمس المفروضة ولا يؤدون الزكاة الواجبة فى أموالهم كما عليه عمل أكثر اهل البلدان. ومنهم اناس يصلون الصلوات الخمس المفروضة ويصومون رمضان لكنهم لايؤدون الزكاة الواجبة فى أموالهم وهم أكثر التجار فهؤلاء كلهم ممن قال الله فيهم (ويقولون نؤمن ببعض ونكفر ببعض ويريدون أن يتخذوا بين ذلك سبيلا اولئك هم الكافرون حقاً) فلايكون المسلم مسلماً حقاً حتى يأخذ بعزائم الاسلام كلها وكيف يكون مسلماً من يصوم رمضان ثم يصر على ترك الصلاة المفروضة التى هى عمود الإسلام والناهية عن الفحشاء والمنكر والاثام والتى هى آخر ما يفقد من دين كل انسان فليس بعد ذهابها إسلام ولا دين فلايستبيح ترك الصلاة مؤمن بوجوبها لما فى الصحيح عن جابر ان النبى ﷺ قال: « بين الرجل وبين الكفر ترك الصلاة، من تركها فقد كفر». وفى رواية والعهد الذى بيننا وبينهم الصلاة من تركها فقد اشرك، لان الاسلام هو الاستسلام لله بالايمان والانقياد لـه بالطاعة والصلاة والزكاة والصيام.

ان بعض الناس يعتذر عن اداء الصلاة بعدم نظافة ملابسه وعدم طهارة سراويله وليست هذه بعذر يبيح ترك الصلاة فان الصلاة لا تسقط بحال الا بزوال التكليف كالمجنون ولو خلصت نيتهم وصلح عملهم وصدق عزمهم لبادروا إلى الطهارة التى هى مفتاح الصلاة والتى يترتب عليها تكفير السيئات ثم بادروا إلى فعل الصلاة ولكن (كره الله انبعاثهم فثبطهم وقيل اقعدوا مع القاعدين).

ومثله الزكاة فقد ثبت فى الصحيحين ان النبى ﷺ قال: « امرت ان اقاتل الناس حتى يشهدوا ان لااله إلا الله وان محمداً رسول الله ويقيموا الصلاة ويؤتوا الزكاة فاذا فعلوا ذلك عصموا منى دماءهم واموالهم الا بحقها» ومصداقه من كتاب الله قوله تعالى: (فان تابوا واقاموا الصلاة واتوا الزكاة فاخوانكم فى الدين) وفى الآية الاخرى (فان تابوا واقاموا الصلاة واتوا الزكاة فخلوا سبيلهم) وقد جعل الصحابة اداء الزكاة من حقوق الإسلام الذى يجب الجهاد فى سبيله وقد استباحوا قتال المانعين الزكاة وعدوهم مرتدين بمنعها ولهذا قال أبوبكر: « والله لاقتلن من فرق بين الصلاة والزكاة فهى من حقوق شهادة ان لا إله إلا الله وان محمداً رسول الله» لان شرائع الاسلام. مثل الصلاة والزكاة والصيام واجتناب الحرام كلها تنزيل الحكيم العليم شرعها واوجبها من يعلم ما فى ضمنها من مصالح

ﷺ قال : « الدعاء عبادة » وقرأ (وقال ربكم ادعوني أستجب لكم ان الذين يستكبرون عن عبادتي سيدخلون جهنم داخرين) — اى صاغرين ذليلين — ورواه الترمذي بلفظ « الدعاء مخ العبادة » ومخ الشئ خالصه فمتى كان الدعاء عبادة فان صرف الدعاء لغير الله شرك فالذين يدعون غيره نبياً كان او وليا فكل هذا من الشرك الأكبر الذى لايغفر الا بالتوبة منه فان الله لايرضى أن يشرك معه فى عبادته لا ملك مقرب ولا نبي مرسل . يقول الله : (ولا تدع من دون الله مالا ينفعك ولا يضرك فان فعلت فانك اذاً من الظالمين) فسماه الله ظالماً لكونه صرف هذه العبادة التى هى من خالص حق الله لغير الله وقال : (وان المساجد لله فلا تدعـوا مع الله أحدا) . واخبر الله بانه لا أضل — أى ولا أظلم ولا أجهل — ممن يدعـو من دون الله من لايستجيب له إلى يوم القيامة وهم عن دعائهم غافلون واذا حشر الناس كانوا لهم أعداء وكانوا بعبادتهم كافرين) وهذا معنى شهادة أن لااله إلا الله .

حقيقة الإسـلام

ان الاسلام هو هذا الدين السمح السهل الحسن ليس بحرج ولا اغلال ولا شاق ولايقيد عقل مسلم عن الحضارة ولا التوسع فى التجارة المباحة بل هو سلم النجاح وسبب الفلاح . رأسه الاسلام وعموده الصلاة وبقية اركانه الزكاة وصيام رمضان وحج بيت الله الحرام مرة عند الاستطاعـة وقد جعل الله هذه الاركان بمثابة البنيان للاسلام بل هى أصل الاسلام لما سئل عن الاسلام كما فى سؤال جبريل حين قال للنبي ﷺ : يا محمد اخبرنى عن الاسلام . فقال : « الاسلام ان تشهد أن لااله الا الله وأن محمداً رسول الله وتقيم الصلاة وتؤتى الزكاة وتصوم رمضان وتحج البيت ان استطعت اليه سبيلا قال : صدقت » رواه مسلم من حديث عمر ورواه البخاري من حديث أبي هريرة . وفى الصحيحين عن ابن عمر ان النبي ﷺ قال : « بنى الاسلام على خمس، شهادة ان لااله إلا الله وان محمداً رسول الله واقام الصلاة وإيتاء الزكاة والحج وصوم رمضان » .

فهذه الاركان بما أنها البنيان للاسلام فانها الفرقان بين المسلمين والكفار والمتقين والفجار وهى محك التمحيص لصحة الايمان بها يعرف صادق الاسلام من بين أهل الكفر والفسوق والعصيان لان للاسلام صوىً ومناراً كنار الطريق يعرف به صاحبه ذلك ان الله سبحانه لم يكن ليذر الناس على حسب ما يدعونه بالسنتهم بدون اختبارهم على صحة إيمانهم بحيث يقول أحدهم أنا مسلم أنا مؤمن أشهد أن لا إله إلا الله وأشهد ان محمداً رسول الله فان هذا الكلام لانزال نسمعه من لسان كل انسان وحتى المشركون الوثنيون الذين يدعون من دون الله ويتضرعون اليهم فى قضاء حوائجهم ويطلبون الشفاعة منهـم فانهم عندما يفرغون من دعائهم يقولون أشهد أن لا إله إلا الله أشهد أن محمداً رسول الله فهم مسلمون بألسنتهم ومشركون بأعمالهم واعتقادهم . ومن المعلوم أن للاسلام أعمالا هى بمثابة الدليل والبرهان على صحـة الايمان كما روى الامام أحمد من حديث انس أن النبي ﷺ قال: « الاسلام علانية والإيمان فى القلب » ومعنى كون الإسلام علانية ان المسلم على الحقيقة هو مـن يصلى الصلوات الخمس المكتوبة ويؤدى الزكاة المفروضة ويصوم رمضان ويقوم بشرائع الاسلام ويظهر اسلامه علانية للناس بحيث يشهدون له بموجبه والناس شهداء لله فى ارضه وهذه الأعمال هى بمثابة العنوان لصحة الايمان بها يعرف صادق الاسلام من بين أهل الكفر والفسوق والعصيان يقول الله (أحسب الناس ان يتركوا أن يقولوا آمنا وهم لا يفتنون) أى لا يمتحنون ولا يختبرون على صحة ما يدعون (ولقد فتنا الذين من قبلهم — أى اختبرنا الامم قبلهم بالشرائع وعمل

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

عقيدة الاسلام والمسلمين

(١)

بقلم الشيخ عبدالله بن زيد آل محمود
رئيس المحاكم الشرعية و الشئون الدينية بدولة قطر

الاسلام دين الفطرة السليمة والطريقة المستقيمة يهدي به الله من اتبع رضوانه سبل السلام ويخرجهم من الظلمات الى النور باذنه ويهديهم الى صراط مستقيم فهو الدين الذي ارتضاه الله لجميع الامم .

يقول الله سبحانه : (أن الدين عندالله الاسلام) وقال : (ومن يبتغ غير الاسلام ديناً فلن يقبل منه وهو في الآخرة من الخاسرين) وقال : (ورضيت لكم الاسلام ديناً) وهو دين سائر الأنبياء اولهم نوح وخاتمهم محمد عليه وعليهم الصلاة والسلام يقول الله : (شرع لكم من الدين ما وصى به نوحاً والذي أوحينا اليك (أي يا محمد) وما وصينا به ابراهيم وموسى وعيسى أن اقيموا الدين ولا تتفرقوا فيه كبر على المشركين ما تدعوهم اليه الله يجتبي اليه من يشاء ويهدي اليه من ينيب) غير أن شرائع الأنبياء تختلف . يقول الله : (لكل جعلنا منكم شرعة ومنهاجاً) وقد جاءت شريعة محمد رسول الله مهيمنة وحاكمة على جميع الشرائع قبلها لأن الله ارسله إلى كافة الناس ليظهره على الدين كله . (قل يا أيها الناس إني رسول الله اليكم جميعاً) وقال: (وما ارسلناك إلا كافة للناس بشيراً ونذيرا) فلا يجوز لأحد أن يعمل اويحكم بغير شريعته . ولما رأى النبي ﷺ مع عمر بن الخطاب ﷺ قطعة من التوراة قال له : « يا عمر لقد جئتكم بها بيضاء نقية ليلها كنهارها لا يزيغ عنها بعدى الا هالك ولو كان أخي موسى حياً ما وسعه الا اتباعي »

وهودين اعتقاد وقول وعمل فلا اسلام بدون عمل .

وقول النبي ﷺ « ان في الجسد مضغة اذا صلحت صلح الجسد كله واذا فسدت فسد الجسد كله الا وهي القلب » يشير الى اعتقاد القلب لكون العقائد القلبية تنشأ عنها الاعمال البدنية صحة وفساداً فاذا صح الاعتقاد صلح العمل واذا فسد الاعتقاد ساء العمل وساءت النتيجة وقد ذاق طعم الايمان من رضي بالله رباً وبالاسلام ديناً وبمحمد نبيا ورسولا كما ثبت ذلك في الصحيح من حديث العباس بن عبد المطلب .

حكمة بعثة الرسل

(هو افراد الله بالدعاء فلا يدعو مع الله أحداً)

ان الله سبحانه لم يبعث رسولا الا ويأمر قومه بأن يعبدوا الله ولا يشركوا بـه شيئاً . والعبادة أنواع منها الصلاة والزكاة والصيام وسائر الأوامر الدينية ومنها الدعاء فان الدعاء عبادة وروى مسلم عن جابر أن النبي

اليقين

انترنيشنل

مجلة

دار التصنيف (پرائيويٹ) لميٹيڈ

عقيدة الاسلام والمسلمين

آداب الدعاء

وَإِنَّهُ لَحَقُّ الْيَقِينِ (الحاقة ٦٩:٥١)

AND SURELY IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY

yaqeen international

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Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majeed) and the Best Guidance is Sunnah of the Holy Prophet Muhammad (*Sallallahu-'alaihi-wa-sallam*). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (*Bid-'at*) and every Innovation (*Bid-'at*) leads a man to Eternal Hell-Fire.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: **Admittedly I am from the obedient ones (*Muslims*). (Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-wa-sallam).

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Bis-mil-laa-hir-rah-ma-nir-ra-heem

In the name of Allah, The All-Compassionate, the Most Merciful

Islam Means Peace

By

Abu 'Umer Zaid

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ

"And when those who believe in Our Verses come to you, then say: Peace be upon you. Your Lord has taken it upon Himself to be Merciful....." (6:54)

Islam stands for Peace in the world. We make bold to say this, depending on the teachings of all the Prophets of Allah, who were peace-loving people of their times-- from Adam to Noah through Abraham, Moses, Jesus to Muhammad (***Alaihimus salaam***)-- peace be on all of them). All of them were the Messengers of Allah-- the Lord of Peace and Justice-- Most Gracious, Most Merciful and were harbingers and promoters of Peace.

It is, therefore, the best and the safest course for us to follow their example rather than put our faith in the now and then emerging and vanishing creeds propounded by the mortals.

Islam means Peace, complete submission to the will of God and its corner-stone is Prayer.

The believers have all along been named as Muslims-- those who submit to Allah and strive for Peace with sincerity and dignified discipline.

One who is a sincere and practising Muslim earns a great reward and merits praise and favours.

(The believers) receive greetings of Peace from their Lord (36.58)

They themselves greet one another with blessings of Peace and Mercy of Allah-- be they Prophets or ordinary followers--

وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ

"... They will call out to the people of Paradise: Peace be upon you--." (7:46)

Peace is also the salutation of those in abode of Celestial Bliss--

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ

"Their prayer therein will be: Holy are you O Allah, and their greeting therein will be: peace. (10:10)

The Muslims were, however, allowed to take up arms against the infidels who became their arch-enimies and tried to stop them from preaching the message of Islam. In this behalf the following verse of the Holy Qur-aan may be studied:

"Sanction (to fight) is given to those against whom war is made, becamse they have been wronged. And surely Allah has the power to asist them." (22:39)

Women in Islam:

AHLUL- BAIT IN THE SIGHT OF ALLAH

Ahlul - Bait means the members of a Household, including the lady of the house. in our Urdu dialogues we frequently use the word Ahliya for the wife and the word Iyaal for the children.

The status of Ahlul- Bait:

About the status of the wives of the Holy Prophet Muhammad ***(Sallallahu alaihi wa sallam)*** Allah says in Qur-aan Majeed:

يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ
كَأَحَدٍ مِّنَ النِّسَآءِ

"O Wives of the Prophet, you are not like any other women..." (33:32)

This verse has clearly and exclusively determined the status of the wives of the Holy Prophet, Muhammad ***(Sallallahu alaihi wa sallam)***. They excel all womenfolk in their sterling qualities just as the Holy Prophet surpasses all mankind from Adam's time to the Doomsday in such qualities.

Again Allah says:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ
عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ
وَيُطَهِّرَكُمْ تَطْهِيرًا

"......Allah desires to remove the impurity from you, O people of the (Prophet's) household and to purify you thoroughly." (33:33)

There is consensus among Muslim Scholars that the above verses relate to the wives of the Holy Prophet, Muhammad (*Sallallahu alaihi wa sallam*). the authors of Tafseer Ibn Kaseer, Ahkaamul Qur-aan Qazi Ibn Al-Arabi, Roohul Ma-aanee, Tafseer Qurtabee, Tafseer Durr Mansoor, Tafseer Mawaahibur Rahman and Tafseer Bayaanul Qur-aan of Maulana Ashraf Ali Thanvi and also authors of other 75 Tafasseer, opine that the above verses relate to the wives of the Holy Prophet, Muhammad (*Sallallahu alaihi wa sallam*).

It may also be understood that when God wishes anything to do it does happen:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ
كُن فَيَكُونُ

"When He Intends (to do) a thing His command is to say to it: Be and it is." (36:82)

In the verse (33:33) quoted above, if read in conjunction with verse (36:82) the act of conferring purity and spotlessness on the Apostle's wives has been completed and they have been made a model for the entire female race on the earth. That is why they are called "**Azwaajum Mutah-haraatun**" or the "**Sacred wives**" of the Holy Prophet, Muhammad (***Sallallahu alaihi wa sallam***), by the Muslim world. And above all, to establish their veneration, Allah Says about the Apostle's wives that they are the mothers of the Believers:

وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

"...and his wives are (as) their mothers..." (33:6)

Further He Says:

وَمَا كَانَ لَكُمْ أَن تُؤْذُوا رَسُولَ اللَّهِ
وَلَا أَن تَنكِحُوا أَزْوَاجَهُ مِن بَعْدِهِ أَبَدًا
إِنَّ ذَٰلِكُمْ كَانَ عِندَ اللَّهِ عَظِيمًا

"...And it is never right for you to annoy Allah's Prophet, nor to marry his wives after him. Surely, (that behaviour on your part) will be a great sin in the sight of Allah." (33:53)

(Continued on page 90)

HOW I EMBRACED ISLAM ?

By GREG NOAKES

I grew up in Forth Worth, Texas, in a Protestant Christian family. As a child, our church was an important source of moral values– providing a scale to measure right from wrong and good from evil– but it was not a vital part of either my social or intellectual activity.

Church simply was not engaging for me, and what was taught and discussed on Sunday mornings often appeared to have little relevance to the rest of the week- that is, to everyday life.

When it was time to go to college, I selected the University of Virginia. I have always had a love of history, and looking over the course listings, I found an introductory class on the history of the Middle East. I thought this course would be beneficial for me since I had very limited Knowledge of the region, I decided to part in with a foreign language course in Arabic. I had studied French throughout and Arabic was about as big a change as I had been craving for.

As the years wore on, I started getting interested more in my Middle Eastern course than in architecture. A year later, I switched over to the history department where I concentrated on the Arab world in my course work and research.

I was exposed to the teaching of Islam through my classes and assigned readings. The course work assumed great importance. The more I read about Islam, the more it appealed to me, since I didn't know the faintest thing about Islam.

I dug deeper, reading books by both Muslim and non-Muslim writers. What really caught my attention were writings by a handful of authors, especially Charles Le Gai Eaton's masterful '<u>Islam and the Destiny of Man</u>' Fazlur- Rahman's overview of the faith titled simply '<u>Islam</u>' and Marchall Hodgson's three-volume history, '<u>The vent re of Islam</u>'.

<u>MORAL VALUES</u>:

What I found was a religion whose moral teachings closely resembled the values I had been taught by my parents: belief in God, respect for others, truthfulness, courtesy, charity and hounour. What was new was the <u>clarity</u> and <u>vibrance of Islam</u>, and the fact that all of these values were integrated into a complete and seamless, system. Islamic teachings were sublime, subtle and easy to understand.

I told myself to wait for one year, to make sure of my decision and to learn more about Islamic beliefs and practice where my level of knowledge was lacking. Giving **<u>shahadah</u>** would be the single most important action of my life, and I wanted to be sure of my ability to live up to that commitment. After some three yeats of study, research and contemplation, I embraced Islam in the summer of 1989.

The question which always crops up in canversations with Muslims or non-Muslims is, "*Why did you convert?*" To reduce the beauty of Islam to a series of talking points is clearly absurd; there are a thousand reasons, small and large, why I became a Muslim.

And yet three things stand out for me. ***First the Islamic belief in the Day of judgement struck a chord deep inside my soul. Every man and women will be held resposible for his or her action– and only his or her action- by a just but merciful judge: Allah.*** I believe that justice tempered by mercy is the most important value in this world; how could it be any different in the hereafter? We have been provided with the

means to discern right from wrong, and the ability to enjoin one while forbidding the other. Our actions and intentions have meaning (in the truest sense of the word), according to Islam.

THEOLOGICAL QUESTIONS:

Secondly, while I find a great deal of similarity between Christian and Islamic morals, Islam resolved a number of theological questions and issues of belief which I found Christianity could not satisfactorily address.

Among these are the unity of Allah as opposed to the 'mystery' of the Christian Trinity (which has yet to be explained to my satisfaction by Christian doctrine), ***the ability of each Muslim to stand before Allah without the intercession of a priest or clergyman, and the whole issue of the language of the scripture.***

The Qur-aan has been preserved in its original form and the original Arabic since the time of the Prophet Muhammad (Sallallahu 'alaihi wa sallam) while Isa ('Alaihis salam) spoke Aramaic, the Gospel was first written in Greek, then translated into Latin and subsequently into English, French, Spanish, German etc. Anyone who speaks two languages and has ever translated from one into the other knows that something is lost in the process; subtle meanings of phrases and the connotations of words are inevitably sacrificed. How, then, can one refer to a passage in an English language Bible and assert categorically that these were truly the words- and teachings- of Isa, Musa or Ibrahim (Peace be upon them all)? ***Muslims have direct access to the word of Allah, and are able to follow the Message of their Creator in its primordial form.***

Since I became a Muslim, my depth of knowledge and understanding of the faith has increased, as has my recognition that I have still only skimmed the surface of the vast body of Islamic teachings, thought and scholarship. I also have grown to appreciate the diversity of Muslim community around the world and the variety of views and opinions that Muslims hold. this has been, in a sense, the opposite of my original task as a non-Muslim which is applicable in all times and for all people is, by necessity, broad and diverse. From my perpective as "***a Muslim by Choice***" as those who embrace Islam are sometimes called, I find that these are exciting times for islam, and that it is an exciting thing to be a Muslim.

(***Courtesy***: Islamic Future)

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AHLUL-BAIT:

(Continued from page 88)

In the above verses three things are noteworthy:

(1) It is not right for a Believer to annoy the Apostle of God.

(2) No one can marry the widows of the Apostle after him. They are their Mothers.

(3) Such a thing will be an enormity in the sight of God. (God will take due account of their every deed).

Unfortunately there have been some people who try to vilify some of the sacred wives of the Holy Prophet. They do not think that their such practice will annoy the Apostle and that their impudence will be considered an enormity in the sight of God.

Such people should realise the Verdict of God for their mischiefs:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ
لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ
وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا ۝

"***surely, as to those who annoy Allah and His Messenger. Allah has cursed them in the world and the Hereafter and has prepared for them a humiliating punishment.***" (33:57)

A Great Revolutionary Prophet Of Peace

By
In'amullah Khan
Secretary General, World Muslim Congress

What is Revolution, but a change and a change for the better. If it is not a change for the better, it is chaotic anarchy and not a revolution. A revolution must root out the evils of the existing scheme of things and usher in an order for the better. It is in this enlightened sense that we speak of Muhammad (*Ṣallallahu ' alaihi wa sallam*) as the herald of a great revolution for all mankind, a revolutionary who had come to take away the stinks out of the stinking stagnation into which mankind had sunk and raised it to the higher plane of peace and progress.

Muhammad (*Ṣallallahu 'alaihi wa sallam*) was a great revolutionary Prophet. His Revolution, however, was a revolution of peace, peace not only to end feuds of families, tribes and nations but of all humanity. Not only was the Revolution of Muhammad (*Ṣallallahu' 'alaihi wa sallam*) in the realms of religion but it also covered all aspects of life. Nay, he gave a new meaning to religion, for him Religion was not merely a set of dogmas and doctrines, leave aside rituals and ceremonies. To him Religion was a much more comprehensive concept. Not only did he give religion a new definition but new dimension also. To this great revolutionary Prophet; religion was a code of conduct, a way of life, an ideology and a movement, a very living movement, ever ready to meet the genuine urge of man for all times, transcending space and time for ever.

As the dawn shows the day, so did Muhammad (*Ṣallallahu 'allaihi wa sallam*), long before the mantle of Prophethood fell on him, start showing the man he was to be even as a boy and later as a young man. He had hardly crossed his teens when he found the first recorded society for social and humanitarian services - a nucleus to serve the travellers and the neglected and the deprived ones. And soon his reputation as a truthful, sincere and trustworthy man began to spread far and wide; and all without exception, friends and foes alike, used to universally call him "Al-Ameen" The Trusted one. Trusted indeed he was, for even though, later on, when the infidels were not yet ready to accept his message of Islam, they were still prepared to leave behind their valuables with this Trusted one for safe custody. We see that even after 13 years of his preachings. as a Prophet the very infidels and his erstwhile enemies were still seen showing the same confidence in him as a man even though they were not prepared to accept him as a Prophet, that while migrating to Madinah, the Prophet (*Ṣallallahu 'alaihi wa sallam*) had numerous "Trust-Stuff, which he had to arrange for proper return to the owners in his absence. It is indeed one's character which shows the man and which makes the man and in this field also this Revolutionary Prophet set new standards for others to follow.

If Muhammad (*Ṣallallahu 'alaihi wa sallam*) came as a threat to the monopolies of the few, he came as a Blessing to the teeming millions, the dispossessed, the disinherited and the neglected, toiling and exploited masses of mankind. He came to confer the privileges on the under- privileged. He came to grant rights to those to whom rights were denied. He came to

father the orphans and provide the cover of protection to the weak, the destitute, the distressed and the down-trodden, yes, to all those suppressed and oppressed by those in power.

He came to grant the woman her rightful place in the society of man, raising her above the position of goods and chattels and granting her a respectful entity and a personality to herself. She was considered an independent economic unit functioning in her own individual right, if she desired For the first time she was given the right to education, the right to hold property in her own right, the right of inheritance and, above all, the right to vote, and pray. What is the right to vote but to have the legal right for a free expression of opinion or choice. Human history fails to give that pride of place which Muhammad (*Ṣallallahu 'alaihi wa sallam*) gave to women. His words "Paradise lies at the feet of thy mother" are eternal, sparkling and glowing.

"Equality, Fraternity and liberty" are interesting and exciting terms and the apparent credit of this coinage goes to the French Revolution, but the real man to whom should go the credit is the great father of the social Revolution, Muhammad (*Ṣallallahu 'alaihi wa sallam*), who liberated man from the bondage of man and from the enslavement of superstitions, Religious or otherwise. It was he who first shouted from the house-top the Equality. and Brotherhood of man. He was not content with just preaching it, but practised it to the chagrin of his proud Quraish Associates, colleagues and companions. one of his closest associates was a former Negro slave, Bilal; One of his trusted lietenants was an Iranian called Salman; to name a third Sohaib of Rome-- Each coming from three different directions, of different languages and of different heritages. but in their Teacher's company they were all companions, equal to each other without distinction. Colour and Country did not stand in the way of Muhammad's (*Ṣallallahu 'alaihi wa sallam*) Revolutionary and all-embracing Brotherhood.

In the field of social status this Revolutionary Prophet struck at the very root of, and destroyed root and branch, the very conception of a better or higher status on the basis of birth or positions or posessions. He was the first to usher in the Era of a classless Society of Equals and Brothers. He does not divide humanity on the basis of class or colour, for he does not believe in rivers and mountains dividing man from man. He, for the first time, gave dynamic concept of one undivided humanity -- the Family of Man, the Children of Adam. Clear is the call of the Holy Qur-aan in this respect:

O men! We have created you from a male and a female (49:13). Thus, this man of Revolution urged the peopels of the world to raise themselves above parochial, tribal, racial and national limitations: his was the limitless universality of Islam.

Muhammad (Ṣallallahu' 'Alaihi wa sallam) believed in the Dignity of man and not in the prestige or power of man or this race or that nationality. In his sweeping revolutionary way, he declared in his Farewell Sermon:

"There is no superiority for an Arab over a non-Arab, for a non-Arab over an Arab, nor for the white over the black, nor for the black over the white, except in God - consciousness".

To upright Muhammad rightness alone was the standard to judge man and not pelf or place or ancestry.

Indeed, a new yardstick was given to the world to measure Right and Wrong and Good and Bad. "It is not Virtue to turn to the East or the West", says Qur-aan Majeed the Eternal Book of Guidance," But the good deeds and righteous living generate such noble qualities as love and mercy, justice and kindness, respect for covenants, purity and chastity.

(To be continued)

JUSTICE AND KINDNESS

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۝

"surely Allah enjoins Justice and Kindness and giving (gifts) to Kinsmen and forbids indecency, wrongdoing so that you may be mindful. "(Al-Qur-aan: 16:90).

Justice and Kindness:

Hazrat Ibni Mas 'ud (Razi Allahu 'anhu) has said that Allah has composed this Verse with the description of every kind of Virtue and Vice. In other words, there is no Belief or Morality or intention or deed or affair (good or bad) which does not come under this Verse either as a command or prohibition. some Scholars have said that if there had been no other Verse in the Qur-aan, this Verse alone was sufficient to prove the reality of ("تِبْيَانًا لِّكُلِّ شَيْءٍ") Justice as explaned in the preceding Verse (16:89).

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ
أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ وَنَزَّلْنَا
عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى
وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ۝

"And remember the day when We shall raise in every people a witness against them from among themselves, and bring you (O Muhammad) as a witness against them. And We have sent down to you the Book, clearly explaining everything, and as guidance and mercy and glad tiding for the obedient (Muslims)" (16:89)

Perhaps this is why the guided Caliph Hazrat Umar bin Abdul Aziz (Rahmatullah 'alaih) established a good custom by asserting this Verse at the closing of Khutba (Sermon) recited before Juma Prayers. A huge volume is required to make clear the comprehensiveness of this Verse, but in a brief interpretation it can be visualized that in the Verse three things are commanded:

(I) Justice,
(ii) Doing good to Mankind and
(iii) Giving to the Kinsmen.

The meaning of Justice is that all the Beliefs, Deeds, Morals and affairs, sentiments, emotions and transactions of man should be weighed exactly in the balance of Justice and fairplay. The balance should not be disturbed by overweight or underweight, i.e. the above characteristics should not be upset by indulging in extremes. Justice should not be forsaken in dealing with the worst enemy. The exterior and the interior should be the same. What one dislikes for himself should not like for his brothers.

Good-doing means that a man should strive for the good of others, himself becoming the epitome of Virtue and Goodness. Rising a little above justice and fairplay, he should cultivate the habit of benevolence, pardon, kindness and mercifulness.

After performing duties and obligations, he should step forward for voluntary offerings and services. He should combine generosity with Justice. He should believe that, whatever good he is doing, Allah is seeing it. From his side, assuredly, he will be repaid with goodness for good.

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) has said:

الإحسان أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك (بخاري)

'IHSAAN' is that you should worship Allah, as if you are seeing Him, and if you are not seeing Him, then Allah is (no doubt) seeing you. (__Bukhari__).

هل جزاء الإحسان إلا الإحسان

"Is the Reward of Goodness (Ihsaan) anything but goodness (Ihsaan)?" (Al-Qur-aan 55:60).

These two Characteristics i.e, '__Justice__' and '__Ihsaan__' or Justice and Benevolence, were concerned with one's self, with the relatives and strangers, and with friends and enemies, but the right of the kinsmen is somewhat greater than that of strangers. The mutual relations of kinship which Nature has established should not be ignored. The blood relations should be given priority in generosity and benevolence (صلہ رحمی) (Joining the blood relations) is itself. as an exclusive virtue which should be given due consideration, while dealing with kinsfolk according to the degrees of relationship.

With the exception of the special treatment to kinsfolk. *Justice and Fairplay are equal for all, but there are occasions which deserve preference and priority in generosity and benevolence.* To ignore the principle of gradation is to neglect the established Laws of Nature. Now observing the universality of these three words:

(I) Justice
(ii) Good-doing
(iii)Giving to the kinsfolk- a wise man can decide what more Natural Virtue and excellence there are in the world which are exterior to these three Laws of Nature. So praise to Allah for His Benevolent Kindness and Blessings.

The forbidden things are also three: بغی۔ منکر۔ فحشاء

(Indecency, Unwise work and Insolence) because, in men, there are three potential powers viz:

(1) قوة بہیمیہ شہوانیہ

(Bestial/Carnal power)

(2) قوة وہمیہ شیطانیہ

(Imaginative/Satanic power)

(3) قوة غضبیہ سبعیہ

(Wrathful/Carnivorous power)

__Indecency__: Perhaps indicates those things, whose source is the over-sexual sensuality.

__*Wrongdoing*__ *is the opposite of* __Right__ conduct. It means unwise actions or works denied by secure nature and right wisdom i.e. when the rational/angelic power is overcast by the imaginative/ Satanic power, unwise things are committed.

The third thing is __Rebellion__, i.e, when a man is over-powered by the wrathful/ Carnivorous sense he crosses the human limits and becomes a brute and runs to tear like carnivora, and becomes a savage and plays violently with the life, property and honour of others out of high-handedness. Briefly speaking, it is said in the present Verse that unless these potential powers are purified and duly controlled by wisdom, a man cannot become civilized and cultured.

Uksum bin Safi (__Razi Allahu 'anha__), hearing this Verse had said to his people;

"I see that this Prophet (*Sallallahu 'alaihi wa sallam*) bids excellent and high morals and forbids mean morals and base deeds, so you should hasten to believe in him."

i.e. "You become heads and not tails in these affairs."

Hazrat Usman Bin Maz'oon (__Razi Allahu 'anha__) has said that hearing this, __Eeman__ became strong in his heart and the love of Muhammad (*Sallallahu 'alaihi wa sallam*) was deeply engraven in his soul.

__(To be continued)__

CHAPTER 87

SOO-RA-TUL-AʿLAA

INTRODUCTION

Name of Soo-rah: Like many other Soo-rahs, this Soo-rah has also been named after the word Al-Aʿ- laa, occurring in the first Verse. It consists of 19 verses.

Time and place of Revelation: This is one of the earliest Soo-rahs to be revealed in Makkah Mukarramah. It was revealed at a time when revelation had just started and the Holy Prophet (***Sallallahu ʿalaihi wa sallam***) did not find himself quite efficient to take the revelations and retain them in his memory.

Subject-matter of the Verse: Three main topics have been dealt with in this Soo-rah. They are:

1) Tauheed (Oneness of Almighty Allah);
2) Some important directions to the Holy Prophet (***Ṣallallahu ʿalaihi wa sallam***), particularly those concerning the recitation and retention in memory of the revelations; and
3) Matters relating to the Hereafter-- its bliss and blessings and its torments and tortures.

CHAPTER 87 REVEALED AT MAKKAH SECTION 1 VERSES 19	*SOO-RA-TUL-AʿLAA* *MAK-KEEY-YAH* *RU-KOO-ʿU-HAA 1* *AA-YAA-TU-HAA 19*	سُورَةُ الْأَعْلَىٰ مَكِّيَّةٌ وَهِيَ تِسْعَ عَشْرَةَ آيَةً
In the name of Allah, the All-Compassionate, the Most Merciful.	*Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.*	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1. Praise the Holiness of the name of your Guardian-Lord, the Most High,	*1. Sab-bi-ḥis-ma rab-bi-kal-aʿ-laa.*	سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ①
2. Who created and fashioned (all creations)	*2. Al-la-zee kha-la-qa fa-saw-waa.*	الَّذِي خَلَقَ فَسَوَّىٰ ②
3. And Who ordained and guided,	*3. Wal-la-zee qad-da-ra fa-ha-daa.*	وَالَّذِي قَدَّرَ فَهَدَىٰ ③
4. And Who then brought forth pasture,	*4. Wal-la-zee akh-ra-jal-mar-ʿaa.*	وَالَّذِي أَخْرَجَ الْمَرْعَىٰ ④
5. And made it dried dark.	*5. Fa-ja-ʿa-la-hoo ghu-sāā-an aḥ-waa.*	فَجَعَلَهُ غُثَاءً أَحْوَىٰ ⑤
6. Soon We would teach you (to restore them into your memory) then you would forget not,	*6. Sa-nuq-ri-u-ka fa-laa tan-sāa.*	سَنُقْرِئُكَ فَلَا تَنسَىٰ ⑥

7. Save what Allah wills. Indeed, He knows the obvious and what is hidden;	*7. Il- laa maa shāā- al- laah. In- na- hoo ya'- la- mul- jah- ra wa maa yakh- faa.*	إِلَّا مَا شَاءَ اللَّهُ ۚ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَىٰ ﴿٧﴾
8. And We shall facilitate you (in the performance of your duties) with ease.	*8. Wa nu- yas- si- ru- ka lil- yus- raa.*	وَنُيَسِّرُكَ لِلْيُسْرَىٰ ﴿٨﴾
9. So remind, if the reminder will benefit (them).	*9. Fa- zak- kir in- na- fa- 'a- tiz- zik- raa.*	فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ ﴿٩﴾
10. Soon he will take lesson who fears (Allah),	*10. Say- yaz- zak- ka- ru mainy- yakh- shaa.*	سَيَذَّكَّرُ مَن يَخْشَىٰ ﴿١٠﴾
11. And the wretched will avoid it.	*11. Wa ya- ta- jan- na- bu- hal- ash- qaa.*	وَيَتَجَنَّبُهَا الْأَشْقَى ﴿١١﴾
12. He shall enter the Great Fire,	*12. Al- la- zee yaṣ- lan- naa- ral- kub- raa.*	الَّذِي يَصْلَى النَّارَ الْكُبْرَىٰ ﴿١٢﴾
13. Then he shall neither die therein nor live.	*13. Ṣum- ma laa ya- moo- tu fee- haa wa laa yaḥ- yaa.*	ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿١٣﴾
14. Surely, prospered he who purified (himself),	*14. Qad af- la- ḥa man ta-ẓak- kaa.*	قَدْ أَفْلَحَ مَن تَزَكَّىٰ ﴿١٤﴾
15. And remembered the name of his guardian-Lord, then offered prayer.	*15. Wa ẓa- ka- ras- ma rab- bi- hee fa- ṣal- laa.*	وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ﴿١٥﴾
16. Nay, but you people prefer the worldly life,	*16. Bal tu'- ṣi- roo- nal- ḥa- yaa- tad- dun- yaa.*	بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾
17. While the Hereafter is better and everlasting.	*17. Wal- aa- khi- ra- tu khai- runw- wa ab- qaa.*	وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ﴿١٧﴾
18. Surely, this is (also inscribed) in the earlier Scriptures,	*18. In- na haa- ẓaa la- fiṣ- ṣu- ḥu- fil- oo- laa.*	إِنَّ هَٰذَا لَفِي الصُّحُفِ الْأُولَىٰ ﴿١٨﴾
19. The Scriptures of *IBRAHIM* (Abraham) and *Moses*.	*19. Ṣu- ḥu- fi ib- raa- hee- ma wa moo- saa.*	صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ﴿١٩﴾

Commentary

VERSE NO. 1: In the very first verse, Almighty Allah has commanded the Holy Prophet (*Ṣallallahu ʿalaihi wa sallam*) to glorify His name. The word, 'name', qualified with the adjective in the superlative degree, A'-laa (The Most Sublime) implies the use of the sacred names of Allah, such as do not involove even the slightest shadow of Shirk (polytheism). This, indeed, means laying stress on Tauheed. Further, His names should be rehearsed with total sincerity and deep reverence and not disrespectfully nor by way of jest. in frivolous and recreative parlays and gossips. It is related in the Ahadis that the Holy Prophet (*Ṣallallahu ʿalaihi wa sallam*) prescribed in the prostrations, the rehearsal of the words (سبحان ربي الاعلى) (Glorified be my Most Sublime Lord) on the basis of the words (ربك الاعلى) used in this verse.

VERSES .. **2-3:** These Verses deal with Allah's Power of creation of all things animate, including animals, birds, reptiles, insects, etc. and inanimate objects the number and varieties of which are too large and immense for the human mind to comprehend. Moreover, He has, in His, wonderful workmanship and exquisite Creative Artistry, created them all in their best forms, shapes and proportions.

As regards those among them possessing life, Allah has ordained their destinies and provided them with guidance of all sorts for living in this world with peace and security.

VERSES 4-5: Allah has mentioned in these verses how He brings out of the earth grass and grain for the benefit of His creatures to enable them to live comfortably and peacefully in this world.

VERSES 6-7: It has already been pointed out in the beginning that during the early stages of the Revelation, the Holy Prophet (*Ṣallallahu ʿalaihi wa sallam*) felt somewhat worried about the difficulty of remembering and preserving in his memory the revealed verses. In these verses, Almighty Allah has assured him (*Ṣallallahu ʿalahi wa sallam*) that He would help him (*Ṣallallahu ʿalaihi wa sallam*) to recite and remember the verses in such a way that he should not forget them, except those verses which it was Allah's own will and plan that His Prophet (*Ṣallallahu ʿalaihi wa sallam*) should forget.

According to the commentators, this exception means that it was just possible for the Prophet to forget some verses only temporarily on account of human weakness, as after all, he too was a human being. There is also an indication in these verses that the retention of the verses in memory can be possible only with Allah's help and not otherwise.

VERSE NO. 8: In this verse Allah has assured the Holy Prophet (*Ṣallallahu ʿalaihi wa sallam*) that, as He knows all seen and unseen matters, He shall, by His Mercy, make the Prophet's work of preaching easy, so that he shall be able to surmount all difficulties in his way and will ultimately succeed in completing his Mission.

VERSES 9-10: Now Almighty Allah commands the Holy Prophet (*Ṣallallahu ʿalaihi wa sallam*) to go on with his mission of conveying and preaching to the people the **Divine Message** of Islam, if he thinks that preaching will be fruitful. What is the significance of the condition laid down in this verse-if preaching is fruitful....? The Holy Prophet (*Ṣallallahu ʿalaihi wa sallam*) has been advised

not to waste his time and energies on such wrethced persons as are not likely to respond to the Divine Message, as they are destined to enter Hell. There is a Biblical phrase expressing the same idea:

Cast not pearls to swines. (Matt. Vii 6)

It is also possible that the condition contained in the Qur-aanic words, إن نفعت الذكرى is intended for emphasis. As a general rule, advice should be tendered where it is expected to yield fruit. It is obvious that advice is fruitful to a person who has the capacity to receive and benefit by it and not to a person who is hardened in vices and disbelief and is impervious to sermons and lessons of piety and righteousness. This is also confirmed by a Verse of the Holy Qur-aan.

وَذَكِّرْ فَإِنَّ الذِّكْرَىٰ تَنفَعُ الْمُؤْمِنِينَ

That is : Remind (them), for reminding profits the believers (51:55)

As against these hardened disbelievers, only those will respond to the Divine Message (of Islam) who fear Allah and have Taqwa in their hearts.

VERSES 11-13: The wretched ones alluded to in verse 9 are those who will reject the Divine Message and will be thrown into Hell- Fire in which they will be doomed to an existence where neither death will come to them to put an end to their sufferings, nor will it afford them the least rest or comfort. It will be neither death nor life- a most tortuous existence, indeed!

VERSES 14-15: In these verses Almighty Allah has said that prosperity and success in both the worlds will be bestowed on those who purify themselves from sins by repentance, remember Allah and offer prayers regularly, in compliance with the injunctions of the Qur-aan and the Sunnah.

VERSES 16-17: In these verses the general trend of the people has been described that they love and seek the world and its resources in preference to the bliss and blessings of the eternal life of the Hereafter. So, people must aspire for the blessings of the Hereafter that are endless and everlasting by following the right path and taking to piety and Taqwa.

VERSES 18-19: These concluding verses confirm that whatever has been said in the preceding verses about Tauheed, the Hereafter and Taqwa etc. is not exclusive and particular to the Holy Qur-aan only, but the same principles, tenets and injunctions were revealed also in the earlier Scriptures given to Hazrat Ibrahim and Hazrat Moosa (Moses) (Álaihimas-salam).

And Allah knows best what is right

Morals Contained in This Soo-rah

1. Do not be slack in glorifying Allah's name, Who is All-Powerful and Most Merciful.
2. Keep your trust in Allah Who alone is Able to make things easy and facilitate matters for you
3. Qualify yourself for Paradise by following the path of obedience and Taqwa.
4. Do not accord preference to the charms and pleasures of this world over those of the Hereafter.

ومذاهب عقولهم و داخلهم من طرق الاقناع ومسارقة الخواطر لا من مطارق الباس والقوة فكان كالطراز على مطارفهم ولم يسلبهم ما ورثوه عن اسلافهم ومع هذا فان صحف الانجيل الداعية للسلامة والسلم لم تكن لسابق العهد مما يتناوله الكافة من الناس بل كانت محصورة عند الرؤساء الروحانيين ثم ان الاحبار الرومانيين لما اقاموا انفسهم في منصب التشريع وسنوا محاربة الصليب ودعوا اليها دعوة الدين انمحت آثارها في النفوس بالعقائد الدينية وجرت منها مجرى الاصول ولحقها على الاثر تزعزع عقائد المسيحيين في اوروبا وافترقوا شيعا وذهبوا مذاهب لتنازع الدين في سلطنته وعاد وميض ما اودعه اجدادهم في جرائم وجودهم ضراما ، وتوسعوا في فنون كثيرة وانفسح لهم مجال الفكر فيها وكانت براعتهم في الفن العسكري و اختراع آلات الحرب والدفاع مسارقة لبراعتهم في سائر الفنون .

اما المسلمون فيمه ان نالوا في نشأة دينهم ما نالوا واخذوا من كل كمال حربي حظا وضربوا في كل فخار عسكري بسهم بل تقدموا سائر الملل في فنون المقارعة وعلوم النزال والمكافحة ظهر فيهم اقوام بلباس الدين وابدعوا فيه وخلطوا باصوله ماليس منها فانتشرت بينهم قواعد الجبر وضربت في الاذهان حتى اخترقتها وامتزجت بالنفوس حتى امسكت بعنانها عن الاعمال هذا الى ما ادخله الزنادقة فيما بين القرن الثالث والرابع وما احدثه السوفسطائية الذين انكروا مظاهر الوجود وعدوها خيالات تبدو للنظر ولاتثبتها الحقائق وما وضعه كذبة النقل من الاحاديث ينسبونها الى صاحب الشرع ﷺ ويثبتونها في الكتب وفيها السم القاتل لروح الغيرة وان ما يلصق منها بالعقول يوجب ضعفا في الهمم وفتورا في العزائم وتحقق اهل الحق وقيامهم ببيان الصحيح والباطل من كل ذلك

لم يرفع تأثيره عن العامة خصوصا بعد حصول النقص في التعلم والتقصير في ارشاد الكافة الى اصول دينهم الحقة ومبانيه الثابتة التي دعا اليها النبي واصحابـه فلم تكن دارسة الدين على طريقها القويم الامنحصرة في دوائر مخصوصة وبين فئة معينة . لعل هذا هوالعلة في وقوفهم بل الموجب لتقهقرهم وهو الذي تعاني من عنائه اليوم ما نسأل الله السلامة منه .

الا ان هذه العوارض التي غشيت الدين وصرفت قلوب المسلمين عن رعايته وإن كان حجابها كثيفا لكن بينها وبين الاعتقادات الصحيحية التي لم يحرموها بالمرة تدافع دائم وتغالب لاينقطع والمنازعة بين الحق والباطل كالمدافعة بين المرض وقوة المزاج وحيث ان الدين الحق هو اول صبغة صبغ الله بها نفوسهم ولايزال وميض برقه يلوح في افئدتهم بين تلك الغيوم العارضة فلا بد يوما ان يسطع ضياؤها ويقشع سحائب الاوهام وما دام القران يتلى بين المسلمين وهو كتابهم المنزل وامامهم الحق وهو القائم عليهم يأمرهم بحماية حوزتهم والدفاع عن ولايتهم ومغالبة المعتدين وطلب المنعة من كل سبيل لايعين لها وجها ولا يخصص لها طريقا فاننا لا نرتاب في عودتهم الى مثل نشأتهم ونهوضهم الى مقاضاة الزمان ما سلب منهم فيتقدمون على من سواهم في فنون الملاحة والمنازلة والمصاولة حفظا لحقوقهم وضنا بانفسهم عن الذل وملتهم عن الضياع والى الله تصير الامور .

مقتبس من العروة الوثقى ، العدد الرابع

١٧ من جمادى الآخره ١٣٠١هـ

البشرية فضلا عن الاعتصام بالمنعة والإمتناع من تغلب غيره عليه ومن لاحظ ان الشرع الاسلامى حرم المراهنة الا فى المسابقة والرماية انكشف مقدار رغبة الشارع فى معرفة الفنون العسكرية والتمرن عليها ولكن مع كل ذلك تأخذه الدهشة من احوال المتمسكين بهذا الدين لهذه الاوقات اذ يراهم يتهاونون بالقوة ويتساهلون فى طلب لوازمها وليست لهم عناية بالبراعة فى فنون القتال ولا فى اختراع الآلات حتى فاتتهم الامم سواهم فيما كان اول واجب عليهم واضطروا لتقليدها فيما يحتاجون اليه من تلك الفنون والآلات وسقط كثير منهم تحت سلطة مخالفيهم واستكانوا لها و رضخوا لاحكامها ومن وازن بين الديانتين حار فكره كيف اخترع مدفع الكروب والمترا ليوز وغيرها بأيدى ابناء الديانة الاولى قبل الثانية وكيف وجدت بندقية مارتين فى ديار الاولين قبل وجودها عند الآخرين وكيف احكمت الحصون ودرعت البواخر واخذت مغالق البحار بسواعد اهل السلامة والسلم دون اهل الغلبة والحرب .

لم لايحار الحكيم وإن كان نطاسيا . لم لايقف الخبير البصير دون استكناه الحقيقة . هل القرون الخالية والاحقاب المـضية لم تكن كافية لرسوخ الديانتين فى نفوس المتمسكين بعراهما ، هل نهلت كل ملة من الملتين عقائد دينها ظهريا من اجيال بعيدة ، هل اقتصر النصارى فى دينهم على الاخذ بشريعة موسى واقتفاء سيرة يوشع بن نون هل تخللت بعض آيات الانجيل من حيث يدرى ولا يدرى بين الخطب والمواعظ التى تتلى على منابر المسلمين او التى شئ منها فى امالى معلميهم وناشرى شريعتهم عند ما يتربعون فى محافل دروسهم ، هل تبدلت سنة الله فى الملتين ، هل تحول مجرى الطبيعة فيها ، هل استبدت الابدان فيها على الارواح او وجد للارواح دبير سوى الفكر والخيال او انفلتت الافكار من سلطة الدين او تحاشت النفوس عن الانتقاش بنقشه وهو اول حاكم عليها و اقوى مؤثر فيها . هل تتخلف العلل عن معلولاتها هل تنقطع النسب بين الاسباب ومسبباتها . ماذا عساه يرشد العقول الى كشف الستائر وحل المعميات .

أينسب هذا الى اختلاف الإجناس وكثير من ابناء الملتين يرجعون الى اصول واحدة ويتقاربون فى الانساب الدانية . أينسب الى اختلاف الاقطار وكثير من الفريقين يتشابهون فى طبائع البلدان و يتجاورون فى مواقع الامكنة : الم يصدر من المسلمين وهم فى شبيبة دينهم اعمال بهرت الابصار و ادهشت الالباب . الم يكن منهم مثل فارس و العرب والترك الذين دوخوا الممالك واستووا على كرسى السيادة فيها كان للمسلمين فى الحروب الصليبية آلات نارية اشباه المدافع لها المسيحيون وغابوا عن معرفة اسبابها. ذكر ملكام مترجم "الانكليزى" فى تاريخ فارس ان محمود الغزنوى كان يحارب وثنى الهند بالمدافع وكانت هى الاسباب فى انهزامهم بين يديه سنة ٤٠٠ من الهجرة وما كان المسيحيون لذلك العهد يعرفون شيئا منها .

فاى قرن من الدهر اخــذ بايدى الملة المسيحية لتقدمها الى ما لم يكن فى قواعد دينها وأى صدمة من صدماته دفعت فى صدور المسلمين فاخرتهم عن تعاطى الوسائل لما هو اول مفروض فى دينهم . مقام للحيرة وموضع للعجب . ويظن ان لابد لهذا التخالف من سبب نعم وتفصيله يطول ولكن نجمل على ما شرطنا : ان الدين المسيحى إنما امتد ظله وعمت دعوته فى الممالك الاوروبية من ابناء الرومانيين وهم على عقائد وآداب وملكات وعادات ورثوها عن اديانهم السابقة وعلومهم وشرائعهم الاولى وجاء الدين المسيحى اليهم مسالما لعوائدهم

هذا مما لايرتاب فيه العقلاء والسذج ولكن هل تذكرت مع هذا ان الاعمال البدنية انما تصدر عن الملكات والعزائم الروحية وان الروح هي السلطان القاهر على البدن اظنك لاتحتاج فيه الى تذكير لانـــه مما لايغرب عن الاذهان انما قبل الدخول في موضوعنا اقول كلمة حق في الدين ولا اظن منكرا يجحدها : ان الــدين وضع إلهي ومعلمه والداعي اليه البشر تتلقاه العقول عـــن المبشرين المنذرين فهو مكسوب لمن لم يختصهم الله بالوحي ومنقول عنهم بالبلاغ والدراسة والتعليم والتلقين وهو عند جميع الامم اول ما يمترج بالقلوب ويرسخ في الافئدة وتصبغ النفوس بعقائده وما يتبعها من الملكات والعادات وتتمرن الابدان على ما ينشأ عنه من الاعمال عظيمها وحقيرها فله السلطة الأولى على الأفكار وما يطاوعها من العزائم و الأرادات فهو سلطان الروح ومرشدها الى ما تدبر به بدنها وكأنما الانسان في نشأته لوح صقيل و اول مايخط فيه رسم الدين ثم ينبعث إلى سائر الأعمال بدعـــوته و ارشاده. وما يطرأ على النفوس من غيره فإنما هو نادر شاذ حتى لو خرج ما رقي عن دينه لم يستطع الخروج عما احدثه فيه من الصفات بل تبقى طبيعته فيه كأثر الجرح في البشرة بعد الاندمال.

وبعد هذا فموضوع بحثنا الآن الملة المسيحية والملة الاسلامية وهو بحث طويل الذيل وانما نأتي فيه على اجمال ينبئك عن تفصيل. ان الديانة المسيحيه بنيت على المسالمة والمياسرة في كل شئ وجاءت برفع القصاص واطراح الملك والسلطة ونبذ الدنيا وبهرجها و وعظت بوجوب الخضوع لكل سلطان يحكم المتدينين بها وترك اموال السلاطين للسلاطين و الابتعاد عن المنازعات الشخصية والجنسية بل والدينية ومن وصايا الانجيل : من ضربك على خدك الايمن فأدر له الايسر، ومن اخباره ان الملوك انما ولايتهم على الاجساد وهي فانية و الولاية الحقيقية الباقية على الارواح وهي لله وحده ، فمن يقف على مباني هذه الديانة ويلاحظ ما قلنا من ان الدين صاحب الشوكة العظمى على الافكار مع ملاحظة ان لكل خيال اثرا في الارادة يتبعه حركة في البدن على حسبه يعجب كل العجب من أطوار الآخذين بهذا الدين السلمي المنتسبين في عقائدهم اليه فانهم يتسابقون في المفاخرة والمباهاة بزينة هذه الحياة و رفه العيش فيها ولا يقفون عند حد في استيفاء لذاتها و يسارعون الى إفتتاح الممالك والتغلب على الاقطار الشاسعة ويخترعون كل يوم فنا جديدا من فنون الحرب ويبدعون في اختراع الآلات الحربية القاتلة ويستعملها بعضهم في بعض ويصولون بها على غيرهم ويبالغون في ترتيب الجيوش وتدبير سوقها في ميادين القتال ويصرفون عقولهم في احكام نظامها حتى وصلوا غاية صار بها الفن العسكري من اوسع الفنون واصعبها وان اصول دينهم صارفة لعقولهم عـــن العناية بحفظ املاكهم فضلا عن الالتفات الى طلب غيرها.

الديانة الاسلامية وضع اساسها على طلب الغلب و الشوكة والافتتاح والعزة و رفض كل قانون يخالف شريعتها ونبذ كل سلطة لايكون القائم بها صاحب الولاية على تنفيذ احكامها فالناظر في اصول هذه الديانة ومن يقرأ سورة من كتابها المنزل يحكم حكما لاريب فيه بان المعتقدين بها لابد ان يكونوا اول ملة حربية في العالم وان يسبقوا جميع الملل الى اختراع الآلات القاتلة واتقان العلوم العسكرية والتبحر فيما يلزمها من الفنون كالطبيعة والكيمياء وجر الاثقال والهندسة وغيرها ومن تأمل في آية "واعدوا لهم ما استطعتم من قوة" ايقن ان من صبغ بهــذا الدين فقد صبغ بحب الغلبة وطلب كل وسيلة الى مــا يسهل لـــه سبيلها والسعي اليها بقدر الطاقـــة

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وعلى آله واصحابه وبارك وسلم

اِنَّ فِىْ ذٰلِكَ لَذِكْرٰى لِمَنْ كَانَ لَهٗ قَلْبٌ اَوْ اَلْقَى السَّمْعَ وَهُوَ شَهِيْدٌ ۝

سُوْرَةُ قٓ: ٣٧

خلق الله الانسان عالما صناعيا ويسر له سبيل العمل لنفسه وهداه للابداع والاختراع وقدر له الرزق من صنع يديه بل جعله ركن وجوده ودعامة بقائه فهو على جميع احواله من ضيق وسعة وخشونة ورفاهة وبدو حضارة صنيعة اعماله، اقواته من معالجة الارض بالزراعة او قيامه على الماشية وسرابيله وما يقيه الحر والبرد والوجى من عمل يديه نسجا او خصفا او اكتانه ومساكنه ليست الا مظاهرة تقديره وتفكيره وجميع ما يتفنن فيه من دواعي ترفه ونعيمه انما هي صور اعماله ومجالي افكاره ولو نفض يديه من العمل لنفسه ساعة من الزمان وبسط اكفه للطبيعة ليستجديها نفسا من حياة لشحت به عليه بل دفعته الى هاوية العدم وهو في صنعه وابداعه محتاج الى استاذ يثقفه وهاد يرشده فكما يعمل لتوفير لوازم معيشته وحاجات حياته يعمل ليعلم كيف يعمل وليقتدر على ان يعمل فصنعه ايضا من صنعه فهو في جميع شئونه الحيوية عالم صناعي كأنه منفصل عن الطبيعة بعيد من آثارها حاجته اليها كحاجة العامل لآلة العمل . هذا الانسان في مأكله ومشربه وملبسه ومسكنه .

دعه في هذه الحالة وخذ طريقا من النظر الى احواله النفسية من الادراك والتعقل والاخلاق والملكات والانفعالات الروحية تجده فيها ايضا عالما صناعيا . شجاعته وجبنه جزعه وصبره كرمه وبخله شهامته ونذالته قسوته ولينه عفته وشرهه وما يشابهها من الكمالات والنقائص جميعها تابع لما يصادفه في تربيته الاولى وما يودع في نفسه من احوال الذين نشأ فيهم وتربى بينهم مرامي افكاره ومناهج تعقله ومذاهب ميله ومطامح رغباته ونزوعه الى الاسرار الالهية او ركوله الى البحث في الخواص الطبيعية وعنايته باكتشاف الحقيقة في كل شئ او وقوفه عند بادى الرأى فيه وكل ما يرتبط بالحركات الفكرية انما هي ودائع اختزنها لديه الآباء والامهات والاقوام والعشائر والمخالطون أما هواء المولد والمربى ونوع المزاج وشكل الدماغ وتركيب البدن وسائر الغواشي الطبيعية فلا اثر له في الاعراض النفسية والصفات الروحانية الا مايكون في الاستعداد والقابلية على ضعف في ذلك الاثر فان التربية وما ينطبع في النفس من احوال المعاشرين وافكار المثقفين تلعب به كأن لم يكن اودع في الطبع ثم ان افكارا تتجدد ومعقولات من اخرى تتولد وصفات تسمو وهمما تعلو حتى يفوق اللاحقون فيها السابقين ويظن ان هذا من تصرف الطبيعة لامن آثار الاكتساب ولكن الحق فيه انه ثمرة ما غرس ونتيجة ماكسب فهو مصنوع يتبع مصنوعا فالانسان في عقله وصفات روحه عالم صناعي .

انٹرنیشنل

الیقین

مَجَلَّة

دارالتصنیف (پرائیویٹ) لمیٹیڈ

ان فی ذلک لذکری لمن کان له
قلب او القی السمع وهو شهید

وَإِنَّهُ لَحَقُّ الْيَقِينِ الحاقة ٥١

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY (69:51)

yaqeen international

A NON SECRETARIAN JOURNAL PRESENTING ISLAM IN PRISTINE PURITY AS TAUGHT BY QUR AAN AND SUNNAH

FOUNDED IN 1952

BY Maulana Tufail Ahmed Farooqi Quadri Mujaddidi, *Rahmatullah 'Alaihi*

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Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word** of **Allah** (i.e. **Qur-aan-e-Majeed**) and the Best Guidance **is Sunnah** of the **Holy Prophet Muhammad** (***Sallallahu-'alaihi-wa-sallam***). And the **Best deeds are** those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: **Admittedly I am from the obedient** ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-wa-sallam).

بسم الله الرحمن الرحيم

Bis-mil-laa-hir-rah-maa-nir-ra-heem

In the name of Allah, the All-Compassionate, the Most Merciful

Arabic Language
The Unifying Force

Arabic has been the language which has held its sway in literary as well as cultural fields for centuries-- no other language can boast of such eminence. It is as alive and active today as it was in times gone by-- its grammar, prose, and poetry, words and phrases, diction and vocabulary, pronunciation and spellings have not undergone any radical change. The stable nature of Arabic is not only unique but also miraculous.

Language is the Index of Culture and Culture is the key to identity. The importance of language is thus self-evident.

Language is also the means to know one another. One cannot claim to know a people, if one does not speak their language.

Muslims have one identity; they have been one for more than fourteen hundred years! They are united by Faith in One God--Allah the Exalted, one Book, Qur-aan Majeed, and one Prophet, Muhammad (***Sallallahu alaihi wa sallam***). They have had ever since Adam one Centre-- Makkah-- and the annual pilgrimage to the holy city, has served as one meeting place and platform for them. Their language is also one, that is Arabic, the language of Qur-aan Majeed When about 1000 million Muslims of the world recite the Holy Book, they read through its Arabic Text and feel like one.

Arabic Language and Divine Will

The Muslims would have innumerable blessings to their credit if only they were to become conscious of them-- the Arabic language is one. Having been chosen by Allah Almighty to spread His Message and invite mankind to Eternal Peace; they have been equipped with exceptional aids

Arabic Language has been made perfect by Divine Will, because it contains the Divine Message which is for the whole of mankind and for all times. The opponents of Islam are well aware of its importance and hence they have launched a propaganda against it through many direct and indirect means. It should not, however, be difficult for Muslims to meet the same successfully.

Arabic language is not only sacred to the Muslims but also dear to their heart. They should in fact regard it as their mother tongue because it is the language spoken by the Mothers of the Muslim Ummah-- the wives of the Holy Prophet (***Sallallahu alaihi wa sallam***) and the Prophet (***Sallallahu alaihi wa sallam***) himself. Arabic language is, therefore, not at all a foreign language for a Muslim, whichever place he may belong to It is the basis of Muslim culture, religion, tradition and civilization. It therefore, behoves the non-Arab Muslims to adopt the Arabic language as their own language. They should stick, in all earnestness, to its vocabulary and script.

(Continued on page 84)

THE CHOICEST FIND : ISLAM

Bar'rah Islam of Talasea, New Britain

I can thank none but God that now I am a Muslim. I am fully aware that it is difficult for my Christian friends to comprehend my decision. Why I reject the fiction that Jesus (*'Alaihis salam*) was Almighty God is the result of my long search for the truth about One God.

There is no time and space here to prove from the text of the gospels that the words of Jesus (*'Alaihis salam*) concerning the **ONENESS of God** are a far cry from the language of the trinitarians

I tried to find the truth about the **ONENESS of God** in Christianity but failed. However I tried to heed the words of Jesus (*'Alaihis salam*) " Knock and the door will open. Seek and you will find..." (Mt. 7:7)

Islam reveals to me the correct concept of monotheism that the **ONENESS of God** is absolute. There is no mystery about this truth.

Jesus (*'Alaihis salam*), when asked of the greatest thing in faith confirmed: "The most important one," answered Jesus "is this: Hear, O Israel, the Lord is our God, the Lord is One." (MK.12:29)

I have not the slightest doubt that Jesus and Muhammad (*Sallallahu 'alaihi wa sallam*) are servants of the same true God.

No impartial examiner of truth can fail to recognise the unequivocal teachings of the two prophets concerning the **ONENESS of Allah**, the Most High.

The true conception of the **ONENESS of Allah**, the Most High, is to me light from darkness and confusion.

It is true that when one discovers true Islam it is most unthinkable to reject the Message. Islam distinguishes the truth about Allah's absolute ONENESS

The Islamic call was a faint one from the beginning gradually growing stronger and stronger, as I grew into my adulthood. At an early age the puzzling trinity was a bitter pill to swallow with the illogical 1+1+1=1.

During my high school years I was tempted with almost endless freedom. There was enough of it to revoke just about every moral code there was.

A strange manner of worship became known to me. My teachers persuaded me to join Christian cultists but my heart said, No! Noise, temporal joys and emotional swerves were not my kind of baits. I was careful not to become a non-Catholic because the non-Catholics were the '**heretics**'. We learnt about the faults of the heretical churches, but were never encouraged to discuss them openly.

Then I learnt that the '**heretics**' do play the same game too but often better.

The cultists manner of singing uncontrollably, shedding tears while strumming expensive guitars did not impress me. These Christians brag as if God would not test their faith, not to mention Satan. If Satan had the privilege to test Jesus (*'Alaihis salam*) then think what he can do with the meek soul of a common mortal. The cultists deceive themselves.

Catholics could not prove to me why I should not worship with the Protestants who are also Trinitarians.

During my undergraduate years the long accepted 'pagan' world opened to me the availability of

books on major non-Christian faiths, Hinduism, Buddhism and Islam attracted me, during my readings. It occurred to me that I was searching for a religion that defined the absolute ONENESS of God. The former two faiths lost my favour because of their ambiguous definitions of the Supreme Deity.

Islam's bold definition of the Supreme Deity attracted me strongly: "There is none worthy of worship save ALLAH, and Muhammad (**Sallallahu 'alaihi wa sallam**) is the Messenger of ALLAH".

The Bible contains many metaphorical statements the true meaning of which can only be grasped if Christendom can present the unadulterated text of the original Gospel of Jesus (*'alaihis salam*). The failure to do so has sprouted numerous Bible versions. The Methodists would not read a Jehovas' Bible, the Jehoves will not read the Anglican's and the Baptists will not read the Duay and so on.

The high pressure Christian fundamentalism, which sprouted in the US in great numbers, acts to play down the great schism by calling themselves multi-denominationals.

It seems Christianity ought to stress the literal interpretation of the Bible, but which version?

After deep thought I decided to pursue three questions:

1. Is Jesus God?

Jesus is not God. In the Bible Jesus taught that God is one. See Mark 12:29, John 17:3, Mt 19:17, etc. Jesus (*'Alaihis salam*) prayed frequently. I ask to whom did he submit, if he was God himself? If Jesus died did God die? No! The Holy Qur-aan confirms that Jesus (*'Alaihis salam*) was man (Al-Quran 5:17,75).

2. Is God an individual?

God is Absolutely One. See Mark 12:28-30. John 20:17, Mt 19:16-17, etc **Soorah** (chapter 112) **IKHLAS** of the Holy Qur-aan defines the purity of Allah, the Most High: "Say, Allah is One. Allah is Absolute and eternal He begets not nor was He begotten. There is nothing like unto Him."

3. What is this Islam?

It is a total way of life designed by Allah, the most High, since creation but organised and perfected through the last Prophet.

Today it is a living revolution commanding mankind to achieve all the good in this world and in the Hereafter. Everyday life must reflect worship of Allah, the Most High.

A Muslim means one who submits himself / herself completely to Allah, the most High. Christians must appreciate that Jesus (*'Alaishis salam*) *submitted totally to the will of* Allah, the Most High; thus he was a perfect Muslim.

Jesus heralded the coming of the spirit of Truth, the long awaited ' prophet like Moses(**'Alaihis salam**). (**i.e Muhammad (Sallallahu 'alaihi wa sallam)**.

Jesus gospel was a foreword to the Holy Qur-aan, the permanent revelation. Know this truth and the truth shall set you free.

Thus I have come to know and accept Al-Islam- the **STRAIGHT PATH.**

Directory of Fiqh Books:

ISTANBUL. The Balkan Center for Islamic Studies and Scholarly research here has issued a directory on all the Fiqh books published in Arabic from the year 1258-H to the year 1414-H.

The Center will soon issue a second directory containing the names of all the Fiqh books issued in Arabic and Turkish Languages in the year 1415-H (IINA).

(Da'wa High Lights June 1996).

Hazrat Syed Ahmad Shaheed (*Rahmatullah Alaihi*) and His Companions in the Battlefield of Balakot

The Martyrs of *'Balakot'* were Pioneers in the Movement of Independence of the Indo-Pakistan sub-continent and for establishing therein the Kingdom of Allah. It was through their heroic deeds, culminating in supreme sacrifice, that Muslims of the sub-continent were strengthened in their resolve to continue their struggle through the years and finally achieved Pakistan- - the land purified for Nizaam-i-Mustafa. May Allah bring the ideal to reality soon. Ameen!

In the battle of *'Balakot'* (a place in the North West Frontier Province of Pakistan) were martyred the great Mujahid of Islam Hazrat Sayed Ahmed and his highly courageous companions (*Rahmatullah 'Alaihim*). They were a sign of splendour and greatness for the whole of mankind and of honour and excellence, blessing and goodness for the entire community of Islam. Who knows from where had the essence of manliness and bravery, magnanimity and sincerity, purity and chastity, sanctity and valour, been prepared and procured to equip these noble souls? The fact is that they were such a bouquet of humanitarian and Islamic Virtues as had not been in existence for centuries. Their spiritual fragrance was enough to serve and enliven the whole world.

On the 24th of *Zeeqa'd*, 1246 A.H., this posse of nobility was martyred on the field of *'Balakot'*. Alas, a new chapter of Muslim history was left unopened and the Rule of *Sharia* turned for a time into a dream The Battlefield of *'Balakot'* became red with the sacred blood of the martyrs and was converted into a treasure-house of martyrdom. An example of their sincerity and godliness, magnanimity and steadfastness, boldness and courage, love for Jihad and Shahaadat (Martyrdom) is hard to find. The casual visitor who treads upon the hard and uneven ground of Baala Koat does not realise that it is the burial place of the great lovers of Allah and a treasure house of highly cherished values. "*Oh wind, better be careful in passing over this sanctuary of nightingales (Martyrs). Do not take it to be one of thine promenades.*"

Some of the sincere and loyal servants of Allah had pledged on the hand of a true servant of Allah to try up to their last hour, and to sacrifice their all, to gain the pleasure of their Master, to uphold His holy name and to ensure supremacy of His Deen (Islam). As long as they remained alive, they remained devoted to the fulfilment of their pledge; and finally put the seal of authenticity on their zeal and ardour with their blood. It can be said with certainty that the night after the 24th *Ziqa'd*, was the first night when they had a sound and sweet sleep after acquitting themselves so well.

They presented themselves, playing the role of martyrdom, to the audience of *One*, who does not care for the success of objectives, for the outcome of worldly struggle, nor does He take one to task for failure and defeat in one's mission, nor for failing to lay the foundation of a *Sultanate*. He cares for two things only: Truth, Piety and maximum utilization of one's powers and talents towards that end.

Judging from this angle, the Martyrs of *'Balakot'* have been highly successful and Insha Allah they will be honoured in the Court of Allah. They did not spare themselves in the least in the sacrifice, with utmost sincerity and enthusiasm, of all the resources at their command. The blood, which according to some, got lost in the dust and the spots of their blood on nearby stones were washed away by the rain on the 26th *Ziqa'd*.

True that their blood sacrifice did not help to bring a Sultanate into existence, nor did it bring success in the realization of any physical or political aims and objectives, nor did it promote their life's mission. But these drops of blood do command a far greater weight and value in the scale of Justice of Allah than the host of Sultanates. These hapless mendicants who laid down their lives in utter humility

and who have no memorials in this world to commemorate their valiant deeds, are in the sight of Allah far more valued and respected than the Founders of Sultanates and Heads of governments. Qur-aan Majeed describes the latter group in the following words--

"And when you behold them, their bodies please you; and when they speak, you give ear to their speech. They are like propped up timbers. They imagine every cry to be against them. They are the enemies, so beware of them. Allah may behead them. How are they turned away (from the Truth)!" (63:4)

True that the blood of Martyrs of *'Balakot'* did not bring about an immediate change in the political or geographical map of the sub-continent. A thin short line had appeared on the surface. It did not, however, get a place in the plan of a geographist nor in any political essay of a historian. But little do they know how greatly was this blood of the Martyrs commended by Allah and how many obstacles did it remove from the path of the future generations of Muslims. This action of creation and destruction goes on in the dominion of Allah as stated by Qur-aan Majeed--

"Allah effaces what He wills and confirms (what He pleases) and with Him is the Original Book." (13:39)

It is difficult to describe what new developments it helped to produce. But it did bring about the fall of a strong and powerful Government (the British Government) and the ascendancy of a down-trodden people (the Indian Muslims). It brightened up the future of a people and brought good fortune to a territory. It made many an impossible thing possible and turned many an imaginary and visionary plan into concrete facts for us to behold. The Message of each one of the Martyrs of *'Balakot'* is--

"It was said (to him): Enter the Garden (of Paradise). He said: Would that my community knew for what (reason) my Lord has forgiven me and made me one of the honoured ones." (36:26-27)

But for the alert and the observant, their collective message is that all their lives they tried for a piece of land where Muslims could lead an independent life according to the Will of Allah and the Laws of Islam. Where they could put up for the world a model of Islamic way of life and the Islamic society to attract people to Islam and to establish its truth and greatness. The territory where instead of Ego and Evil; ruler and monarch; custom and usage, the kingdom of Allah alone obtains and prevails--

"And fight until strife remains no more and the Religion is entirely for Allah..." (8:39)

A territory where ground should be prepared and made ready for submission and obedience to Allah, and amelioration and sublimation of man. Where there should be no place for evil and sin, disobedience and arrogance.

After a lapse of centuries, the Muslims of Pakistan should be able to translate the following Verse of Qur-aan Majeed into practice-

"(They are) those who, if We give them Power in the land, will keep up the prayers, pay the Zakat (mandatory charity) and enjoin what is good and forbid what is evil..." (22:41)

The Martyrs of *'Balakot'* were not favoured with the fulfilment of their life's ambition and the pleasure and good fortune of establishing the Kingdom of Allah; instead Allah chose to grant them the higher favour of His nearness and pleasure through martyrdom. They feel exceedingly pleased and satisfied with this Providential decree.

The Muslims of Pakistan have been blessed with a country of their own where they can live according to the Will of Allah and the Laws of Islam; a country, where there can be no difficulty or drawback in doing so and where there is no external interference either. If the Muslims of Pakistan were to turn away from such an undertaking and did not give proof of their honesty and integrity which are the hallmark of success and victory for the immigrants to this country, they will commit such a blatant breach of faith and an act of thanklessness as in not known in history.

Pakistan is the piece of land for which the Muslims fought on every inch of ground and dyed it red

with their blood. From the planes of *Akora* and *Shedo*, from the battlefields of *Noro* and *Mayaar* (places in the North West frontier) to the place of martyrdom at *'Balakot'*, are scattered the spots of Muslim blood and graves of their Martyrs. Allah has blessed Pakistan with a vast and a luxuriant territory. Allah had previously made the Muslims Masters and Rulers of great *Sultanates* for a little effort on their part as in Qur-aan Majeed—

"Then We made you vicegerents in the land after them, so that We might see how you act." (10:14)

If the Muslims of Pakistan do not "behave" and avail themselves of Allah's Blessing and instead exploit it for worldly and ugly purposes and for personal aggrandisement, and if they do not enforce the *Sharia*, then there will be little difference in the matter of ways and means; culture and character; education and training between the government and the rulers of this country and those of non-Muslim countries and their rulers.

Those responsible for such behaviour will be answerable to those for whom they demanded separate homeland and to Allah on the Day of Judgement. What will be their answer or excuse? Allah has granted such a rare opportunity to the Muslims of Pakistan for which there have ever been so many eventful changes in the history of nations and thousands of pages of Islamic history had to be turned over. Thousands of God-fearing and high-ranking Muslims passed away, longing eargerly and earnestly for such an opportunity to be given to the Muslims. If we were to lose the opportunity, there could be no greater tragedy than this act of betrayal on our part.

The Martyrs of *'Balakot'* who are resting in Eternal Peace in a corner of our country have the following Message for the people of Pakistan and for those in authority in this country—

"Then may be, if you come to power, you do mischief in the land and break the bonds of kinship" (47:22)

Arabic Language

The Unifying Force

(Continued from page 79)

Lingua Franca

The greatest practical advantage which will become available to the Muslims immediately by adopting the Arabic language as their lingua franca will be that they will come closer with the real understanding and keep together. It will have even far greater impact on the rest of the world inasmuch as it will learn to pay more attention to the Muslim world. How soon it will come to pass, can be imagined by the fact that one stroke of united policy has made the U.N., to adopt it as one of its working languages.

An Annual Workshop of Arabic language, already available to the Muslims, is the Hajj Season, when they come to Saudi Arabia from all parts of the World. They do make the best of what a little Arabic they know for meeting their day-to-day needs during their stay. If they were told that it was to be the language of mass contact amongst their Muslim brethren all over the world, they would make a much better effort to learn it during their sojourn in Arabia.

This suggestion, if acted upon, would give a push to start the campaign in favour of adoption of Arabic as the common language of the Muslim world.

"Islam And Mental Health": Case Studies

By
Dr. Abdul-Karim M.Naik
M.B.B.S., F.C.G.P., D.P.M. (Bom); F.I.P.S.

The effect of Islamic Sharia on Behavioural Disturbance:

A case study "to measure the effect of Islamic laws" on a transcultural basis was done by Dr. M. El Sendiony, member of the International Council of Psychologists. Over a period of three years (1979-81) Dr. Sendeiony with Prof. Warren H. Dunham studied the records of 454 patients in Shahar Psychiatric Hospital in Taef, Saudi Arabia.

Saudi Arabia is the only nation to use a sacred scripture namely the Qur-aan as its constitutional base. The Qur-aan and the corpus of Islamic law known as Sharia is implemented there.

The assumptions put to test is that the Glorious Qur-an does suffice to cope with the events and matters *of all times if it is rightly followed.*

Other Muslim Arab countries e.g. Egypt, Kuwait, Sudan, Iraq, Jordan etc. have avowedly secular constitutions. They presume that, their constitution would suit modern need and conditions. Both groups are similar in Religion, Language,, Values, Social Customs and many other relevant respects.

The special situation in Saudi Arabia as compared to other Muslim Arab Countries provided the opportunity for some testing of two hypotheses as follows:

The implementation of the Sabria in Saudi Arabia promotes a relatively high degree of Social integration and restricts social problems. More specifically it is expected that the incidence of (mental) Illness, Suicide, Drug Addiction, Alcoholism, Juvenile delinquency and crime in Saudi Arabia would be significantly lower *than in other Muslim Arab Coun*tries, which have not implemented the Shariah (traditions).

The non-implementation of the Sharia in Muslim Arab Countries promotes a relatively low degree of social integration and increases social ills.

Specifically, the non-implementation of the Sharia in Kuwait, Iraq, Egypt, Sudan and Lebanon reveals a relatively highier rate of mental illness, suicide, alcoholism, drug addiction and crime than in Saudi Arabia. In secular states, where the influence of no one religion is keenly felt, the incidence of crime tends to be more, because of the absence of the restraining influence of religion, which does not form part of the educational curriculum.

The derivations from the above mentioned hypothesis are that, Islamic laws are compatible with science and therefore should be able to cope with the civil, criminal and personal affairs in the light of the existing conditions.

Thus we may conclude that Sharia once correctly applied, will minimise social disorganisation and social ills such as Juvenile deliquency, Crime, Drug Addiction, Alcoholism and Mental illness.

What Islam Teaches the Humanity?

(Continued from page 86)

Woman is a creature of emotion and quicker to be swayed by feelings.

Woman is more ruled by her heart while man more by his head. Islam gives the prime responsibility to the person of reason, precisely as the most recent constitution of France does-- cf. Article 213. At the same time, Islam lays down that team work, partnership, consultation and joint planning should to be the rule.

The man must never tyrannise over his wife or abuse or bully her.

Qur-aan has directed:-

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِن
كَرِهْتُمُوهُنَّ فَعَسَىٰ أَن تَكْرَهُوا شَيْئًا
وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

"Live with them behaving decently, for if you dislike them then it is possible that you dislike a thing, while Allah may have much more goodness (for you) in that." (4:19)

What Islam Teaches The Humanity?

Islam looks upon the whole of humanity as one family under Providential benevolence.

Islam teaches us that, just as the life and light giving rays of the Sun brighten up all alike, the light of Revelation is indispensable for our spiritual growth and health.

Islam enjoins faith in all the Prophets of the revealed religions. Prophet Muhammad (*Sallallahu alaihi wa sallam*) is the last of the Prophets of Allah. Qur-aan Majeed (the Scripture of Islam) speaks of Jesus as one of the Prophets of Allah, making it obligatory for a Muslim to venerate him as such.

Islam rejects the idea of a "chosen people", and instead, it makes faith in God and good actions the key to Salvation.

Islam is the common man's religion, open to all alike.

Islam makes man responsible for his actions. Created with the noblest nature, man is left free to make or mar his future.

Islam upholds the sanctity of man, confers equal rights upon all, and makes the highest and the humblest equal in the eyes of law-- the Islamic Sharia'.

Islam puts man and woman on a footing of equality, throwing open to both all opportunities for self-advancement spiritually, intellectually, socially and economically.

Islam gives the right of consciencious objection and teaches toleration even respect for, honest difference of opinion.

Islam stands for a democratic way of life, making the Popular Will and Public Opinion the corner-stone of State policies and the social order, abhorring indoctrination or regimentation in any shape or form. There is no rigidity in the Islamic system. It looks upon change and progress as the breath of life-- stagnation being its very negation.

Islam and the Family: The family which is the basic unit of civilization is disintegrating in the western world. Islam' family system brings into a fine equilibrium the rights of man, of the wife and children and other relatives. Islam nourishes generosity and love in a well-knit family system.

Islam and the Secular Society: the tragedy of secular societies is that they fail to connect the different aspects of life. The secular and the religious, the material and the spiritual seem to them to be in conflict. Islam puts an end to this conflict and brings harmony to man's vision on life.

Altruism par Excellence: A man asked the Holy Prophet (*Sallallahu alaihi wa allam*), "Whose Islam is good?" The Prophet replied:

"One who feeds others and greets those whom he knows and those whom he does not know" and "none of you will have faith till he wishes for his brother what he likes for himself."

Paradise Lost: Hazrat Anas (*Razi Allahu 'anhu*) reported that the Messenger of Allah (Sallallahu alaihi wa sallam) said:

"One whose neighbour is not safe from his mischief shall not enter Paradise."

Islam and marriage-- A Sacred Union: Islam regards marriage as a sacred union of hearts, a source of serenity and security for both partners. Marriage in Islam needs the qualities of purity, loving kindness, humanity, gentleness, goodness and faith in the depths of the heart. Modern disrespect for the bond of marriage is due to the negligence of this high conception of wedlock.

Islam and Role of man and Woman in Islam: Islam pays the closest and most meticulous attention to the capacities of each sex with regard to their occupation, profession and work. The man has inter alia the duty of being the bread earner. The woman is the housekeeper, for nourishing the new generation and caring for the upbringing of posterity.

Islam does not allow her to be demeaned or degraded in any way. It protects her from the wickedness of those who would lead her astray into corruption. It confers on her a dignity both at home and out of doors, which is worthy of her calling.

(Continued on page 85)

CHAPTER 88

SOO-RA-TUL GHAA- SHI-YAH

INTRODUCTION

1- Name of the Soo-rah:

The ***Soo-rah*** has been named after the word ***Ghaa-shi-yah***, occurring in its first Verse. Literally the word means a cover or a curtain. Here it stands for the Day of Resurrection or Judgement that shall encomapass everything in its operation.

2- Time, Place and Cause of Revelation:

This is also one of the earliest Soo-rahs to be revealed in Makkah. At the time of its Revelation, the Holy Prophet (Sallallahu 'alaihi wa sallam) had commenced the preaching of the Divine Message of Islam, but the polytheists of Makkah were not prepared to accept it. They rejected it as they also rejected the Prophetic Mission of the Holy Prophet (Sallallahu 'alaihi wa sallam).

3- Subject Matter of the Soo-rah:

In the beginning of his Missionary Campaign, the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) concentrated his attention on *Tauḥeed* (Oneness of Allah) and the Hereafter with its two manifestations, Paradise and Hell which the polytheists were not prepared to acknowledge as true. Thus, the Theme of the ***Soor-ah*** revolves round the Hereafter, its joys and pleasures as opposed to its tortures and punishments, along with the arguments and evidences that prove the truth and reality of these aspects of the Hereafter.

CHAPTER 88 **REVEALED AT MAKKAH** **SECTION 1** **VERSES 26**	*SOO-RA-TUL-GHAA-SHI-YAH* *MAK-KEEY-YAH* *RU-KOO- 'U-HAA 1* *AA-YAA-TU-HAA 26*	سورة الغاشية مكية وهي ست وعشرون آية
In the name of Allah, the All- Compassionate, the Most Merciful	*Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. Has the tidings of the Over-whelming Event (the Day of Judgement), reached you?	*1. Hal a-taa- ka ḥa-dee- ṡul-ghaa-shi-yah.*	هَلْ اَتٰىكَ حَدِيْثُ الْغَاشِيَةِ ۝
2. (Some) faces, on that DAY, shall be humiliated,	*2. Wu-joo- huńy-yau-ma-i-ẓin khaa-shi-'ah.*	وُجُوْهٌ يَّوْمَئِذٍ خَاشِعَةٌ ۝
3. Toil-worn and weary,	*3. 'Aa-mi-la-tun-naa-ṣi-bah.*	عَامِلَةٌ نَّاصِبَةٌ ۝
4. (They) shall enter a Blazing Fire,	*4. Taṣ-laa naa-ran ḥaa-mi-yah.*	تَصْلٰى نَارًا حَامِيَةً ۝
5. And shall be made to	*5. Tus-qaa min 'ai-nin*	تُسْقٰى مِنْ عَيْنٍ

drink from a boiling spring.	***aa-ni-yah.***	آنِيَةٍ ۝
6. No food shall they have but of ZAREE (dried bitter thorn),	***6. Lai-sa la-hum ta- 'aa-mun il-laa min da-ree '.***	لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ۝
7. Which shall neither fatten (them) nor satisfy hunger.	***7. Laa yus-mi-nu wa laa yugh-nee min joo '.***	لَّا يُسْمِنُ وَلَا يُغْنِي مِن جُوعٍ ۝
8. Faces on that day shall be joyous,	***8. Wu-joo-huiny-yau-ma-i-zin-naa- 'i-mah.***	وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ۝
9. Pleased with their endeavours (in this world).	***9. Li-sa ' - yi-haa raa-di-yah.***	لِّسَعْيِهَا رَاضِيَةٌ ۝
10. In a Garden Sublime;	***10. Fee jan-na-tin ' aa-li-yah.***	فِي جَنَّةٍ عَالِيَةٍ ۝
11. They shall not hear therein (any) vain talk.	***11. Laa tas-ma- 'u fee-haa laa-ghi-yah.***	لَّا تَسْمَعُ فِيهَا لَاغِيَةً ۝
12. Therein is a spring flowing;	***12. Fee-haa 'ai-nun jaa-ri-yah.***	فِيهَا عَيْنٌ جَارِيَةٌ ۝
13. Therein are Thrones elevated,	***13. Fee-haa su-ru-rum-mar-foo- 'ah.***	فِيهَا سُرُرٌ مَّرْفُوعَةٌ ۝
14. And goblets arranged, (nicely).	***14. Wa ak-waa-bum-mau-doo-'ah.***	وَأَكْوَابٌ مَّوْضُوعَةٌ ۝
15. And cushions set in order,	***15. Wa na-maa-ri-qu mas foo-fah.***	وَنَمَارِقُ مَصْفُوفَةٌ ۝
16. And carpets outspread.	***16. Wa za-raa-beey-yu mab-soo-sah.***	وَزَرَابِيُّ مَبْثُوثَةٌ ۝
17. Do they not look at the camels, how they have been created!	***17. A-fa- laa yan-zu-roo-na i-lal-i-bili kai-fa khu-li-qat.***	أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۝
18. And at the heaven, how it has been elevated;	***18. Wa i-las-sa-maa-i kai-fa ru-fi- 'at.***	وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ۝
19. And at the mountains, how they have been firmly set ;	***19. Wa i-lal-ji-baa-li kai-fa nu-si-bat.***	وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ۝

20. **And at the earth, how it has been spread out !**	20. *Wa i- lal- ar-ḍi kai-fa su-ṭi-ḥat.*	وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾
21. **Hence remind (them). Indeed, you are (only) one to remind (them).**	21. *Fa-zak-kir. In-na-mãa an-ta mu- zak- kir.*	فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ ﴿٢١﴾
22. **You are not a warder over them.**	22. *Las-ta 'a-lai-him bi-mu-ṣai-ṭir.*	لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴿٢٢﴾
23. **But he who turns back and disbelieves,**	23. *il-laa man ta-wal-laa wa ka-far.*	إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾
24. **Allah will torment him with the greatest torment,**	24. *Fa-yu- 'aẓ-ẓi-bu-hul-laa-hul 'a-ẓaa-bal-ak-bar.*	فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾
25. **Indeed, to US is their return,**	25. *In-na i-lai-nãa i-yaa-ba-hum.*	إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾
26. **Then surely upon US is their reckoning (accounts-taking).**	26. *S̤um-ma in-na 'a-lai-naa ḥi-saa-ba-hum.*	ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ﴿٢٦﴾

COMMENTARY:

Verse :1 The Soo-rah opens with a question: Has the news of the Gaa-shi-yah (the overwhelming Event, or the Day of Resurrection) reached you? Such style has been used in many other Soo-rahs of the Holy Qur-aan in order to indicate the importance of the subject and to attract the attention of the addressees. The Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) also frequently adopted this style, when he desired to convey something new and important to the Noble companions about the Faith. For example, he often said: Should I not tell you this and that? Hence the importance of this opening Verse.

Verses 2-7: These six Verses describe the fate of those wretched and condemned persons who rejected the Divine Call and left no stone unturned in torturing the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) and his Companions. They will be served in the abyss of Hell with the worst kind of food and drink which instead of helping them in any way will only add to their sufferings-Hell which they in their contumacy, pride and rebellion, used to deny and ridicule.

Verses 8-16: As against the horrible tortures of Hell, these nine Verses describe the joyful condition of those whose faces on that day will be blooming with freshness and joy. They will be entertained with all sorts of comforts and luxuries of Paradise as a reward for their belief and the good deeds they did in

their wordly life. It is not possible to describe in words the grace and high esteem in which these guests of Allah will be held in **Paradise**. The details of their honour and pleasure described in these Verses are only by way of a dim shadow of the **Blessings** of **Paradise**, otherwise none in this world can imagine the nature and reality of the **Blessings** of **Paradise** with which the dwellers will be made contented and pleased.

Verses 17-20: In these four Verses, Allah has drawn man's attention to some aspects of His **Wonderful** creation, with a special reference to the creation of the camel, called the ship of the desert, erection of the canopy of the high heavens, the installation of the mountains and the spreading like a carpet of the earth.

One may ask why out of the vast veriety of the animals, Almighty Allah has chosen the camel as a specimen of His wonderful creation. It may be mentioned that the camel has not been chosen as an example at random, but he has been singled out of such a vast animal kingdom for certain peculiarities not shared by other species. These are: his long neck to reach the high branches of desert trees and shrubs; his soft-padded hoofs to enable him to walk on the sand without sinking into it; one, and some times two humps on his back containing fat to draw upon it for food during emergencies to save his life; a large reservoir of water within his belly to fall back on it to quench his thirst during emergent conditions on his desert journeys.

The most wonderful of these peculiarities, according to scientific research, is that the effect of heat and cold on the camel's body is quite opposite to what it is on other animals. The camel is also endowed with an extraordinary sense of loyalty to its keeper and it is also revengeful to its enemies. The camel is, thus gifted with rare qualities not found in other animals.

Verses 21-22: It is narrated that the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) felt very much dejected when the polytheists denied to accept the Divine Message. These Verses offer solace to the Messenger of Allah (*Ṣallallahu 'alaihi wa sallam*) by advising him that he had not been made a warder over the people. His duty was only to convey the Divine Message and there the matter ended. He had no cause to worry any more.

Verses 23-24: Having provided solace to the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) in the previous two Verses, Almighty Allah gives assurance that He shall inflict upon the disbelievers and the disobedient His most grievous punishment.

Verses 25-26: In these two Verses, Almighty Allah declares that these infidels and polytheists will one day come back to Him and He will subject them to a severe accounts-taking and will then punish them most severely.

Morals Contained in this Soor-ah:

1. Have a **Firm Belief** in the **Oneness of Allah** and the **Day of Resurrection**.
2. Prepare yourself for that Day by taking to **Taqwa**.
3. Spare some time for reflecting upon the wonders of Allah's creation to strengthen your **Eeman (Faith)**.
4. Follow the Prophet's **Sunnah in Da'wa**, i.e, in Preaching the **Divine Message of Islam**.

إن رحمة الله قريب من المحسنين .» (٧ : ٥٥-٥٦)

فليدع المسلم ربه فى انابة وخشوع وتواضع وخضوع وليتجه إليه بقلب موقن بالاجابة وبفؤاد مستسلم لسلطانه الذى يرفع الجباه عن العبودية لغير الله . هكذا كان الأنبياء عليهم السلام يدعون الله سبحانه وتعالى رغبا ورهبا ، وكانوا له خاشعين خاضعين كما قال عزوجل : إنهم كانوا يسارعون فى الخيرات ويدعوننا رغبا ورهبا ، وكانوا لنا خاشعين » . (٢١ : ٩٠)

الدعاء وسيلة يتوسل بها عباد الله المخلصون للتقرب إلى ربهم . فهم يدعونه آناء الليل ويسبحون بحمده دون استكبار . « تتجافى جنوبهم عن المضاجع يدعون ربهم خوفا وطمعا ومما رزقناهم ينفقون » . (٣٢ : ١٦)

إنما يحب الله سبحانه من عباده أن يلجؤوا اليه ويسئلوه من فضله بقلب صاف مخلص منيب وبصوت بين المخافتة والجهر . قال سبحانه : « ولاتجهر بصلاتك ولا تخافت بها وابتغ بين ذلك سبيلا . » (١٧ : ١١٠) وقال النبى عليه الصلاة والسلام : « سلوا الله من فضله فان الله يحب أن يسأل » . أخرج مسلم باسناده عن أبى موسى قال : كنا مع رسول الله ﷺ فى سفر فجعل الناس يجهرون بالتكبير ، فقال رسول الله ﷺ : « أيها الناس أربعوا (أرفقوا وهونوا) على أنفسكم . إنكم لستم تدعون أصم ولا غائبا . إنكم تدعون سميعا قريبا ، وهو معكم » . وفى القرآن الكريم : « وإذا سألك عبادى عنى فانى قريب أجيب دعوة الداعى اذا دعان ، فليستجيبوالى وليؤمنوابى لعلهم يرشدون . » (٢ : ١٨٦)

فالتضرع الخفى أنسب وأجدر بجلال الله ، وأليق بقرب الصلة ودوامها بين العبد وربه لما فيه من إخلاص الدين لله رب العالمين ومن اسلام الوجود كله لسلطانه . واسلام الوجود كله لرب العالمين هو مصدر الطمانينة والخير والسعادة للبشر فى الدنيا والآخرة . « واذكر ربك فى نفسك تضرعا وخفية » (٧ : ٢٠٥)

ومما يبطل قوة الدعاء غفلة القلب . فدعاء الذى لايقبل على الله موقنا بالاجابة لن يكون مأمول الاستجابة . فلذلك أوصانا النبى صلعم : « ادعوا وأنتم موقنون بالاجابة واعلموا أن الله لايستجيب الدعاء من قلب غافل لاه » . ومنه أكل الحرام . وقد ذكر رسول الله الرجل يطيل السفر أشعث غبر يمد يديه إلى السماء : « يارب ، يارب ، يارب ، ومطعمه حرام ، ومشربه حرام ، وملبسه حرام ، وغذى بالحرام ، فأنى يستجاب لذلك » . حتى لأمر الأنبياء بأكل الطيبات ، « ياأيها الرسل كلوا من الطيبات واعملوا صالحا ، إنى بما تعملون عليم » . (٢٣ : ٥١)

واذا كان الرسل والانبياء مع علو شأنهم يحذرون من مخالفة ما أمرهم الله به فالحذر لغيرهم أولى وأحرى . وقد روى عن أبى هريرة عن رسول الله ﷺ قال : إن الله طيب لايقبل إلاطيبا ، وإن الله أمر المؤمنين بما أمر به المرسلين فقال : « يا أيها الرسل كلوا من الطيبات » وقال « يا ايها الذين آمنوا كلوا من طيبات ما رزقناكم » .

وبالاجمال ، الدعاء عبادة ، وقد ورد كثير من الاحاديث النبوية فى فضل الدعاء ، يدل على أن فى الدعاء كبير الأجر وكثير الدعاء ، ومنها « عن عبد الله بن غنام البياضى رضي الله عنه أن رسول الله ﷺ قال : من قال حين يصبح : اللهم ما أصبح بى من نعمة أو بأحد من خلقك فنك وحدك لاشريك لك فلك الحمدولك الشكر : فقد أدى شكر يومه ، ومن قال ذلك حين يمسى : فقد أدى شكر ليلته » . وعن أبى سلام رضي الله عنه قال سمعت رسول الله ﷺ يقول : « من قال إذا أصبح وإذا أمسى : رضينا بالله ربا وبالاسلام دينا وبمحمدنبيا ورسولا كان حقا على الله أن يرضيه » .

الحجة المبرورة

لامجال لأى عمل أوشئ من صنع البشر أن يتدخل فى معتقدات الاسلام أوعباداتها أوشرائعها . إن الاسلام

كل من ينتمي إلى هـــذه الرسالة السامية يسمى مسلما ، ومن واجباته أن يعمل على انقاذ البشرية من عبادة العباد والأصنام والأوثان إلى عبادة رب العالمين وعلى قيادتها إلى حيث السلام والكمال إلى حيث الخير والسمو :

« يا أيها الذين آمنوا اركعوا واسجدوا واعبدوا ربكم وافعلوا الخير لعلكم تفلحون . وجاهدوا في الله حق جهاده ، هو اجتباكم وما جعل عليكم في الدين مـــن حرج ، ملة أبيكم ابراهيم ، هوسماكم المسلمين من قبل وفي هذا ليكون الرسول شهيدا عليكم وتكونوا شهداء على الناس ، فأقيموا الصلاة وآتوا الزكاة واعتصموا بالله ، هو مولاكم ، فنعم المولى ونعم النصير » . (٢٢ : ٧٧-٧٨)

وفقنا الله لما يحب ويرضى
يارب صل وسلم دائما أبدا
على حبيبك خير الخلق كلهم
هو الحبيب الذي ترجى شفاعته
لكل هول من الأهوال مقتحم

موعظة بالغة

غلبتك نفسك غير متعظة نفس مفرعـــة بكل عظه
نفس ستعطبها وساوسها إن لم تكن منهج متحفظه
فالله حسبك لاسواه ومن راعى الرعاة وحافظ الحفظة

أبو العتاهية

فضل الدعاء وآدابه

« من لم يسئل الله يغضب عليه »

إن الدعاء مخ العبادة كما رواه أنس رضي الله عنه عن النبي ﷺ ، وكما قال أبوهريرة رضي الله عنه أن رسول الله ﷺ قال : « ومن لم يسئل الله يغضب عليه » . وإذا يستهدف الدعاء إدامة صلة العبد بمعبوده وتقرير عبودية الانسان لخالقه فهو خلاصة العبادة .

فلابد للمسلم من دعوة الله والابتهال والانابة اليه والاخبات والاستسلام له . وكذلك لابد للداعي أن يكون واقفا عند حدود الله ، عاملا بما أمر بـــه الله ورسوله ، مبتعدا عما نهيا عنه . فعندئذ يكون قريبا مـــن خالقه ، مهتزا من اعماقه بالشعور القاهر بوجوده ، فالتاطم العبودية والانابة والتضرع والاستسلام فيجيب الله دعوته ويفتح له أبواب رحمته . قال الله سبحانه ، « .. فاني قريب أجيب دعوة الداعي إذا دعان » . وقال النبي ﷺ : من فتح له باب من الدعاء فتحت له أبواب الرحمة .. وعن أبي هريرة أن رسول الله ﷺ قال : « ينزل ربنا كل ليلة إلى السماء الدنيا حتى يبقى ثلث الليل الأخير فيقول مـــن يدعوني فاستجيب له ، من يسألني فأعطيه ، من يستغفرني فأغفرله » . فليكن الدعاء مع تضرع وابتهال والحاح وسؤال عـــلى نحو مستمر ليكون مأمول الاجابـــة مرجو التحقيق . فقد منع الرسول عليه الصلاة والسلام من الدعاء المقرون بالتردد كما يدل عليه هذا الحديث : إذا دعا أحدكم فلايقل اللهم اغفرلي إن شئت ، اللهم ارحمني إن شئت ولكن ليعزم المسئلة فان الله لامكره له » . أي لاتكن في دعائك مترددا بل اعزم وجد في سؤالك .

الدعاء دواء موصوف من قبل الله عزوجل للأمراض الروحية ظاهرة كانت أوكامنة . وهو أكثر تأثيرا مـــن الوصفة الطبية للأمراض البدنية في معالجة الأمراض الطارئة على الروح والخلق . ولكن من الضروري أن تستعمل هذا الدواء الموصوف من عند الله حسب ماهدانا ، وما هو إلا أن ندعوه تضرعا وخفية وندعوه خوفا وطمعا ، ندعوه في إنابة وخشوع وأن لانتعدى عـــلى سلطانه ، ولا نفسد في الأرض بترك منهجه الأقوم الأمثل . قال سبحانه :

« أدعوا ربكم تضرعا وخفية ، إنه لايحب المعتدين ، ولاتفسدوا في الأرض بعد اصلاحها ، وادعوه خوفا وطمعا ،

وشهدوا أن الرسول حق وجاءهم البينات ، والله لايهدى القوم الظالمين » . (٣ : ٨٣ - ٨٦)

ونحن واثقون بأن الحياة المثلى البشرية لن تتحقق فى هذا العصر ، عصر الالحاد والاباحية ، عصر الاقبال على ملذات الدنيا الدنية وملهياتها ومزوقاتها إلا بارساء المبادئ الاسلامية وإقرار منهج الله فى المجتمع وتحقيقه فى صورة عملية . فلذلك نوجه رسالة الدين الاسلامى إلى العالم ، والذى هو نظام الحياة البشرية وشريعتها وموازينها وقيمها من الله الحكيم الخبير .

فالأولى والأحرى بالبشرية التعساء الهائمة أن تتبع هذا المنهج الربانى الذى هو المتناسق فى تكوينه والكامل المتكامل فى عقائده وأخلاقه وقيمه وتنبذ وراءها المذاهب المتلاشية والمبادئ المتعصبة والنظريات الهدامة التى أنشأها الانسان الفانى ، أو ينشأها الحين فالحين . هذه الأفكار الملحدة والنظريات المهزوزة هى التى تجر الأمم إلى اختلافات ممزقة وحروب دامية تفرق وحدتها وتشتت شملها . قال سبحانه :

« وإن كثيرا ليضلون بأهوائهم بغير علم . إن ربك هو أعلم بالمعتدين » . (٦ : ١١٩)

فلا اتباع ولا طاعة لأحد من البشر إذا دعا إلى شئ أو إلى قيادته أو قيادة أحد بغير علم وهدى ، ولا كتاب منير مصدر هداية ـ تلقاه البشر من الله وحدة لاشريك له .

« ومن الناس من يجادل فى الله بغير علم ولاهدى ولاكتاب منير . ثانى عطفه ليضل عن سبيل الله ، له فى الدنيا خزى ونذيقه يوم القيامة عذاب الحريق . » (٢٢ : ٨ - ٩)

« وما لهم به من علم ، إن يتبعون إلا الظن ، وإن الظن لايغنى من الحق شيئا . فأعرض عن من تولى عن ذكرنا ولم يرد إلا الحياة الدنيا . ذلك مبلغهم من العلم ، إن ربك هو أعلم بمن ضل عن سبيله ، وهو أعلم بمن اهتدى . » (٥٣ : ٢٨ - ٣٠)

« ذلك بأن الله هو الحق وأن ما يدعون من دونه هو الباطل وأن الله هو العلى الكبير . » (٢٢ : ٦٢)

ولايمكن إقرار السلام وتحقيق السعادة والطمأنينة للجنس البشرى ، ولايتصور تحرره من عبودية العباد إلى عبودية الله الواحد الفرد الصمد ، ولا يتسنى تخلصه من التعصب العنصرى إلى وحدة الجنس إلا إذا يرجع الناس كلهم على إختلاف ألوانهم وأجناسهم وأوطانهم إلى مصدر واحد ، ويستسلموا لسلطان واحد . ألا هو الله . وهو الذى بعث محمدا ﷺ بالقرآن ليجمع به الأمم المتفرقة ويربطها برباط الدين المتين القوى ، لتبرز أمة واحدة على وجه الأرض تنشر الخير والسلم والطمأنينة وتدعم الوحدة والأخوة الشاملة بتنظيم مجتمع على أساس كلمة الله العليا كما قال عليه الصلاة والسلام : « كلكم من آدم وآدم من تراب ، لافضل لعربى على عجمى ولا لعجمى على عربى إلا بالتقوى » .

وقد سمى الله الذين آمنوا به واستسلموا لسلطانه وجلاله مسلمين منذ أول يوم انطلقت البشرية فيه ، واختارهم الله لدينه وللاشتغال بخدمته وعبادته وطاعته ، واصطفاهم الامجاهدة فى سبيله لتنتشر رسالة الله فى العالم فيتحقق فيه السلام والسعادة للانسانية . فأى رتبة اعلى من هذه الرتبة وأى سعادة فوق هذه السعادة ، « وأى رسالة كما قال السيد ناصر قاسم مراقب مدرسة أبو عريش ـ أجدر بانقاذ الانسانية من هذة الرسالة . لقد انبثقت بارادة الله فى قلب الجزيرة العربية ، ورفرف علمها فى أصقاع الشرق والغرب ، وكونت كتلة اسلامية كبرى ، من عدة شعوب مختلفة من اندونيسيا إلى باكستان إلى افغانستان إلى تركيا إلى شبه الجزيرة بأسرها إلى وادى النيل إلى طرابلس إلى الجزائر إلى تونس إلى مراكش ، واستطاعت هذه الرسالة أن تثبت وتدوم وتكون هذه الاستراتيجية العظمى الفاصلة بين الشرق والغرب ، الغنية بقوتها المادية النفوذ والعزة » .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

نحمده ونصلي على رسوله الكريم

نريد إقرار السلام فى الأرض

نحن المسلمين نريد الأمن والسلام والاطمئنان فى العالم وفقا لمعنى الاسلام. ونعمل، حسب مبادئ تعاليم الاسلام، على تحقيق الخير والسعادة، وتدعيم الأخوة والمودة، واقرار السلم والسلامة والطمأنينة للبشرية فى كل ناحية من نواحى المعمورة. ونقول ذلك، لأن الاسلام دين ربانى حريص على وحدة المجتمع الانسانى وسلامته من الشرور والفساد والاباحية وما إلى ذلك من موبقات الانسانية والقيم النفسية. وتحقيقا لذلك يبنى الاسلام صرح المجتمع الانسانى على أساس إفراد الله بالألوهية والربوبية والقوامة والسلطان، وبلفظ آخر، على تلقى المنهج الالهى للحياة البشرية، والذى كان الأنبياء يدعون الناس إليه من لدن آدم عليه السلام إلى خاتم النبيين محمد عليه الصلوات والسلام. فنحن ندعو الناس إلى الايمان بهذا المنهج السماوى، الدين الاسلامى، الذى كان جميع الأنبياء والرسل فى هذا المدى المتطاول مبعوثين به. فهم رائدون لمواكب الخير والأمن والسلام من نقطة البدء التى انطلقت منها البشرية. إننا نقتدى بهم ونتبع دينهم الذى أكمله الله سبحانه وتعالى على خاتمهم محمد ﷺ، وأتم به نعمته على الناس جميعا، ورضى لهم الاسلام دينا كما قال فى كتابه المبين «ورضيت لكم الاسلام دينا».

«إن الدين عند الله الاسلام، وما اختلف الذين أوتوا الكتاب إلا من بعد ما جاءهم العلم بغيا بينهم ..» (٣ : ١٩).. «وقل للذين أوتوا الكتاب والأميين أأسلمتم، فان أسلموا فقد اهتدوا، وإن تولوا فانما عليك البلاغ، والله بصير بالعباد.» (٣ : ٢٠)

فندعو الناس إلى قبول الاسلام والدخول فى السلم كافة كما هو معنى الاسلام الذى جاء به نبينا ﷺ وجاء به الأنبياء والرسل من قبل.

«أفغير دين الله يبغون وله أسلم من فى السموات والأرض طوعا وكرها واليه يرجعون. قل آمنا بالله وما أنزل علينا وما أنزل على ابراهيم واسماعيل واسحاق ويعقوب والاسباط وما أوتى موسى وعيسى والنبيون من ربهم، لانفرق بين أحد منهم، ونحن له مسلمون. ومن يبتغ غير الاسلام دينا فلن يقبل منه، وهو فى الآخرة من الخاسرين. كيف يهدى الله قوما كفروا بعد ايمانهم

اليقين

انٹرنیشنل

مَجَلّة

دار ... (پرائیویٹ) لمیٹڈ

نريد اقرار السلام فى الارض

وَإِنَّهُ لَحَقُّ الْيَقِينِ

... THE QUR-AAN ... THE TRUTH OF ASSURED ...

yaqeen international

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Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. **Qur-aan-e-Majeed**) and the Best Guidance is **Sunnah** of the **Holy Prophet Muhammad** (***Sallallahu-'alaihi-wa-sallam***). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-wa-sallam).

بسم الله الرحمن الرحيم

Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem
In the name of Allah, the All Compassionate, Most Merciful

Independence Day

The Ideal of Islamic State of Pakistan

Al-Ḥamdulillah- All Praise be to Almighty Allah and His Blessings on Prophet Muḥammad (***Ṣallallahu ʿalaihi wa'sallam***).

After much human and material sacrifice, the Muslims of Indo-Pak sub- continent achieved a homeland. They had a definite ideal before them. They wanted to build a State on the Islamic Priniciples

On the 14th August 1996, we celebrated the 49th Anniversary of Pakistan. No doubt, this is the date of liberation from a foreign Rule and a day of great Rejoicing. On such occasions, every Nation takes stock of its progress.

We had before us the Ideal of Islam. Have we achieved that goal, or have we attempted to achieve it? The history of the past 49 years is before our countrymen. We have failed to attain our Ideal. Pursuit of selfish ends has prevented us from making a resolute attempt to adhere to Islamic Principles. In every department of Public as well as in Private Life, we find an atmosphere of indifference to our aims and objects, for which Pakistan was obtained.

For every Muslim, it is obligatory to know and follow his Religion. There is no other way. Our children are getting an education of a different pattern. When they complete their studies, they are, no doubt, qualified to earn their living in a better way, but their mental aptitude and manners do not conform to Islamic Standards. In place of humility and courtesy, they display an air of arrogance.

No doubt, Modern Education is also a necessity It should, also be sought and pursued, but that should, on no account, let us adopt any way of life or conduct which do not conform strictly to the principles of Islam.

Our Public Dealings should be fair and there should be equal opportunities for all to receive education and prosper. The less fortunate of our brethren should be helped to stand on their own feet. To help a Muslim bears a great Reward from Allah. The rights of the weak should, on no account, be allowed to suffer at the hands of the powerful.

It is only the Islamic Bond that will keep us together. This tie should be strengthened to avoid dangers that are sure to arise from any weakening of the Bond. Our Social Environments and requirements might be different, but our National Unity is a must. It could remain only if we keep the Ideal of Islam before us.

All laws repugnant to Qur-aan and Sunnah should be scrapped, and we should bind ourselves to follow the Islamic Law. Only if we succeed in this then can we place the Ideal before other nations, as the best for Peace and Prosperity: It will be a great contribution for World Peace, for which we have been aspiring for long and every country is striving for the same for his own safety and security.

We sincerely pray to Allah and hope that before the next 14th August comes, we shall achieve a substantial progress in that direction. **Aameen!**

Tablighi Jama'at of Hazrat Maulana Muhammad Ilyas (Part III)

by

Maryam Jameelah

As Hazrat Maulana Ilyas health deteriorated on account of strenuous work, his dedication to his work intensified. When physicians came to him, he would first talk to them about his work and only then permit them to examine him. If any one inquired about his health, he would say: "We are in good health only when we can acquit ourselves of the duty for which we have been created and our soul is at peace". It displeased him if any one tried to approach him for selfish motives. He wanted friendship for the sake of religion only and would not accept services or donations from any one who came for some personal work and not for participation in the work of *Tabligh*. As the end approached, his work became an obsession with him. He was not content unless in every sitting and in every study circle and even during eating sessions, nothing else was discussed except preaching and the Call to Islam Despite growing weakness, he supervised everything from his bed to his last day.

What Hazrat Maulana Ilyas used to tell his friends is as under---

"Brothers: Almighty Allah has special attachment towards His servants but He is also very much concerned with those who deny Him. When even towards the kuffar (disbelievers), Allah has so much attachment, how much more attached He would be in the case of the believers! Brothers! Rendering service and help to believers and nonbelievers is the mark of devotion to Allah. We have strayed far from the path of the Qur-aan and the Holy Prophet Muḥammad (Ṣallallahu 'alaihi wa sallam). You should bear in mind that Evil among us cannot be ended merely by criticizing it. We must emphasize what is praiseworthy among our brethren even if there be only one such good quality. You should sacrifice everything, including your life for this work and your reward with Allah in the Hereafter will be proportionate to your sacrifice. Remember in this path it is necessary to bear the pangs of hunger and thirst and be prepared to shed even your blood."

Hazrat Maulana Ilyas chose his son, Maulana Muḥammad Yusuf to succeed him as the leader of the movement.

During the lifetime of Hazrat Maulana Ilyas, the ***Tabligh Movement*** had been restricted to Mewat, Delhi and Lucknow in the province of Uttar Pradesh in India and had just begun to take root in Karachi and Peshawar (Pakistan). The most significant change brought about by Maulana Mohammad Yusuf was the great expansion of ***Tablighi Jama'at*** to all parts of India and Pakistan and also to Saudi Arabia, Iraq, Syria, Jordan, England, Japan and the U.S.A. Today the movement is also active throughout Europe, African, Asian and Far-Eastern countries and those in the Western hemisphere. Some groups of ***Tablighi Jama't*** have even toured Communist countries ***incognito***. Maulana Muhammad Ilyas had confined his work among Muslims only but Maulana Yusuf directed his mission towards non Muslims too. Alas! Maulana Yusuf died suddenly of an heart attack in Lahore on April 2, 1965. Maulana Inamul Hasan is now the leader of the Movement. He had been a close friend of Maulana Yusuf since childhood, was chosen to succeed him as the ***Amir*** of the Movement. Often Maulana Ilyas had consulted him and had trust and confidence in his decisions and advice.

Only the sincere and conscientious can afford to come to ***Jama't*** and fulfil its requirements which are both difficult and heavy. These are necessary to train and discipline the participants for the onerous duties of preaching which demand all kinds of sacrifices of personal comfort and prestige, for instance, living

away from family, sleeping on floor in all seasons of the year, going without rest and sleep except for short periods in the night, and beseeching total strangers in the name of Allah, to honour their commitments with Him and work for the glory of Islam. On one hand it strengthens the spiritual stamina of the participants and on the other hand it helps to make a wholesome impression and provide a model for those approached.

Muslims are familiar with the idea of donating money but ***Tablighi Jama't*** demands that the donate time (in days, weeks and months) for preaching tours and meet their own expenses. At appropriate place meetings are held and at every meeting new groups are formed to visit neighbouring areas. The sight of these volunteer preachers walking from one village to another in right earnest and in perfect simplicity, with blankets on their shoulders, books under their arms, tongues engaged in ***Zikr*** and ***Tasbih*** (remembrance and praise of Allah), the effect of night long vigil visible in their eyes, the signs of prostration apparent on their forehead and their person showing the stress of toil, reminds people of the Companions of the Holy Prophet.

Like all other Islamic renascent movements, ***Tablighi Jama't*** regards verbal and written exhortations without practical implementation, as futile. In a letter addressed to Sayyed Abdul Hasan Ali Nadwi, dated May 7, 1942, Maulana Muhammad Ilyas wrote:

"Without presenting practical example before the people mere speeches from mimber ***(pulpit) of the mosque will not be enough. In the absence of actual implementation of Islamic teachings the people will become accustomed to regard these sermons with disrespect contempt and insolence...."***

Tablighi Jama't has not been without its critics because of its scrupulous avoidance of political activity. Despite his close association with many of the leaders who were deeply involved in India's struggle for freedom, Maulana Muhammad Ilyas was never drawn directly into any political movement. However, he was fiercely opposed to foreign rule, so much so that at one time he had pledged ***Jihad*** against the British at the hand of ***Shaikhul Hind***, Maulana Muhammad Ilyas was against the English system of education and Western cultural influence Nevertheless with most of the major Islamic movements being strongly politically oriented, ***Tablighi Jama't*** is an honourable exception. The critics of ***Tablighi Jama't*** consider political activity as a must, that is, without political power it is impossible for ***Shariah*** to be enforced and anti-Islamic social and moral evils eradicated. According to those who agree with the approach of the ***Tabligh Movement*** it is useless to blame the government for everything, that the evils in the political sphere must to a large extent reflect the degradation of morals in the social environment. Maulana Muhammad Ilyas thought political power was useless without genuine faith in Islam and adherence to ***Shariah*** He believed that political authority must be preceded by strong religious faith and any weakness in the latter would mean the failure of the former. Allah's purpose according to Qur-aan and Sunnah in promising political authority to Muslims is that they protect and enforce Divine laws and commandments So long as the Muslims lack true religious fervour and do not set an inspiring example of devotion and high moral character, instead of being motivated as they are now by selfish interests for worldly gain, what sort of ***"Islamic"*** rule can be expected from them?

Critics of ***Tabligh Movement*** appear to be under the impression that it is a sort of cowardice that is responsible for its silence against the most outrageous anti-Islamic activities on the part of those in power in Muslim lands. But the ***Tabligh*** people cannot afford to enter active politics because they wish to propagate Islam unhampered and undertake preaching tours as far and numerous as possible. Political activities involve confrontation with authority and cause interference and disruption in the shape of detention etc. The proof of a man's faith in Islam does not always lie in serving terms of imprisonment but in his moral character and social conduct.

All Islamic Movements-- past and present aim at the establishment of universal Islamic order; all strive for strengthening of faith amongst the Muslims and to bring non-Muslims over to the supreme truths of the Qur-aan and the Sunnah and work for their enforcement collectively as well as individually. Thus all of them are working for Islamic renaissance

One of the greatest drawback of the present day Muslims is their disunity. Our plight cannot be improved until the various schools of thought and organized movements are generous enough to understand each other to cooperate and to emphasize the common ground we all share rather than waste time, energy, and our limited resources in disputing, fault-finding, criticizing and condemning one another. We must be mindful of the Hadith in which the Holy Prophet (*Ṣallallahu ʿalaihi wa sallam*) is reported to have said that "*differences of opinion among my followers are a mercy to the believers*". Therefore it is essential for us to regard all the varied Islamic movements throughout our history to the present day as branches flourishing from the same tree--not conflicting but complementary.

Leghari urges ʿulama to create harmony

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for his followers. This is the thing which we are lacking these days. Hypocrisy has dominated the society now and we have left the path of our elders and are not able to forward the work to promote our rich Islamic traditions.

"Unfortunately, we are doing only lip service, the followers should not do lip service, we should adopt the discipline required by the religion. Without discipline all efforts would be useless," the President added.

Mr. Leghari said the Holy Prophet (*Ṣallallahu ʿalaihi wa sallam*) laid great emphasis on education and always fought against ignorance. In old days, were started from Masjid-i-Nabvi the streams of Knowledge.

But by the passage of time, these institutions of knowledge, through a conspiracy hatched by colonial system, were reduced to places only to perform religious obligations.

"It is unfortunate that still we are not ready to realise the conspiracy whereby the religious scholars were pushed in a dead end street and they are not ready to come out.

"Mosques always played very important role in character building and to create good humans and intelligent individuals and this role of the mosques could be revived. A blend of modern education besides religious education could make these institutions again a real pride of the Muslim Ummah," President hoped

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Islamic Schools in Finland

Helsinki: There are about 15,000 Muslims in Finland out of a total population of five million. An Islamic organization, established here in 1993, was able to establish 10 Islamic schools all over Finland. The Finnish students from other schools visit these schools regularly to obtain information about Islam. These schools have obtained Government's approval to teach Islamic religion to the Muslim Students. A number of Bosnian refugees visited one Islamic school in Helsinki and asked the organization to supply them with teachers of Islamic subject.

To serve Muslims in Finland and Northeast Europe, an Islamic Secretariat General was opened in Helsinki in November 1992. (IINA)

Mosques as Integrated Islamic Centres

Cairo: The Egyptian Ministry of Endowments has made plans to turn 50 mosques in each province into integrated Islamic centres providing all other Islamic services in addition to worship.

The Ministry said this would be the first step in a comprehensive strategy to turn all the mosques throughout Egypt into integrated Islamic centres.

"The mosques should undertake their role in guidance, education, reforms, care to the poor and needy and other social services in addition to worship", a spokesman of the Ministry said. The Ministry had earmarked 150 million Egyptian pounds for turning the mosques into service centres during the coming phase. (IINA)

Leghari urges ʿulama to create harmony

President Farooq Ahmed Khan Leghari has urged upon the religious scholars *to create harmony among* different sects, putting aside their minor differences.

He was speaking at the inauguration ceremony of the 21st Seerat Conference held at the Prime Minister's Secretariat auditorium.

Speaking on the occasion, the President said it was a matter of great concern that mankind has lost its identity and the topic chosen for the conference was relevant in today's situation-- **"Mankind is in search of identity and the modern age has divided it into different categories."**

"One of the curse of this new era is nationalism. We have divided mankind on the basis of colour, race, language and caste and are trying to protect vested interests beyond law and justice".

"At every turn of this century, we find groups of people encroaching on other's rights in the name of nationalism. The result of putting national interest above all is that the morals have been affected adversely.

"When every right or wrong is being judged on the basis of national interests, the ultimate result would be the elimination of justice from the society," he added.

That is why, President Leghari said. "We find world conscience indifferent towards atrocities, whether they occur in Kashmir or in Bosnia.

"On the other hand justice is a universal phenomenon in Islam which is used to create brotherhood among different nations and individuals

Mr Leghari expressed the hope that religious scholars participating in this conference should analyse the present attitude of mankind as to how it deteriorated to this extent.

"Like other countries the saner elements in our country are also trying to eradicate the torments of corruption, fraud, bribery and dishonesty from the society. But only laws or administrative steps can not change the society It needs will power and credibility."

Leghari said, "Only the **Qur-aan** and the **Sunnah** provide mankind with the true path of humanity and justice, but unfortunately, we, the believers, are not acting as much on the teachings of Islam, as the nonbelievers do."

"Non-Muslims adopted honesty, justice, veracity and truth from Islam We are far behind those nations, who don't profess Islam and who don't have any claim on the Holy Prophet (***Ṣallallahu ʿalaihi wa sallam***). As far as these aspects are concerned, it is a real shame for us, being Muslims, that we could not learn and also could not deliver, to our next generations the teachings of Islam in practice."

Mr. Leghari said that the **Qur-aan** and the **Sunnah** are the miracles of human history and are found in the original form even after 1400 years. No power in the world even with the latest technologies can claim to produce a work which will remain unchanged till the doomsday

He further said it had been proved beyond doubt that no one, not even the entire human race, could come up with a written piece parallel to a Verse of the Holy Qur-aan. Non-Muslim scholars also admitted the fact that the Qur-aan is unchanged even after 1400 years of its revelation

"The same is the case with the Sunnah. The Holy Prophet's (***Ṣallallahu ʿalaihi wa sallam***) life was more than transparent. No aspect of the Prophet's life was hidden and the research conducted to attain the authenticity of the acts of the Holy Prophet was extensive. Our ancestors had done a great work on the life of the Holy Prophet (***Ṣallallahu ʿalaihi wa sallam***).

"The Holy Prophet (***Ṣallallahu ʿalaihi wa sallam***) is the true picture of the Holy Qur-aan. He acted upon the injunctions of the Qur-aan in letter and in spirit to set an example

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Islam confers unique status on women: Prime Minister

Prime Minister Benazir Bhutto has said Islam has conferred a unique status on woman, and pronounced equality between man and woman.

In a message to the second International Conference of Women Parliamentarians in Kuala Lumpur, as read out by Shehnaz Wazir Ali, Special assistant to Prime Minister, she said the women in the Muslim countries were marching forward on the road to social and political emancipation

"Islam confers a unique status on women It was Islam which first pronounced equality of man and woman. No race, colour or gender can be the basis of inequality. If women in the Muslim countries thus far have lagged behind, it is not because of Islam, but it was because of old prejudices and customs. We have to fight against these prejudices and customs," she pledged

The Prime Minister said the conference would contribute to the ongoing national efforts for enhancing the status and role of women. "Your endeavours, undoubtedly, are intrinsic also to the global process launched by the Beijing World Conference for Woman and central to a series of global conferences focusing on issues concerning women."

She thanked Prime Minister Mahathir Mohammed, the Parliament, the government and people of Malaysia for hosting this conference, and building upon the pioneering work accomplished by the first conference of women parliamentarians in Islamabad.

Ms Benazir said, "the Islamabad conference took the momentous step of providing a forum to the Muslim women parliamentarians to get together and exchange views on improving the status of women and to define strategies for the well-being of their sisters in diverse Islamic societies.

It was indeed a matter of personal satisfaction for me to have presided over this conference, to have witnessed my dream transformed into reality. But that was only the beginning "In Pakistan my government has come a long way in improving the status of women and bringing them in the mainstream of national life We also believe in women empowerment. But empowerment is not only a right to have political freedom. Empowerment is the right to be independent, to be educated; to have choices in life. This is our goal and this is our endeavour.

The time has come when the Muslim women must rise above male prejudice and contribute to the development of society by putting their weight behind the wheel of change which, in its revolution, will bring a better tomorrow for all our children."

She said: "Sustained efforts must be made to pursue the egalitarian vision of our societies, enunciated in the Islamabad Declaration We must endeavour to remove discrimination, injustice and exploitation, dispel prejudice, ignorance and intolerance, and remove myths and notions which have kept women as the under-privileged, suppressed and exploited segment of societies.

In these endeavours, "We will have as our beacon light and inspiration the injunctions of our noble religion and the teachings of Prophet Muḥammad (Ṣallallahu ʿalaihi wa sallam)

It is to this task that your conference will address itself

"I am confident that deliberations of the second Muslim Women Parliamentarians Conference will reach concrete and action-oriented conclusions, as women parliamentarians are meeting at a time of extraordinary change and extraordinary opportunities in a world of transition.

We, in Pakistan, are delighted and privileged to host the Secretariat of your organisation. I wish to assure you that your organisation would have the fullest support of the government, the parliament and the people of Pakistan.

(Courtesy Dawn)

Independence Day
Islam and the State of Pakistan

The 14th of August is a Great Day, indeed, for all of us. Its importance is twofold and worldwide. It was on this day in 1947 that Pakistan came into being as an Independent Muslim Country and that from the very beginning it was meant to be a **Citadel of Islam.**

It was for this reason that Muslim masses all over India, numbering no less than 100 millions, chanted day and night the Kalimah (the Basic Formula of the Faith of Islam) ***LAA ILAA- HA IL- LAL- LAAHU MUḤAMMADUR RASOOLULLAH***, when raising slogans demanding Pakistan, from every nook and corner of the subcontinent.

(a) From 1719 to 1857 C.E.- Shah Waliullah Scheme:

It was the House of Shah Wali Ullah which enlightened the Freedom and held it in high esteem Shah Abdul Aziz, Syed Ahmed Shaheed, Maulana Ismail Shaheed and other companions followed it.

(b) From 1857 to 1906 C.E.

The great names are those of Sir Syed Ahmed Khan, Maulana Shibli, Abdul Haq Dehlvi, Haji Muhammad Ali, Maulvi Zulfiqar Ali and Shaikhul Hind Maulana Mahmood Hasan.

(c) From 1906 to 1947 C.E.

It was the Leader-ship of Muslim League which, in fact, came out as a result of the activities already made in this field, as mentioned at (a)& (b) above.

The Muslim League kept the Flag flying high under the patronage of the Elite like-

i) Allama Iqbal

ii) Maulana Muhammad Ali Jauhar

iii) Maulana Shabbir Ahmed Usmani and

iv) Quaid-e-Azam Muhammad Ali Jinnah.

The first batch lead by Shah Wali Ullah (***Rahmatullah 'alaihi***) revived in the Muslim masses the spirit of Jihad to withstand the rising tide of British Imperialism. After him, Shah Abdul Aziz successfully sustained the momentum; and proved more than a match for the Sikhs and the British. But at the hands of the stooges like Mir Jafar, Meeran, Amin Chand, Ilahi Baksh, the **Muslim's Cause** suffered grievously Haider Ali and Sultan Tipu did give it a fillip but could not stand for long against the combined onslaught of the Hindus, the British and the local mercenaries

What happened in India is typical of what occurred in other Muslim countries, one by one, they fell into the clutches of the colonialists from the West

The colonialists exploited Muslim countries materially, and took the honour and lives of Muslims; but more than that, they crushed their culture, cancelled their system of education and created a class of people who think of their history with contempt; who believe that all knowledge, civilization and morality is that which comes from the west. In a very short time, the high administrative positions were in the hands of the people who were educated on an alien pattern, invoking an alien way of life.

They, in their turn, are now interested in enforcing an alien system of education and training. A maximum attempt is being made to de-Islamize the Muslims. What the consequences are, can be known by assessing the plight of the Muslim countries The future of Muslim countries rests on the kind of attitude they adopt towards Islam.

Muslim Ummah:

If hypocritic behaviour and beliefs about *Islam* are to be continued and tolerated in Muslim countries, then it is most unlikely that Muslim Ummah will ever be able to maintain its rightful position The leadership of Muslim countries should develop the right understanding of Islam and establish the right type of society *through appropriate education*, economy and a system of administrtion, in accordance with the Teachings of Islam, to enable the Ummah once again to exercise a decisive influence of its own in this world

Islamic Values:

In all the Muslim countries, from Pakistan and Iran to Egypt and Algeria, etc., a common Muslim fully

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News and Views

IIU to establish Arabic Language Faculty in Chinese University

The International Islamic University and North Western Minorities University of Lanzhon, People's Republic of China, have signed a Memorandum of Understanding (MOU) under which the IIU will establish a faculty in the Chinese University for teaching the Arabic language and culture. The agreement was signed by Dr Hussain Hamid Hasan, President, IIU< and Prof Ma Qi Lim, President of the Chinese University

Later, while delivering a lecture at the IIU, Prof. Ma Qi Lin said that Chinese Muslims are practising Islam with complete independence.

Prof. Ma Qi Lin said the Chinese government gives special consideration to the education of its minorities It has established four specialised universities for minorities.

About NW University, he said that it is the oldest minorities university in China, which was established in 1950 with 18 faculties and 46 colleges. A total of 28,000 students have graduated from this university since its inception, and now it has 7,000 students on roll, he added. Beside that, the university has ten research institutes.

Prof. Ma Qi Lin further added that the university has established cordial relations with the universities outside China, and IIU is an example of these relations, Referring to MOU between IIU and NW Minorities University, he said it would be the beginning of a new era of friendly relations between two universities.

Speaking on the occasion, Dr Ahmed Al-Assal, Vice President of the IIU, appreciated the role of Chinese university in educating minorities in accordance with their faith He assured the Chinese delegation full support of IIU in establishing the faculty of Arabic The lecture was arranged by Dawah Academy of the IIU

Encyclopedia about Holy Qur-aan

Toronto Preparations are currently under way to issue an encyclopedia about the Holy Qur-aan in Canada. The Dutch publisher. I.J Brail, has asked professor Jane Macolive of the Toronto University to supervise the production of this encyclopedia which will be the first of its kind in the English Language. Editors from other Universities in Canada, France and America are assisting her in this project.

Plans are currently being finalized on the subjects and topics to be included in the encyclopedia. Invitations have been sent to a large number of Muslim scholars to write articles for the encyclopedia which will be issued in two volumes. It is expected to come out in the year 2000 (IINA).

Islam and the State of Pakistan

(Continued from page 77)

knows how good Islamic Values are. He believes in Islamic Values and respects them. And he can never be convinced that Islamic Values are those which are imported from the West.

It is heartening to note that recent developments in the World of Islam have proved it that Muslims can be aroused and inspired and induced to make sacrifices only in the name of Islam. A Muslim can lay down his life only if he is sure that he is doing it for the sake of Allah. A common Muslim is not so blind as to think of non-Islamic actions and values as Islamic ones

Islam is Practicable:

The question of whether Islam is practicable today or not is futile Islam has always been practicable and it is practicable today and will be practicable until 'Qiyamah' (the Day of Judgement). The actual problem is whether there is any nation which is prepared and ready to adopt Islam, as a whole. When Saudi Arabia established economic, political, social and cultural life on the principles of Islam, it changed its individual character and social environment in accordance with Islam. When a nation makes preparation of this sort then only one can expect to see **Epoch-making Results.**

SOO-RA-TUL-FAJR

Introduction

Name of Soorah: As in the case of most Soorahs, this Soorah also takes its name from the word Al-Fajr, occurring in its first Verse. It contains 30 Verses

Time and Place of Revelation: It appears from the subject-matter of the Soorah that it was revealed at an early period of Islam, when the infidels of Makkah had begun their worst tyranny and torture against those who responded to the Prophet's call ;and entered the fold of Islam.

Subject matter of the Soorah: The Soorah deals, in general, with the Day of Resurrection, on which people will be called to account and be exposed to the bliss and blessings of Paradise or the humiliating chastisement of Hell, according to their deeds in this world of Cause and Effect This is because Allah is ever keeping a watch over them and He is All-Powerful to do full justice to them, however, despotic, arrogant and high-ranking in power and pelf they may be like the peoples of 'Aad', 'Samood' and 'Pharoah', whose examples, Allah has cited in the Soorah.

The Central idea of the Soorah seems to be the fact that the success or failure, prosperity or adversity of man n the Hereaffter depends on the good or bad deeds done in the life of this world. Allah has established the reality ind truth of life in the Hereafter by contrasts found in the phenomena of nature created by Him, in the form of 'Night' ind 'Day', 'Odd' and 'Even', leading finally to the contrast between life in this world and that in the Hereafter and he creation of Paradise and Hell.

CHAPTER 89	*SOO-RA-TUL-FAJR*	سُوْرَةُ الْفَجْرِ مَكِّيَّةٌ
REVEALED AT MAKKAH	*MAK-KEEY-YAH*	
SECTION 1	*RU-KOO-'U-HAA 1*	وَهِيَ ثَلٰثُوْنَ اٰيَةً
VERSES 30	*AA-YAA-TU-HAA 30*	
In the name of Allah, the All-Compassionate, the Most Merciful.	*Bis-mil-laa-hir-rah-maa-nir-ra-heem.*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1 (I swear) by the dawn,	*1. Wal-faj-ri*	وَالْفَجْرِ ①
2 And by the ten nights,	*2. wa la-yaa-lin 'ash-rinw-*	وَلَيَالٍ عَشْرٍ ②
3. And by the even and the odd;	*3. wash-shaf-'i wal-wat-r i*	وَّالشَّفْعِ وَالْوَتْرِ ③
4 And by the night as it passes on.	*4. wal-lai-li i-zaa yasr.*	وَالَّيْلِ اِذَا يَسْرِ ④
5. Indeed, there is sufficient evidence in these (oaths) for the sensible.	*5. Hal fee zaa-li-ka qa-sa-mul-li zee hijr.*	هَلْ فِيْ ذٰلِكَ قَسَمٌ لِّذِيْ حِجْرٍ ⑤
6. Did you not see how your RABB (Guardian-Lord) dealt with 'AAD?	*6. A-lam ta-ra kai-fa fa-'a-la rab-bu-ka bi-'aa-din*	اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ⑥

7 (Of) IRAM, of the lofty columns.	***7. i- ra- ma zaa- til- ʿi- maad.***	إِرَمَ ذَاتِ الْعِمَادِ
8. The like of which was not created in the lands.	***8. Al- la- tee lam- yukh- laq mis- lu- haa fil- bi- laad.***	الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ
9. And (with) SAMOOD (Thamud), who hewed out rocks in the valley (for houses);	***9. Wa sa- moo- dal- la- zee- na jaa- bus- sakh- ra bil- waad.***	وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ
10. And (with FIR'AUN (Pharaoh) of the stakes,	***10. Wa fir- ʿau- na zil- au- taad.***	وَفِرْعَوْنَ ذِي الْأَوْتَادِ
11 Who had rebelled in the lands,	***11. Al- la- zee- na ta- ghau fil- bi- laad.***	الَّذِينَ طَغَوْا فِي الْبِلَادِ
12 And multiplied therein mischief,	***12. Fa-ak-sa-roo fee-hal-fa-saad.***	فَأَكْثَرُوا فِيهَا الْفَسَادَ
13. Therefore, your RABB (Guardian -Lord) poured on them the scourge of punishment.	***13. Fa- sab- ba ʿa- lai- him rab- bu- ka sau- ta ʿa- zaab.***	فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ
14 Surely, your RABB (Guardian Lord) is ever Watchful.	***14. In- na rab- ba- ka la- bil- mir- saad.***	إِنَّ رَبَّكَ لَبِالْمِرْصَادِ
15. As for man, when his RABB (Guardian-Lord) tries him	***15. Fa- am- mal- in- saa- nu i- zaa mab- ta- laa- hu rab- bu- hoo***	فَأَمَّا الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ
by honouring and blessing him then	***fa- ak- ra- ma- hoo wa naʿ- ʿa- ma- hoo,***	فَأَكْرَمَهُ وَنَعَّمَهُ
he says: "My (RABB) has honoured me,"	***fa- ya- qoo- lu rab- beē ak-ra man.***	فَيَقُولُ رَبِّي أَكْرَمَنِ
16. But when He tries him	***16. Wa am- maā i- zaa mab- ta- laa- hu***	وَأَمَّا إِذَا مَا ابْتَلَاهُ
and straitens on him his livelihood,	***fa- qa- da- ra ʿa- lai- hi riz- qa- hoo***	فَقَدَرَ عَلَيْهِ رِزْقَهُ
then he says: My RABB has humiliated me..	***fa- ya- qoo- lu rab- beē a- haa- nan.***	فَيَقُولُ رَبِّي أَهَانَنِ
17. No, indeed, but you do not honour the orphan,	***17. Kal- laa bal- laa tuk- ri- moo- nal- ya- teem.***	كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ
18. Nor do you urge one another to feed the needy,	***18. Wa laa ta- hāād- doo- na ʿa- laa ta- ʿaa- mil- mis- keen.***	وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ
19. And you devour the heritage with intense greed.	***19. Wa ta- ku- loo- nat- tu- raa- sa ak- lal- lam- maa.***	وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا

20. And you love wealth with ardent love.	*20. Wa tu- ḥib- boo- nal- maa- la ḥub- ban jam- maa.*	وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ۝
21 No, when the earth is crumbled to pieces,	*21. Kal- laa i- ẓaa duk- ka- til- ar- ḍu dak- kan dak- kaa.*	كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۝
22 And (when) your RABB appears (in His splendour),	*22. Wa jaa- a rab- bu- ka*	وَجَاءَ رَبُّكَ
and the Angels come in ranks upon ranks.	*wal- ma- la- ku ṣaf- fan ṣaf- faa.*	وَالْمَلَكُ صَفًّا صَفًّا ۝
23. And Hell is brought out on that day,	*23. Wa jee- a yau- ma- i- ẓim- bi- ja- han- na- ma*	وَجِايْءَ يَوْمَئِذٍ بِجَهَنَّمَ
the day when the (unbelieving) man shall remember (his evil deeds);	*yau- ma- i- ẓeeny- ya- ta- ẓak- ka- rul- in- saa- nu*	يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ
but of what avail shall remembrance be for him?	*wa an- naa la- huz- ẓik- raa.*	وَأَنَّىٰ لَهُ الذِّكْرَىٰ ۝
24. He will say· O! would that I had sent forth (good deeds) for my life	*24. Ya- qoo- lu yaa- lai- ta- nee qad- dam- tu li- ḥa- yaa- tee.*	يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي ۝
25. So, on that day, none can inflict a punishment like His punishment,	*25. Fa- yau- ma- i- ẓil- laa yu- 'aẓ- ẓi- bu 'a- ẓaa- ba- hoo a- ḥa- dunw-*	فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُ أَحَدٌ ۝
26. And none shall bind (any one) with bounds like His)(bindings)	*26. wa laa yoo- ṡi- qu wa- ṡaa- qa- hoo a- ḥad.*	وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ۝
27 O! Contented soul,	*27. Yaa- aiy- ya- tu- han- naf- sul- muṭ- ma- in- nah.*	يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝
28. Return to your RABB (Guardian-Lord) content and well pleased;	*28. Ir- ji- 'ee i- laa rab- bi- ki raa- ḍi-ya- tam- mar- ḍeey- yah.*	ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۝
29. So join (the party of) My servants.	*29. F ad- khu- lee fee 'i- baa- dee.*	فَادْخُلِي فِي عِبَادِي ۝
30. And enter My Paradise.	*30. Wad- khu- lee jan- na- tee.*	وَادْخُلِي جَنَّتِي ۝

Commentary

Verses 1-5: In the first four Verses Allah has sworn by the (Fajr) 'Dawn-breaking of the Day of Eidul-Azha, : the Day of Sacrifice and the Ten Nights preceding it, the Even and Odd i.e. the last ten days of Ramazan-ul-Mubarak and the Night of Power in which Revelation of Qur-aan Majeed came down to the worldly heaven for the first time and the Night wherein the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) proceeded on the journey for the Miraj. (generally the commentators have taken it to mean simply the passing of night).

There are, however, different opinions about the significance of these oaths and it is not convenient to examine them, in detail, in the limited space at our disposal. One thing is, however, quite certain that they point out Allah's power to create the positive and negative aspects of Creation and that they contain for men of wisdom and insight, an exhortation to put an unshakable faith in what the Holy Prophet (*Şallallahu ʿalaihi wa sallam*) has informed them about the reality and truth of the life after death (the Hereafter) which the polytheists of Makkah vehemently denied on various foolish pretexts.

Verses 6-10: While on the subject of the Hereafter, Almighty Allah has emphasized that all men, rich or poor, strong or weak, high or low, will be called to account on the day of Judgement and awarded the Eternal Bliss of Paradise or the everlasting, humiliating punishment of Hell-Fire, according to their good or bad deeds in this life. In this regard, Allah has given examples of some of the past despots and tyrants of history like 'Aad', 'Samood', and 'Pharaoh'.

Verses 11-14: These enemies of Allah, in their hardened contumacy, rebelled in the land and spread corruption therein. So, ever Watchful Allah caught hold of, and poured on, them the disaster of His Punishment

Verses 15-16: Allah has mentioned in these Verses His Scheme of testing His servants' Faith by varying their circumstances. Instead of being contented in either case they acknowledge Allah's favours when granted ease and plenty, but become dejected when afflicted with scarcity and curtailment in their resources. They have made the possession of worldly resources or lack thereof, a criterion of honour or disgrace, promotion or degradation

Verses 17-20: It has been illustrated in these verses that Islam has shown to all humanity the right way of leading life in this world It condemns extravagance, inordinate hoardings and promotes the habit of saving and investing money for purposes of development and defence It provides sure means of social security schemes by providing assistance to the needy in the form of food and shelter. Islam condemns beggary. Instead, it recommends all kinds of help to orphans, widows, the disabled and other down-trodden classes. Islam totally rejects usury, greed and the hoarding of money.

Verses 21-26: They fail to visualise the terrible scenes of the Day of Resurrection, when the earth will be reduced to pieces and they will find themselves before their Lord and see the horrors of Hell with their own eyes At this critical time, they will remember with remorse and regret their unbridled and reckless life of the world, but this will be of no avail to them at that time, when they will be, face to face, with Allah and will see the most painful and severe punishment prepared for them in the abyss of Hell.

Verses 27-30: In an outstanding contrast to this, will stand those who did good deeds in their worldly life. They will be invited to enter Paradise along with other Righteous Servants of Allah to abide therein for ever.

Allah will be pleased with them and they will be pleased with Him (Allah).

Morals to Learn from this Surah:

* Learn a lesson from the fate of the former despots and tyrants of history like 'Aad', 'Samood','Pharoah, etc.
* Never disobey Allah and his Prophet (*Şallallahu ʿalaihi wa sallam*).
* Remain grateful to Allah in prosperity as well as in adversity.
* Spend your worldly Resources in charity by feeding the Hungry and helping the destitute.
* Fear Allah's wrath and chastisement and take to the path of Piety and Taqwa.

May Allah enable us to adopt the ways and means which might be acceptable to Him and attract His mercy in this world as well as in the Hereafter. Aameen!

الحق انطقها والباطل اخرسه : جاءت امراة الى المامون العباسي وقد جلس للمظالم ، تشتكي ـ فضرب لها موعدا لاحضار الخصم الى مجلس القضاء . وفي الموعد المضروب جاءت المرأة وتقدمت من المامون قائلة : السلام عليك يا امير المومنين ورحمة الله وبركاته ـ فقال : وعليك السلام، اين الخصم ؟ فقالت : الواقف على راسك يا امير المؤمنين ، و اومأت الى العباس ابنه . فقال : يا احمد بن ابي خالد ، خذ بيده فاجلسه معها مجلس الخصوم ـ فجعل كلامها يعلو كلام العباس ، فقال لها احمد بن ابي خالد : يا امةالله ، انك بين يدى اميرالمؤمنين ، وانك تكلمين الامير، فاخفضي من صوتك . فقال المامون : دعها يا احمد ، فان الحق انطقها ، والباطل اخرسه . ثم قضى لها برد ضيعتها اليها ، وامر بالكتاب لها الى العامل الذى ببلدها ان يسقط عنها خراجها ، ويحسن معاونتها وامرلها بنفقة .

حسن السياسة : قال معاوية ﷺ : انى لا اضع سيفى حيث يكفينى سوطى ، ولا اضع سوطى حيث يكفيني لسانى، ولو ان بينى وبين الناس شعرة ما انقطعت ابدا فقيل له : وكيف ذلك ؟ قال : كنت اذا مدوها ارخيتها، واذا ارخوها مددتها . وقال الوليد بن عبد الملك لابيه : يا ابت ما السياسة ؟ قال : هيبة الخاصة مع صدق مودتها ، واقتياد قلوب العامة بالانصاف لها ، واحتمال هفوات الصنائع ـ وقالت الحكماء : اسوس الناس لرعيته : من قاد ابدانها بقلوبها ، وقلوبها بخواطرها ، وخواطرها باسبابها من الرغبة والرهبة . .

الاسلام والمساواة: جاء الاسلام لتحرير الانسان من كل الوان العبودية ، فاعلن المساواة الانسانية بين ابناء البشر ، واقام ميزانا دقيقا لايرجع الى الجنس او اللون او الوطن او اللغة او الجاه و السلطان ، او الغنى والثراء وانما يرجع الى تقوى الله عزوجل والعمل الصالح فى عباده .

اقوال و افكار

انظر فى امور عمالك ، فاستعملهم اختيارا ، ولا تولهم محاباة وأثرة وتوخ منهم اهل التجربة ، والحياء من اهل البيوتات الصالحة ، فانهم اكرم اخلاقا، واصح اعراضا، ثم اسبغ عليهم الارزاق ، فان ذلك قوة لهم من استصلاح انفسهم ، وغنى لهم عن تناول ما تحت ايديهم وحجة عليهم إن خالفوا امرك وخانوا امانتك ، ثم تفقد اعمالهم .

الامام جعفر الصادق

اخوة العدل والملك

قال اردشير لابنه : يا بنى ، ان الملك والعدل اخوان . لاغنى باحد هما عن الآخر ، فالملك أس والعدل حارس ، و البناء ما لم يكن له أس فمهدوم ، والملك ما لم يكن له حارس فضائع . يا بنى ، اجعل حديثك مع اهل المراتب ، وعطيتك لاهل الجهاد ، وبشرك لاهل الدين ، وسرك لمن عناه ما عناك من ارباب العقول .

ثلاثــة وثلاثــة

سئل بعض الحكماء : اى الامور اشد تا ييدا للفتى وايها اشد اضرارا به ؟ فقال ، اشدها تاييدا له ثلاثة اشياء :

ـ مشاورة العلماء . ـ وتجربة الامور . ـ وحسن التثبت .

واشدها اضرارا به ثلاثة اشياء :

ـ الاستبداد . ـ والتهاون . ـ والعجلة .

وان محمدا (ﷺ) هو خاتم النبيين - لانبي بعده

ما كان محمد ابا احد من رجالكم ولكن رسول الله وخاتم النبيين (الاحزاب - ٤٠)

ومن السهل تقديرذلك الرسول الخاتم والانسان الكامل محمد (ﷺ) تقديرا وافيا على من يطالع القرآن الكريم ويتدبره . وهو الرسول الوحيد الذى بعثه الله فى جومنور بالتاريخ الذى لاتردد حقائقه الاساطير، فكانت حياته (ﷺ) وماجاء وعمل به فى سبيل الابلاغ رسالته كتابا مفتوحا بين ذوى البصائر الذى لايزال يهدى الانسان الى الحق المطلق صلوات الله التامات وسلامه عليه منه ومن ملائكته ومن البشرية جمعاء وعلى اصحابه الذين تحملوا أعباء تلك الامانة وادوها الى البشر مجاهدين فى سبيله .

فعلينا وعلى كل من يحب الامن لبنى الانسان والسعادة العالمية ويشمر عن ساقه للقضاء على امكانات العدوان والظلم فى الوقت الحاضر ان نعود الى ما هدى الله اليه ونهتدى بهدى محمد (ﷺ)

والسلام على من اتبع الهدى

تعريب : اقبال حسين انصارى

لاتستصغرن شيئا : لاينبغى للعاقل ان يستصغر شيئا من الخطأ او الزلل، فانه متى ما استصغر الصغير يوشك ان يقع فى الكبير، فقد رأينا الملوك تؤتى من العدو الاصغر، ورأينا الصحة تؤتى من الداء اليسير ورأينا الانهار تتدفق من الجداول الصغار .

حائط الاسلام وبابه : خطب سعيد بن سويد الناس بحمص، فحمد الله واثنى عليه، ثم قال ايها الناس ان للاسلام حائطا منيعا وبابا وثيقا، فحائط الاسلام الحق، وبابه العدل . ولايزال الاسلام منيعا ما اشتد السلطان، وليست شدة السلطان قتلا بالسيف، ولا ضربا بالسوط، ولكن قضاء بالحق واخذا بالعدل .

النصح لائمة المسلمين : قالوا : ينبغى لمن صحب السلطان ان لايكتم عنه نصيحة وان استثقلها، وليكن كلامه له كلام رفق لاكلام خرق حتى يخبره بعيبه من غير ان يواجهه بذلك ولكن يضرب له الامثال، ويخبره بعيب غيره ليعرف عيب نفسه .

حب الامارة وكرهها: قال المغيرة بن شعبة : احب الامارة لثلاث، واكرهها لثلاث: احبها: لرفع الاولياء، ووضع الاعداء، واسترخاص الاشياء، واكرهها : لروعة البريد، وموت العزل، وشماتة الاعداء .

هذه اللغة فاحفظوها : يقول المستشرق المعروف "جب" فى معرض حديثه عن الوحدة العربية : ان من اهم مظاهر الوحدة العربية : الحروف العربية، واللغة العربية التى هى اللغة الثقافية الوحيدة . وقالت "فاطمة هيرين سيرنا" او روبية اعتنقت الاسلام، مخاطبة العرب بشأن لغتهم : الرجاء ان تفخروا بلغتكم، فهى اكثر اللغات بيانا وجمالا استعملوها اينما ذهبتم، شجعوا اطفالكم على ان يفعلوا ذلك، ولا تهملوا ادبكم الرفيع، ان الله قد وهبكم هذه اللغة، فلا تتخلوا عنها، وانشروها بقدر امكانكم.

المرء على دين خليله : قال عليه الصلاة والسلام : المرء مع من احب . وقال عبد الله بن مسعود رضي الله عنه : ما من شئ ادل على شئ، ولا الدخان على النار، من الصاحب على الصاحب . وقال بعض الادباء : يظن بالمرء ما يظن بقرينه . وقال عدى بن زيد :

عن المرء لاتسأل وسل عن قرينه
فكل قرين بالمقارن يقتدى
اذا كنت فى قوم فصاحب خيارهم
ولاتصحب الاردى فتردى مع الردى

في يوم من الايام . فسلته عن روعه ، على انها سردت تجربة زوجها لابن عمها ورقة بن نوفل وكان راهبا مسيحيا عالما بالكتب السماوية ففرح بسماع القصة وبين ان الذى جاءه هو الناموس الذى نزل على حضرة موسى (عليه السلام) بطور سيناء وان محمدا (ﷺ) نبي الله المرتضى .

وعند ما دعا محمد ﷺ الناس الى الايمان بالله وحده وقف العرب فى وجهه كرجل واحد واصر حشد منهم فى خطه على عمه الحسن ابى طالب ان يمنع ابن اخيه من ادانة آلهتهم العديدة . وكان ابوطالب يحب ابن اخيه محمدا ﷺ حبا شديدا . فقص عليه القصة باسرها برفق ، فاجاب محمد ﷺ ، والدموع تذرف من عينيه : يا عم والله لو وضعوا الشمس فى يمينى والقمر فى يسارى على ان اترك هذا الأمر حتى يظهره الله او اهلك فيه ماتركته . وبجانب آخر كان الناس يضا يقونه ويستهزء ون به ويرمونه بالحجارة ويطلقون عليه الكلاب ويجرونه ويضعون امعاء البهائم حول عنقه وقالوا : انه ساحر او مجنون او رجل تخبطه الشيطان ولكن القرآن دافع عنه كلا من هذه الترهات المشئومة (القلم : ٢-٦) . وما زال محمد ﷺ يواصل جهوده فى سبيل تبليغ الاسلام ازاء هذه المعارضات الشديدة المرارة .

الا انه ضاق عليه ان يقوم بمكة طويلا واضطر الى ان يخرج منها مهاجرا الى المدينة مع عدد قليل من اصحابه . فد خلها هو (ﷺ) ورفيقه فى السفر ابوبكر صباح الجمعة السادس عشر من شهر ربيع الاول الموافق الثانى من يوليو سنة ٦٢٢م كما اورده السيد امير على فى كتابه نقلا عن ام كا وسين ـ دى ـ بارسيفال .

وزادت مسئولية محمد (ﷺ) فى المدينة اضعافا مضاعفة وظل عدد اصحابه يتزايد تزايدا مطردا ، الا انه (ﷺ) نجح فى تأهيل المهاجرين المشردين من مكة بتوثيق صلة المواخاة بينهم وبين المؤمنين من انصار المدينة ، وهكذا ازدهر الاسلام والمجتمع الاسلامى واصبحت المدينة مركزا لمملكة مسلمة وتولى محمد (ﷺ) رئاستها المعنوية والادارية .

هذا واستمر نزول الوحى الالهى من حين لحين . الوحى الذى تضمن البشائر والانذار ، وضع لهم اصول الاخلاق ، الشعائر وبين لهم الفرائض من الحقوق والعبادات وضوابط الحرب والامن مع المشركين والكفار وكذلك امور الزواج والطلاق ومسائل الارامل واليتامى وفرائض الارث واصول الدبلوماسية والحكومة والعلاقات العامة وما الى تلك من الامور ، وبالاختصار فلم يكن مظهر من مظاهر الحياة الانسانية الا وقد ضمه هذا الوحى الالهى لهداية البشرية . وتوالى نزوله على محمد (ﷺ) لاكثر من ثلاث وعشرين سنة .

اما القرآن فهو اسم الكتاب المجيد الذى يشتمل على ستة وستين وستمائة وستة آلاف آية منزلة ، والقرآن مقسم الى اربع عشرة ومائة سورة وان عظمة القرآن ذلك الكتاب الحميد والرسول الذى انزل عليه القرآن ، يمكن قياسها بالنظر الى الآيات التالية من الذكر الحكيم الذى لاريب فيها :

لوانزلنا هذا القرآن على جبل لرأيته خاشعا متصدعا من خشية الله (الحشر ٢١)

ويعلن القرآن ان دين الاسلام هو الدين الكامل للبشرية جمعاء :

اليوم اكملت لكم دينكم واتممت عليكم نعمتى (المائدة : ٣)

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وعلى آله وأصحابه وبارك وسلم

نحمده ونصلي على رسوله الكريم

محمد خاتم النبيين (صلى الله عليه وسلم)

تشرف بيت بني هاشم من قريش مكة بميلاد طفل منقطع النظير يوم اثنين ٢٩ من شهر اغسطس، سنة ٥٧٠م ووقع ميلاده السعيد بعد وفاة ابيه ومن اطرف المصادفات انه يولد يوم الاثنين، الثاني عشر من شهر ربيع الاول وقضى اجله بعد ثلاث وستين سنة في مثل ذلك اليوم والتاريخ من الشهور القمرى ذاته.

وسماه جده عبدالمطلب محمدا (ﷺ)

وذكره حضرة المسيح (عليه السلام) في بشاراته في الانجيل باسماء "فارقليط" (احمد) و"الرؤف" و"المواسي" و"سيد الكونين" و"روح القدس" (القديس يوحنا ١٤، ١٥، ١٦).

وسماه القرآن محمدا (ﷺ) (آل عمران ١٤٤، الاحزاب ٤٠، محمد ٢، الفتح ٢٩)، واحمد (ﷺ) (الصف ٦): ووصفه بالاسماء الصفاتية مثلا "النبي الامي" (الاعراف ١٥٧) و"رحمة للعالمين" (الانبياء ١٠٧) و"خاتم النبيين" (الرعد ٤٠) وغير ذلك من اسماء شريفة كثيرة. ووصفه القرآن المجيد كما يأتي :-

الذين اتينهم الكتاب يعرفونه كما يعرفون ابناءهم (البقرة ١٤٦)

واذ اخذ الله ميثاق النبيين لما اتيتكم من كتاب وحكمة ثم جاءكم رسول مصدق لما معكم لتؤمنن به ولتنصرنه (آل عمران ٨١)

وكان قومه يدعوه بالاسم الكريم "الامين" الى ان خصصه الله عزوجل بالرسالة الالهية.

وكما تقدم توفى ابوه حضرة عبدالله قبل ولادته وتوفيت ايضا امه حضرة آمنة، وعمره ست سنوات فقط، فارتحلت وتركته في رعاية جده الشيخ عبدالمطلب الذي لم يعش هو الآخر بعد وفاتها الا سنوات قلائل وتولى مسئولية تربية الطفل عمه ابوطالب وكانت مرضعته في ايام طفولته امرأة بدوية اسمها حضرة حليمة السعدية التي كانت تربيه مع اولادها الذين يرعون المواشي.

ولم يجاوز الطفل اثنتي عشرة سنة من عمره حتى رآه راهب مسيحي بيزنطاني من الطائفة النسطورية ببصرى (الشام) اسمه بحيرا. توسم الراهب فيه امارات النبوة التي كانوا ينتظرون ظهورها كما بشر بها حضرة المسيح (عليه السلام).

كان محمد ﷺ، ذات يوم، وهو في السنة الاربعين من عمره، مستغرقا في تأملاته الروحانية المعتادة بغار حرا اذ سمع صوتا مهيبا يخاطبه: اقرأ باسم ربك الذي خلق... (العلق : ١)

واثقلته هذه الكلمات القوية التي جاءته من روح القدس الى ان اثابته رعدة شديدة، فعاد الى بيته وهو يرتعد خوفا مما رآه وذكر لزوجته حضرة خديجة ما بدا له فهدأته رجاء ان يرفعه الله الى اقصى درجات الروحانية

اَليقين
انٹرنیشنل
مجلة
دار التصنیف پرائیویٹ لمیٹیڈ

محمد خاتم النبيين (صلى الله عليه وسلم)

* من اطرف المصادفات انه ولد يوم الاثنين الثانى عشر من شهر ربيع الاول وقضى اجله فى مثل ذلك اليوم و التاريخ من الشهر القمرى ذاته .

* تقول بشارات حضرة المسيح (عليه السلام) فى الانجيل انه " فار قليط (احمد)"، الرؤف ، "المواسى"، "سيد الكونين"، و" روح القدس " (القديس يوحنا ١٤، ١٥ و ١٦)

* ويقول القرآن الكريم انه هو "محمد" ، " النبى الامى " ، رحمة للعالمين و " خاتم النبيين " الخ

—:o:—

وَاِنَّهٗ لَحَقُّ الْيَقِيْنِ (الحَاقَّة ٦٩:٥١)

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY (69:51)

yaqeen international

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JOURNAL PRESENTING ISLAM IN ITS
PRISTINE PURITY AS TAUGHT BY
QUR-AAN AND SUNNAH

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Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. **Qur-aan-e-Majeed**) and the Best Guidance **is Sunnah** of the **Holy Prophet Muhammad** (***Sallallahu-'alaihi-wa-sallam***). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Ṣallallahu-'alaihi-wa-sallam).

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In the name of Allah, the All Compassionate, Most Merciful

THE TRUE CONCEPT OF PROPHETHOOD

Man has, throughout the ages, been a prey to the common human failing of following one of the two extremes; either taking the Prophets as gods or ascribing all the misfortunes to their Prophets.

At the advent of the Holy Prophet Muhammad (***Sallallahu alaihi wa sallam***), mankind was between the devil and the deep sea— faced with the above situation, highly detrimental to the propagation of a True Faith based on the middle course.

The Holy Prophet (***Sallallahu alaihi wa sallam***) did a great service to mankind, when he restored to it what was akin to its nature; and to the Prophets (***Sallallahu alaihi wa sallam***), who preceded him, by clearing them of the filth that had been piled high on them. He demolished with the help of Divine Revelation the age-old baseless allegations fabricated against their persons, character, mission and message.

Qur-aan Majeed, the gift of Allah to the Holy Prophet Muhammad (***Sallallahu alaihi wa sallam***), and his biggest and Eternal Miracle, says that all the Prophets (***Alaihimus- salaam***) were men of flesh, very much human, but at the same time chosen to be His Messengers. They were sent by Him to establish the just way of life— the right and straight path— appropriate to the numerous inclinations and yearnings of man.

Their Mission was to keep to the right path and to invite other peoples to it. They were all pious men who taught others how to practise Piety.

Qur-aan Majeed enjoins complete Faith in all the Prophets preceding the Holy Prophet Muhammad (***Sallallahu alaihi wa sallam***), and declares the latter to be the last one of them. It also follows from it that whereas it is fundamental to Islam to believe in all the Prophets (***Alaihi mus- salaam***), it is equally essential to believe that no prophet of any type or class, within the faith or outside it, can come after the Holy Prophet Muhammad (***Sallallahu alaihi wa sallam***).

A Belief, in any way contrary to the above postulate, would obviously strike at the root of the Faith in the Prophet, in Islam, and undoubtedly in Allah, for He Himself in His Book (the Holy Qur-aan) has told us that Muhammad (***Sallallahu alaihi wa sallam***) is the Seal of (the Finality of the line of) the Prophets (33:40) and he, therefore, puts an end to the long chain of Prophets (***Alaihi wa sallam***) and no one is to come after him.

Qur-aan Majeed declares:

مَا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّـۧنَ
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

"Muhammad is not the father of any one of your men, but he is the Messenger of Allah and the Seal of (the Finality of the line of) the Prophets. And Allah knows all things very well." (33:40)

Addressing the Holy Prophet Muhammad (***Sallallahu alaihi wa sallam***), Allah adds:

ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا

".. Today I have perfected your religion for you; completed My favours upon you and chosen Al-Islam as a religion for you...." (5:3)

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا

"Say O people I am the Messenger of Allah to you all, ..." (7:158)

وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

"And We have not sent you but as a bearer of glad tidings and as a warner to all mankind...." (34.28)

It will be observed from the above Verses that Qur-aan Majeed is quite clear in its verdict that the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) is the last of the Prophets by virtue of the fact that he is·

(i) the Seal of (the finality of the line of) Prophets

(ii) a universal Messenger

(iii) a Messenger to mankind, and

(iv) the Religion preached by him, Islam-- is the perfect Religion.

The Sayings of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*):

The Apostle of God said

(a) "My example and that of the Prophets (*'Alaihi- mus- salaam*) before me is like that of a palace whose edifice is magnificent but in which just one brick has been left out. Visitors go round the building marvelling at the beauty of the structure except for the missing brick They wonder why a brick has not been placed in the vacant place. I am that Brick I have filled the gaping hole.

With me the edifice is completed and with me the Apostles have ended. (An agreed Tradition)

(b) "Soon in my Ummah, there will be thirty impostors, every one of whom will claim to be a Prophet, while I am the last of the Prophets, there will be no Prophet after me " (Abu Daud)

(c "I have been given preference over all other Prophets in six things. I have been blessed with meaningful speech. I have been endowed with latent charm, fascination; the spoils and booty of war have been made lawful for me; the earth (ground) has been made into a place of prostration (worship) and means of purification for me: I have been sent to all creation and with me the Prophets have ended."

(Muslim, Tirmizi, and Ibn-i-Maajah)

(d) "There is no prophet after me and no Ummah after my Ummah."

(e) "Prophethood will not continue after me except for the harbingers of good news " They asked "What are the harbingers of Good news, O Apostle of God?" He replied: "Virtuous dreams of a Muslim "

(Ahmed in Musnad)

The above quoted verses of the Holy Qur-aan and the Sayings of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) leave no doubt about the truth of the matter and that is why there has been a perfect accord among the companions of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) in this behalf.

Islam in Japan

by

Justice (Retired) Nasim Hasan Shah

"We reproduce below for the information of our esteemed readers an article on the subject of "Islam in Japan" by Justice (Retired) Nasim Hasan Shah as published in "Hamdard Islamicus".

Editor

On my recent visit to Japan I had the good fortune also to visit the Islamic Centre at Tokyo on September 4, 1995. An Islamic marriage between a Pakistani Muslim and a Japanese (converted) Muslim girl was being celebrated which I also joined.

The marriage Ceremony was being conducted by its Director, Mr. Abdul Rahman Siddiqi, who comes from Karachi and is the moving spirit of the Centre. He narrated to me, after; the Ceremony, how the Centre came into existence and what its present activities are.

The Islamic Centre-Japan started in 1968, but it was formally re-organized in 1975. A legally Recognized and Registered Organization, the Centre is an independent, non-commercial and non-political organization of the Muslims in Japan. The office bearers are elected by the general body. The finances are managed through donations, aids, membership fees, sale of literature on Islamic subjects.

The activities of the Centre revolve around the Qur-aan and Sunnah. They include the following:

1. Teaching of Salat, Qur-aan and Sunnah.

2. Dawa (Da'wah) lectures, discussions, meetings.

3. Free Islamic publications (30 books/booklets in Japanese), "Assalam" quarterly magazine in Japanese.

4. Arabic Language free education.

5. Monthly publication, **Asshmsul-Mushriqa** (Arabic).

6. Reference Library and reading room services.

7. Conversion to Islam and Marriage Registration.

8. **Halal** and **Haram** advisory services and investigation.

9. Supporting and supplying Islamic literature to sister Muslim organizations and educational organizations throughout Japan.

10. General information and consultation services for firms and individuals.

11. Translation and publication of Islamic materials on request.

The Centre is a member of the World Council of Mosques, Makkah al-Mukarramah, "RICEAP" Kuala Lumpur and the Council of Islamic Organizations in Japan, Tokyo.

The energies of the centre are mainly devoted to making Islam understood in Japan. It is felt that the growing interest in Islam which is existing at present must not be wasted. The misunderstandings about Islam have to be removed and the basic principles of Islam have to be explained. This has to be done without any fear or favour, with **HIKMAH** and wise techniques, but without distorting Islamic teachings. The motto of the Centre is: ***principles and not the people are important.***

Publication (Over 300,000 books distributed yearly).

There are more than 30 publications (books and booklets) produced and translated by the Centre for free distribution throughout the country in thousands from the north to the south of Japan. These are distributed to schools, colleges and universities, as well as Muslim and non-Muslim organizations all over japan.

Recently the youth and the businessmen have been showing increasing interest in Islamic literature and the demand has tremendously increased. Also the Centre supports publications on Islamic topics, by

other scholars-- Muslims and non-Muslims.

Assalam (Islamic Journal of Japan)

The only Japanese magazine (tri-monthly) in this country, devoted to the cause of Islam, is published by the Centre. It is *"ASSALAM"*, a total magazine in its 15th year of publication. It carries thought provoking and educative articles on Islam by prominent writers. 2,000 copies of this 100 page magazine are sent to selected scholars, lawyers, Diet members, universities, libraries, teachers, financiers, trading houses and leaders of Japanese society. Special issues on Islamic teachings are published by *ASSALAM*.

Some of those special issues are ***Alquds***, Islam and other ***Ideologies***, Problems of Minority Muslims' Religious Freedom, ***Ṣaḥabah***, Islamic Economics, Islamic Architecture and Islamic Art etc. This magazine is Dawa-cum-Education publication.

Seminars and Symposiums

Another aspect of the Centre's Dawa activities is holding seminars, symposiums, discussion meetings and Dawa visits to places out of Tokyo. Some of the seminars and symposiums which made a tremendous impact upon the Japanese society are listed below:

* Islamic Cultural Seminar at Osaka with the cooperation of the Osaka Mosque.

* Islamic Law Conference Tokyo, with the cooperation of Chuo University, Tokyo.

* The series of Hijra seminars to welcome 1401, special supplement with the cooperation of the leading English daily "The Japan Times".

* Islamic Dawa Seminar at Gas Hall, Tokyo.

* All Japan Mosque Conference.

* Summer Dawa Camps.

School

The Centre was running a Kindergarten school, Islamiya International School (K G.). All the usual subjects plus basic Islamic teachings were a part of the curriculum. Islamic manners were taught to the children. English was the medium of education. This had to be closed down due to lack of resources. The Centre is planning to open it again soon.

Celebrations and Bazaars

Lecture on Prophet Muhammad's (*Ṣallallahu ʿalaihi wa sallam*) life, *ʿEid* festivals, *Isra'* and *Miʿraj* and other Islamic occasions are celebrated by the Centre when necessary as a part of Dawa activities. An international Bazaar is also organised every year for charity. However, Islam is kept free from ceremonies and rituals because Islam in itself is simple and beautiful. All activities are done according to the Qur-aan and Sunnah.

Zakat is collected and distributed among needy Muslims.

Islamic Education "Arabic Language Classes"

The Centre holds the Arabic classes twice a week. In all about 20 pupils regularly attend these classes. The Qur-aan and Hadith classes and free discussion classes are also well attended at the Centre. An effort is also being made to ensure that our children are not swallowed by non-Islamic religions here while trying to bring others to Islam. The Centre therefore arranges free lectures in the English and Japanese schools where Muslim children are enrolled. It is an all free service.

Besides, classes are also held at the Islamic Centre, Tokyo, and arrangements exist for Qur-aan reading and memorization classes. However, a primary school managed by Muslims is urgently required.

There are many Muslims who would like to perform ***Hajj*** or would like to get a higher Islamic education in the Muslim countries. People should come forward and help the Islamic Centre in these projects by granting scholarships.

Building of Islamic Centre--History

The need for a suitable building owned and managed by Muslims for carrying on organised Islamic activity on a sound basis was felt for a long time and Islamic Centre-Japan had been giving continued attention to this problem. The attention of the leaders of Muslim countries had also been drawn to the need for Islamic Dawa expansion as the three-room building bought a few years ago had become too small for the Centre's expanding activities.

Ever since its establishment in the year 1965 (reorganised in 1974), the construction project of a Centre had been making progress. How-

ever, the collection of funds was a big problem. Finding a suitable location at a reasonable price was not less difficult. It was also felt that the Centre should be located near the Tokyo Mosque and be easy to approach for the general public.

After a continued hunt for five years the Board of Directors finally decided to purchase a small plot of land on the Inokashira main road, about 10 minutes walk from the Tokyo Mosque.

The place is accessible from 3 railway stations-- Shimokitazwa station on the Odakyu line, Sasazuke station on the Keio line and Yoyogi-Uehara station on the Chiyoda subway line. Also the famous Kannana road is about 3 minutes from the Centre. Already more than 200 people are visiting the Centre every month. It is an indication of the increasing interest in Islam.

A plot of land measuring 280 square meters was bought in March 1981, for Japanese yen 100 million. The cost of the construction of the building came to about Japanese yen 200 million. So it is a project of approximately yen 300,000,000 plus other facilities cost. (Now in 1994 it may be worth 400,000,000 yen).

Although compared with the religious buildings of non-Muslims in Japan, the Centre's building was going to be very modest. However, the Board of Directors decided to start construction work as soon as possible, without waiting for a very large project for which huge funds would be required.

The foundation stone laying ceremony for the new building was held on the 8th, 9th and 10th of January, 1982 (12th Rabi' al-Awwal, 1402H). It was attended by a large number of Muslim world leaders, Muslim and non-Muslim ambassadors, scholars and personalities from all walks of life.

In the new building all the functions of the Islamic work in Japan are being carried on ; such as research, ***Dáwa***, ***Ṣalat***, Education, Finance, Administration, Training and Public Relations, etc. In addition to these there is an annexed big showroom which is to serve as a window to Islamic culture presented through graphs, charts, posters and interesting items showing a living and dynamic Islam with a glorious history. The Centre expects to receive Islamic exhibition items from all over the world to help decorate the Exhibition Room which has been named ***MINAA***. Special attention has been given to ***Ṣalat***, ***Wuḍu*** and ***Ṭaharah*** arrangements in the building.

The organisers of the Centre, while grateful to Allah for His great mercy and blessings, fully realize that just a building is not everything. Activities are more important. However, it may be pointed out that the new building has the honour of being the third most important place for Islam in Japan after the Kobe Mosque (1935) and Tokyo Mosque (built in 1938 and demolished in 1986).

It is hoped that more such projects will continue to be developed throughout the country. But, at the same time this building marks a vital step forward for Islamic Dawa expansion in Japan. Though it is just one step forward and there is a long way to go, it is undoubtedly an important milestone for which Muslims the world over must thank Allah for His Beneficence.

(Courtesy Hamdard Islamicus)

Yaqeen International

Yaqeen is an Arabic word. As a noun it means "Certainty, Certitude, Conviction" and as a verb it means "to ascertain, be convinced".

Yaqeen, according to Qur-aan Majeed, is of three degrees--

(a) 'Ilmul-Yaqeen (102:5) (Conviction through Knowledge);

(b) 'Ainul-Yaqeen (102:7) (Conviction through Personal Observation); and

(c) Haqq-ul-Yaqeen (56:95) (Conviction through Absolute Faith).

Yaqeen, the last one is Yaqeen of the highest degree.

The Journal of Yaqeen International you are looking at, has for more than four decades scrupulously adhered to *"Truth of Assured Certainty"* (69:51).

You can depend on it for an honest advice and useful instruction.

It takes pains to help you to help yourself. *It provides you to stand* you in good stead in whatever part of eternity you are or may be.

It is constantly trying to do more and more to improve itself.

Tablighi Jama't of Hazrat Maulana Muhammad Ilyas (Part II)

by

Maryam Jameelah

Hazrat Maulana Mohammad Ilyas's goal was to make a Muslim into a better Muslim, concentrating his attention among the poorest of the common masses of the people. Hazrat Maulana Muhammad Ilyas and his workers would go from house to house, beseeching people to join ***Tablighi Movement*** by attending meetings and actively participating in the work.

Maulana Mohammad Ilyas was a practical man. He believed in action, that's why we find very little of paper work in his ***Jama't***. No collections and no accounts either__ everyone on his own, and in himself a Model of Islamic social virtues. Maulana Ilyas had his ground rules for (observance by the) participants which put great stress on__

(the) correct Foundation of Faith, observance of acts of worship, knowledge of basic principles of Islam and constant remembrance of God, respect for fellow Muslims and a courteous behaviour at all times, sincerity of purpose, participation not being for any results or rewards but for the pleasure of Allah for the Hereafter, keeping away from useless discussions and finally, donation of time for missionary activities Maulana Muhammad Ilyas asked his followers to overlook defects in others, and to show respect to one another, as these two were essential for promotion of virtue.

In his sermons, Maulana Muhammad Ilyas emphasized upon__

Recitation of ***Kalimah*** (or creed); regular and punctual observance of ***Ṣalaat*** (five-time daily obligatory prayers); acquisition and dissemination of religious knowledge; adoption of Islamic practices and repudiation of un-Islamic ways of living; seclusion of women (***Purdah***). Although Maulana Muhammad Ilyas did not ask women to participate directly in his movement, he encouraged them to spread Islamic faith and knowledge among other women, adherence to indigenous Muslim dress, especially by women, respect for each other's dignity, observance of Islamic rules of cleanliness, determination not to impart secular education to children without first providing them with religious instruction, active participation of all able-bodied men in meetings and preaching tours.

As a result of the ***Tabligh Movement*** of Maulana Muhammad Ilyas, Muslim merchants who felt embarrassed to employ bearded men began to grow beards themselves. And many who had habitually neglected ***Salaat***, regarding it as an interference, began to join congregational prayers in mosques and go out on preaching missions. Men who thought it beneath their dignity to be seen carrying their provisions or to sleep on the floor, readily offered help during the preaching for cooking food, and for going from door to door in none too clean suburbs and unhesitatingly slept on hard floors. Maulana Muhammad Ilyas himself lived amidst the poorest of the Mewatis, sleeping on the floor in any place available in the mosque and spending the whole day and most of the night, conversing with them with joyful enthusiasm. The air was saturated with ***Zikr*** and the mosque filled to capacity. During the winters, despite the cold weather, Mewatis lay about in the courtyard of the mosques, and in the monsoons, in pouring rain, in leaking tents or under none so sheltering trees, to listen with rapt attention to Maulana's sermons.

Maulana Muhammad Ilyas had great feeling for the poor, and in order to instruct them in Islam, he established roadside schools. These were usually under the shade of a tree with a sack cloth awning spread overhead, members of the preaching group in the area stopped there to speak to those passing by about

their work and of Islam.

The daily routine of *Tablighi Jama't* in their Central Headquarters at Nizamuddin under Hazrat Maulana Ilyas, which continues unchanged to the present day, has been described to us, as follows:

After the early morning prayer (*Ṣalaat*), the participants__ members of the visiting groups plus those of the congregation who stay on in the mosque, discuss the basic principles of Islam for a better understanding of their virtues and requirements in the light of the Qur-aan and the Sunnah until it is time for the *Ishraaque* (post sun-rise optional prayer). During the morning meal, they receive practical lessons on manners and mode of eating according to Sunnah of the Holy Prophet (*Ṣallallahu alaihi wa sallam*). From 9 to 11 A.M., participants are divided into study groups for education and instruction. The creed of Islam as well as the virtues of *Ṣalaat*, recitation of the Holy Qur-aan and *Zakat* are explained. The time between 11 A.M. to 1. P.M. is spent in recitation of the Qur-aan, in silent *Zikr* (remembrance of Allah with devotion), rest, etc. The midday meal is served at 1 P.M. followed by *Ẓuhr* (noon prayer offered after meridian) concluded by a short speech delivered either by Maulana Muhammad Ilyas or some other speaker. From 2.30 to 4.00 P.M. is again the study time. After the *'Aṣr* (afternoon prayer offered before sun-set) participants get into small groups and leave on preaching tours, each group under an *Amir* (leader) and a spokesman. Usually *Maghrib* (evening prayer offered immediately after sun-set) is performed by the group in the locality where it had preached. If it is not too far from Nizamuddin, the party returns to the mosque in time for the *Maghrib* prayer. Afterwards, newcomers and fresh volunteers are asked to give their impressions or speak about the principles of Islam, and are corrected or supplemented where necessary. The evening meal is served before *'Isha* (night prayer offered after about one and a half hours of sunset) after which there is a lecture on the principles of *Tablighi Mission* for the good of the newcomers. The day's routine comes to an end at about midnight. Those present offer *Tahajjud* (pre-dawn optional prayer) and spend the rest of the night in *Zkir*. While some sleep for a while, others continue in their devotion further until it is time for *Fajr* (morning prayer offered at dawn before sunrise). (The Faith Movement of Maulana Muhammad Ilyas, Muhammad Anwarul Haq, George Allen & Unwin Ltd., London, 1972).

Although more than thirty years have passed since the death of Hazrat Maulana Muhammad Ilyas, the above programme has continued unchanged. Here are the impressions of a learned editor:

"Nizamuddin is the centre of an international Islamic movement. It is just like the heart. As from the heart blood moves out, circulates in the body and returns, in the same way countless persons go out from here into the world, come back for fresh strength and go out again on their missionary journeys.

...The first thing to strike a visitor is the huge assembly of persons which includes the educated as well as the illiterate, the poor ragged as well as the well to-do, the young and the old. The daily round of activities at the Centre begins at 3:30 A.M. Hundreds of men get-up, perform *Wuzoo* (ablution) and begin their *Tahajjud* (optional) prayer. After their devotions, some are seen engaged in supplicating the Almighty; some others can be heard begging for Allah's pardon with tears flowing from their eyes and prostrating themselves on the ground. Still there are others busy reciting Qur-aan Majeed till the *Muazzin* (the announcer of the hour of prayer) announces the call for the *Fajr Ṣalaat*. When the prayers are over, it is time for the groups to leave for their missionary work. Names of the members of each party are called out and coming forward they shake hands with the *Amir*. After the hand-shake, the *Amir* says to each one of them, "I entrust you to Allah and pray for what is good for you. May Allah accept your labour and mine and that of the people of the *Ummah*". Then each group leaves slowly reciting the *Zikr*. It is a scene to be witnessed . In a party if there is a man lame, he goes out limping; another is seen taking his ten-year- old son with him. It is all so inspiring as it is impossible not to be deeply moved by what one

sees and hears. Every day it is the same here. The incessant spiritual activity goes on and on all the year round__ education, instruction, preaching, discourse, supplications, prayers, continue in the midst of social service, kindly behaviour and high morals. Hundreds of people are seen preoccupied with these during all hours of the day and night. Nizamuddin is not a national or nominal nucleus central office but a shining citadel of Islam, that is, a workshop of virtues; and has perhaps no parallel in the entire Muslim world today". (*Al-Jami'at, Delhi*).

The basic philosophy of ***Tabligi Jama't*** is that you can teach Islam to men not in the midst of their worldly preoccupations, but outside their usual routine. They must be persuaded to come to the mosque and then given lessons in Islam in a purely Islamic atmosphere as, in this manner, their minds will be receptive and ready to take what is offered. The ***Jama't*** has of course one ruling passion for its participants__ the realisation by them of a real cognition of Allah for He is the Creator, Ruler, Guide, Helper. He has Supreme Power over all things: none else, besides Allah, has any control over gain or loss.

(To be continued)

The Blessed are the Martyrs

(Continued from page 70)

greater than leading a normally good life. Qur-aan Majeed explains it thus:

> **"And those who fled their homes for the cause of Allah then were killed or died, Allah will indeed provide them with goodly provision. And surely Allah is the Best of providers. He will indeed admit them into a place which they will like."**
>
> **(22:58-59).**

Martyrdom comprises service, self-abandonment, and self-sacrifice, for the sake of Allah, the Justice, and the Truth. To give life in the Cause of the Life-giver is the sublimest offering indeed that man can ever make to his Creator.

Martyrs: It is the passion for the Truth that gives birth to the spirit of ***Jehad*** in Islam. History bears ample witness that, surfeited by this passion, innumerable believers laid down their lives for the sake of the Truth. Their noble examples ever live in human memory. Death does not overtake martyrs. Beyond their seeming death, they do live on in a deeper sense of life and on a higher than this earthly plane. In fact, they enter the real life nearer to Allah, Who compensates them for their foregoing the pleasures of this worldly life. Qur-aan Majeed proclaims:

> **"And say not of those who are slain in the way of Allah That they are dead. Nay, they are alive, though you do not perceive." (2:154).**

Besides the fact that the martyrs find their sustenance with their Creator, they rejoice in His Bounty. They take pleasure in His assurance that those who are left behind shall have no cause for either fear or grief. This phenomenon points to the glory of the martyr who derives pleasure from Allah's favour and kindness and who feels satisfaction that Allah does not let the labour of the believers go in vain.

Conclusion: Allah tests His servants with fear and hunger and loss of wealth and life. He gives glad tidings to those who prove steadfast and, in the face of clamity, proclaim:

> **"Surely, We are entirely Allah's and indeed to HIM we are to return". (2:156)**

Upon such people who patiently persever in their trials, Allah bestows His blessings, mercy, and guidance.

Martyrs pass through trying calamities, unshaken and unruffled, placing no value on their life and limb when it comes to upholding the Truth. Blessed are the martyrs who give their lives so that others live in peace under the shade of the Truth.

Al-Qur-aan

The Blessed are the Martyrs

The Anniversary of the Tragedy of Karbala reminds the Muslims of the Role of Martyrdom in their individual and collective lives. The role played by Imam Husain and his companions, may Allah be pleased with them , on the waterless plain of Karbala to uphold the Truth, is a constant reminder to the Muslims, for Karbala is a recurring phenomenon. The call of Allah to fight in His Cause is ever ringing in the ears of those who care to listen to His Call.

Everlasting & Perfect Faith

The Islamic hierarchy assigns the highest place to the Messengers of Allah, that is the Prophets or Apostles It was at the hand of Holy Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*) that Allah perfected the Faith. In Qur-aan Majeed Allah addresses him thus in this context:

> ***"Today I have perfected your religion for you; completed My favours upon you and chosen Al-Islam as a religion for you." (5:3).***

This is the Quranic Verse revealed by Allah to the last of His prophets, Muhammad (*Ṣallallahu 'alaihi wa sallam*). Thus ended for ever the process of Divine revelation to establish any new faith and thus was established the highest station of the Prophet for presenting the everlasting and perfect Faith in the form of Islam.

Companions of the Prophet (*Ṣallallahu 'alaihi wa sallam*)

The second position goes to those Believers who loved, practised, and supported the Truth by word of mouth and by deeds. They strive for this purpose by means of their wealth, their might, and even with their life. This rank is shared by close Companions of Holy Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*). Their shining example is embodied in the noble person of Hazrat Abu Bakr (*Razi Allahu 'anhu*).

Next comes the multitude of those who testify to the Truth They are called "witnesses". The process of testifying to the Truth knows no bounds. It may lead up to the state of laying down one's life to proclaim, propagate, and preserve the Truth, that is attaining martyrdom. This is illustrated by the noble examples of martyrs of the early days of Islam and highlighted later on by Imam Husain (*Razi Allahu 'anhu*), the Martyr of Karbala.

Kashf ul-Mahjub succinctly puts it thus: "Husain Ibn 'Ali followed the Truth so long as it was apparent; but when it went in the wildrness, he unsheathed his sword and did not rest until he sacrificed his dear life in the Cause of Allah." Imam Husain used the tongue of the preacher, the sword of the soldier, and finally gave even the last drop of his lifeblood, so that the supremacy of the Truth was reestablished on the earth.

Lastly, there is the vast multiude of the common righteous people, the ordinary believing folk, who go about their daily chore and carry on trade always in a righteous way, never by fraud of any sort.

Muslim Ummah

This constitutes the rank and file of the Muslim community about whom Qur-aan Majeed says:

> ***"And those who obey Allah and the Messenger are the people (who will be in company) with those upon whom Allah has bestowed favours, (and such people are the prophets, the sincere and steadfast supporters of the truth, the martyrs and the virtuous, and an excellent company are they. This is (by way of) a grace from Allah, and Allah knows well enough. " (4:69-70)***

Martyrdom: Allah has spoken very highly of the phenomenon of Martyrdom, that is to sacrifice one's life in the Cause of Allah. This service above self, in order to enforce the Will of Allah, has its reward

(Continued on page 69)

SOO-RA-TUL-BA-LAD

Introduction

1 **Name of the Surah:** The Surah has been named after the word Al-Balad mentioned in the first verse.

2 **The Revelation Period:** This is an early makkan revelation which refers, among other issues, to the relations of the Holy Prophet Muhammad (Ṣallallahu ʻalaihi wa sallam) with the city of Makkah Mukarramah.

3 **Subject Matter:** As is well-known, the City of Makkah had already been sacred to the people for ages

The Prophet (Ṣallallahu ʻalaihi wa sallam) was born and brought up in this Sacred City which he held very dear to his heart, more so, because he belonged to the noble Tribe of Quraish, who held the government of its sacred precincts. It was in this City that, preparatory to the Revelation of His Verses, Exalted Allah set the mind of His future Prophet (*Ṣallallahu ʻalaihi wa sallam*) on the contemplation of the unseen realities of the Spiritual World--the next life of the Hereafter and the existence of a Supreme Being, the Whole and Sole Author of whatever exists on the earth and the heavens and whatever lies in between them.

The importance, in the sight of Allah, of the City may be realized by swearing by Allah by this Sacred City, Makkah, the seat and cradle of the final and Universal Religion of Islam.

During the days of Ignorance, it was decorated with 360 idols, one idol for each day and for each tribe When after the famous "Victory", the City fell to the Muslims, the Holy Prophet (*Ṣallallahu ʻalaihi wa sallam*) purged it of its idols along with other evils and abominations and made it a Centre and Symbol for Spiritual history and an unfailing Beacon of guidance for the entire world for all times to come, till the Day of Judgement.

CHAPTER 90 REVEALED AT MAKKAH SECTION 1 VERSES 20	*SOO-RA-TUL-BA-LAD* *MAK-KEEY-YAH* *RU-KOO-'U-HAA 1* *AA-YAA-TU-HAA 20*	سُورَةُ الْبَلَدِ مَكِّيَّةٌ وَهِيَ عِشْرُونَ آيَةً
In the name of Allah, the All Compassionate, the Most Merciful.	*Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. I Swear by this city (of Makkah),	*1. Lāa- uq-si- mu bi- haa- zal-ba- lad.*	لَآ أُقْسِمُ بِهٰذَا الْبَلَدِ ۝
2. While (O Prophet) one day you shall be free in this city (to do Allah's bidding).	*2. Wa an- ta ḥil- lum- bi- haa-zal- ba- lad.*	وَأَنْتَ حِلٌّ بِهٰذَا الْبَلَدِ ۝
3. And by the begetter and what	*3. Wa waa- li- dinw- wa maa*	وَوَالِدٍ وَّمَا

He begot (Adam and his offspring).	*wa- lad*	ولد ۝
4. Indeed, We have created man into toil and struggle.	*4. La- qad kha- laq- nal- in- saa- na fee ka- bad*	لقد خلقنا الانسان في كبد ۝
5. Does he think that none shall have any power over him?	*5. A- yah- sa- bu al- lainy- yaq- di- ra 'a- lai- hi a - had*	ايحسب ان لن يقدر عليه احد ۝
6 Says he: I have wasted plenty of wealth.	*6. Ya- qoo- lu ah- lak- tu maa- lal- lu- ba- daa.*	يقول اهلكت مالا لبدا ۝
7. Does he think that none has observed him?	*7. A- yah- sa- bu al- lam ya- ra- hoo a- had.*	ايحسب ان لم يره احد ۝
8. Did we not provide for him two eyes,	*8. A- lam naj- 'al- la- hoo 'ai- nai- ni,*	الم نجعل له عينين ۝
9. And a tongue and two lips,	*9. wa li- saa- nanw- wa sha- fa- tai- ni,*	و لسانا وشفتين ۝
10. And show him the two paths (of good and evil)?	*10. wa ha- dai- naa- hun- naj- dain.*	وهدينه النجدين ۝
11. Yet he did not attempt the Steep path (of virtue and righteousness).	*11. Fa- laq- ta- ha- mal- 'a- qa- ba- ta,*	فلا اقتحم العقبة ۝
12. And what is that makes you understand what the Steep Path is?	*12. wa- māu ad- raa- ka mal- 'a- qa- bah.*	وما ادراك ما العقبة ۝
13. (It is) to free a captive,	*13. Fak- ku ra- qa- ba- tin,*	فك رقبة ۝
14. Or to feed on fmine stricken days	*14. au it- 'aa- mun fee yau- min zee mas' gha- bah.*	او اطعم في يوم ذي مسغبة ۝
15. A relative orphan,	*15. Ya- tee- man zaa maq- ra- ba- tin,*	يتيما ذا مقربة ۝
16. Or needy man lying in dust;	*16. au mis- kee- nan za mat- ra- bah.*	او مسكينا ذا متربة ۝
17. Then to be of those who be- lieve,	*17. Sum- ma kaa- na mi- nal- la- zee- na aa- ma- noo*	ثم كان من الذين امنوا
and counsel one another for patience,	*wa ta- wa- sau bis- sab- ri*	وتواصوا بالصبر
and counsel one another for compassion.	*wa- ta- waa- sau bil- mar- ha- mah.*	و تواصوا بالمرحمة ۝

18.	They are the fellows of the right hand (the Blessed ones).	*18. U-lāā- i- ka as- haa- bul- mai- ma- nah.*	أولئك أصحب الميمنة
19	And those who disbeleive in Our signs,	*19. Wal - la- zee- na ka- fa- roo bi- aa- yaa- ti- naa*	والذين كفروا بايتنا
	they are the fellows of the left hand (the wretehed ones)	*hum aṣ- ḥaa- bul- mash- a- mah.*	هم أصحب المشئمة
20	Over them shall be vaulted fire	*20. 'A- lai- him naa- rum- mu' - ṣa- dah.*	عليهم نار مؤصدة

Commentary

Verse No. 1: The word "LAA" in the Arabic script generally means "No". It is also used to negate the standing concepts of those originally addressed, as in this case This City of Makkah encircles the First House of Allah-- where people offered their prayers and it is centrally located on the globe

Verse No.2: The kind Prophet (*Ṣallallahu 'alaihi wa sallam*), being an inhabitant of the City of Makkah should have been honoured in his native city, but he was tyrannically persecuted He loved his native city, as one's love for the native land is natural, but the adverse conditions so developed that he had to migrate to Madinah Munawwarah and take it as his native city This Verse, revealed in Makkah, (prior to the "Hijrat" Migration), was a prophecy to console the kind Prophet (*Ṣallallahu 'alaihi wa sallam*) that a time will come when he shall triumphantly enter the City of Makkah to preach and give the Message of Allah to all openly and freely, and if necessary, to wage a Holy War This was an exception for the Kind Prophet (*Ṣallallahu 'alaihi wa sallam*), as since the creation of the World, warfare in this City of Peace was never before permitted in order to observe the sanctity of this city This prophecy came true in the 10th year of the 'Hijrat (Migration), and the Kind Prophet (*Ṣallallahu 'alaihi wa sallam*) got Victory over this City and it became the Centre of Islam.

Verse No. 3: This Verse explains that a parent loves a child, ordinarily the father is proud and the mother, in spite of her birth pains, experiences supreme joy when the child is born But in abnormal circumstances there may be misunderstanding, even hatred between the parents and the child So Makkah cast out her most glorious son, but it was only for a short time. Makkah remained, in reality, quite sound, only her power had been usurped by an ignorant autocracy which ultimately passed away, She was to receive back her Glory at the hands of the glorious son whom she had rejected but whom she welcomed back later And Makkah retained her sacred character as the Centre of Islam for all times to comes

Verse No. 4: In this Verse, it is stated that the struggle and hardships have been destined for men from the Cradle to the Grave, and no human being is exempted from this.

Verses No. 5,6 & 7: These Verses are a warning for the Man. He feels proud because of his wealth, influences

or power and thinks that he is free from his responsibility to Allah He boasts of his wealth and scatters it away, thinking that he can secure the support of the world He thinks that he has no responsibility for his acts and can do what ever he likes But these are examples of wrong thinking. Man must remember that he is under the complete surveillance of Allah, He is being continuously watched for all his acts and motives All gifts and advantages have been given to him as a trial He shall prove himself worthy of the gifts and fovours, Allah has bestowed upon him, otherwise these may be taken away from him

Verses 8 &9 : In these Verses, Allah has mentioned His favours to men, the most valuable among them being the **two eyes**, the **tongue** and the **two lips**, representing the powers of sight and speech-faculties, which play an important role in making man's life pious or impious, successful or unsuccessful, in the sight of his Creator, the Overall Controller and Overseer of all affairs of His creation.

Verse 10: In this Verse, Allah has said that after conferring on man the faculties of sight and speech, He (Allah) has opened before him the two Valleys-- the Valley of Virtues and , Righteousness, full of difficulties and hardships and the other Valley of Sins and Vices easy to traverse and full of ease and enjoyments

Verses 11-16: The First Valley is that of goodness and ***Taqwa***, including good turns like the freeing of slaves, the feeding of persons, who are suffering from hunger, particularly Orphans from among one's own kith and kin and destitute persons in deplorable plight of poverty and want

Verse No. 17: The meaning of "SABR" or 'Patience' is not so simple as one many think, it conveys many shades of meanings. Patience is regarded as a combination of Good Conduct, Character and a Fountain of Virtues The Kind Prophet (***Ṣallallahu ʿalaihi wa sallam***) has said, "That Patience is half of the Faith " Patience covers the worldly as well as the cellestial aspirations of mankind, it occurs in more than 30 places in the Qur-aan Majeed. Even the Benevolent Messenger (***Sallallahu ʿalaihi wa sallam***) was asked to practise patience like all other great Messengers Patience is the main stay of our Faith, our Deeds, Virtues, helps us to abstain from all forbidden acts, persuades us to be steadfast in the way of Allah, the Glorious Compassion or Mercy is an important quality for all Muslims to acquire It is a Divine attribute From Mercy emanate many of the loveable manners and conducts. The Kind Prophet (***Ṣallallahu ʿalaihi wa sallam***) has said, "The merciful gets Mercy from the All-Compassionate, be kind to all who are on this earth (so that) mercy and kindness may be bestowed upon you by Him, in the Heaven."

Verses 18-20: These Verses declare that persons possessing these heavenly qualities will be awarded the Eternal Bliss of Paradise

As for the disbelievers living in ease and plenty and enjoing to their fill, the pleasures and luxuries of the world, their place will be the abyss of Hell to abide therein, and they will find no way of Escape from it.

May Allah protect us from this Evil of hardship Ameen!

الأمة وخيرها وشهد مع النبى ﷺ المشاهد كلها واحتمل فى سبيل الله الشدائد وبذل الأموال ، بويع له بالخلافة يوم التحق النبى ﷺ بالرفيق الأعلى سنة ١١ من الهجرة فحارب المرتدين وما نعى الزكاة وافتتحت فى أمارته بلاد الشام وبعض بلاد العراق . (١)

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وكان ﷺ ، ابيض نحيفا ، خفيف العارضين ، معروق الوجه نـأتى الجبهة ، جعدا ، مشرف الوركين ، خطيبا لسنا ، عارفا لوجه الكلام ، هجاعا ، وكان نقش خاتمه (نعم القادر) كان يخضب بالحناء توفى لثمان بقين من جمادى الأخرة وهو إبن ٦٣ سنة.

وإنه أول من جمع القرآن ، وتنزه عن الشراب المسكر فى الجاهلية قبل الاسلام وأول من تقيأ تنظفا وتحرجا عن المشتبهات كما ثبت عن أبى العالية (٢) بأنه سئل أبو بكر الصديق فى مجمع من أصحاب رسول الله ﷺ هل شرب خمرا فى الجاهلية؟ قال : أعوذ بالله قالوا ولم ذاك ؟ فقال : كنت أصون عرضى وأحفظ مروءتى لأنه من شرب الخمر كان لعرضه ومروءته مضيعاً فبلغ ذلك رسول الله ﷺ فقال : (صدق أبو بكر، صدق أبو بكر) (٣) كما كان بعيدا عن الخمر فى الجاهلية كذلك كان كثير التحرج عن المشتبهات ففيه عن زيد بن أسلم أن أبا بكر شرب لبنا من الصدقة ولم يعلم فاخبر به فتقيأه (٤) .

وكانت شخصيته ﷺ مجمعا لصفات نبيلة يغتبط بها الآخرون من أعلام الصحابة وكان موضع الثناء بعد وفاته كما كان فى حياته ، وهذا على بن أبى طالب ﷺ يدخل عليه بعد وفاته ويقول :

يرحمك الله يا أبا بكر كنت إلف رسول الله ﷺ وأنسه ومستراحه وثقته وموضع سره ومشاورته وكنت أول القوم إسلاما وأخلصهم إيمانا وأشدهم يقيناً وأخوفهم لله وأعظمهم غناء فى دين الله وأحوطهم على رسول الله ﷺ وأحسنهم صحبة وأكثرهم مناقبا وأفظلهم سوابقا وأرفعهم وسيلة وأشبههم برسول الله ﷺ هدياً وسمتاً ورحمة وفضلا وأشرفهم منزلة وأكرمهم عليه وأوثقهم عنده فجزاك الله عن الإسلام وعن رسوله خيرا . (٥)

إذا تذكرت شجوا (٦) من أخى ثقة
فا ذكر اخاك أبا بكر بما فعـلا
خيـر البريـة اتقاهـا وأعدلهـا
بعـد النبى وأوفاها بما حـملا
الثـانى التـالى المحمـود مشهـده
وأول الناس منهم صدق الرسـلا (٧)

هذا عرض يسير وكلمة مخلصة مبسطة جعلتها للقارى الكريم للاطلاع على هذه الشخصية الكريمة المبشرة بالجنة وقد رضى الله عنه وبامثاله ونطلب من الله العمل بسيرة اعمالهم والله الموفق .

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(١) انظر الطبقات ١٧٠/٣ .
(٢) رفيع بن مهران أبو العالية الرياحى ثقة كثير الأرسال ت ٩٠ هـ (التقريب ١/٢٥٢) .
(٣) انظر تاريخ الخلفاء ص ٣٢ . (٤) أنظر معرفة الصحابة لأبى نعيم ١/١٨٢ .
(٥) انظر الرياض النظرة ١/٢٣٩ . (٦) الشجو: (الحجة) ترتيب القاموس المحيط ٢/٦٧٧ .
(٧) انظر المستدرك ٣/٦٤ والبداية والنهاية ٣/٢٨ .

٢ - وعن عبد الله بن الزبير عن أبيه : قال : كان إسم أبي بكر عبد الله بن عثمان فلما قال رسول الله ﷺ (أنت عتيق الله من النار سمى عتيقاً) أخرجه الطبراني في معجمه وكذا في المعرفة . (١)

٣ - وكذلك أن موسى بن طلحة سأل أباه طلحة لم سمى أبوبكر عتيقاً ؟ قال كانت أمه لا يعيش لها ولد فلما ولدته استقبلت به البيت ثم قالت : إن هذا عتيق من الموت فهبه لى . أخرجه السيوطى فى تاريخه وكذا فى المعرفة . (٢)

٤ - وعن الليث بن سعد قال : انما سمى أبوبكر عتيقاً لجمال وجهه وإسمه عبد الله بن عثمان ، أخرجه أبو نعيم فى المعرفة .

ثم كما غلب على إسمه العتيق غلب كذلك الصديق وهو أشهر من العتيق وهذا ما سماه به الرسول ﷺ صديقاً كما فى الروايات منها : (٣)

٥ - وعن أبي يحيى (٤) قال : لا أحصى كم مرة سمعت على بن أبي طالب يقول :
إن الله عز وجل هو الذى سمى أبا بكر على لسان رسول الله ﷺ صديقاً أخرجه أبونعيم فى المعرفة وكذا فى الرياض .

٦ - وكذلك عن أم هانىء (٥) قالت : حدثتنى نبعة (٦) أن النبى ﷺ قال لأبى بكر يا أبا بكر ! (إن الله عز وجل سماك الصديق) أخرجه محب الطبرى فى الرياض النضرة وكذا فى المعرفة .

٧ - وعن عائشة رضى الله عنها قالت : لما أسرى بالنبى ﷺ أصبح يحدث بذلك الناس فارتد ناس ممن كان آمن به وصدق به وفتنوا فقال أبو بكر إنى لأصدقه فيما هو أبعد من ذلك أصدقه بخبر السماء فى غدوه أو روحه فلذلك سمى أبا بكر الصديق كذا فى المعرفة .

ثم إن له فى السماء ثلاثة أسماء ـ الصديق ، الحليم ، الشفيق وأن الله قد خص شخصيته بالخصائص منذ بدء خلقته ومن الأزل كما ورد عن النبى ﷺ فى بعض الاحاديث .

٨ - وعن ابى وهب (مولى أبى هريرة رضي الله عنه) قال : قال رسول الله ﷺ قلت لجبريل ليلة أسرى به (إن قومى لا يصدقنى) قال : يصدقك أبو بكر وهو مكتوب عند الله الصديق . أخرجه عبد الرحمن بن سعد فى السيرة ومن مآثره :

هو أول من آمن بالنبى ﷺ من الرجال ورفيقه ومؤنسه فى الهجرة ثانى إثنين إذهما فى الغار ، أفضل

(١) انظر المعجم الكبير للطبرانى ١/٥ ؛ معرفة الصحابة ١/١٥٢
(٢) انظر تاريخ الخلفاء للسيوطى ص ٢٩ ومعرفة الصحابة ١/١٥٤
(٣) انظر معرفة الصحابة ١/١٥٤ .
(٤) هو حكيم بن سعد مصغرا الحنفى أبو يحيى أوله مثناه من فوق مكسورة كوفى صدوق (التهذيب ١/١٩٥) .
(٥) هى أم هانئ بنت طالب الهاشمية إسمها فاختة وقيل هند لها صحبة تقريب التهذيب ٢/٦٢٥ .
(٦) هى نوعة الحبشية جارية أم هانئ لها صحبة (الإصابة ٤/٤١٧) .

بسم الله الرحمن الرحيم

بلغ العلى بكماله   كشف الدجى بجماله
حسنت جميع خصاله   صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

أبو بكر الصديق ﵁ فى ضوء مآثره

(إعداد : محمد اعزاز الحسن شاه استاذ اللغة العربية)

هو عبد الله بن أبى تحافة عثمان بن عامر بن كعب ن سعد بن تيم بن مرة بن كعب بن لوئى بن القرشى التيمى . ابو بكر الصديق أول الخلفاء الراشدين الذى ولد بعد عام لفيل بسنتين وستة أشهر (قبل ٥١ سنة من الهجرة) بمكة وكان من سادات قريش ، واحد موسريهم عالماً بأنساب لقبائل وأخبارها وكان يلقب بعالم قريش . (١)

وفيه رواية عن ابن شهاب الزهرى أن اباابكر لصديق ، إسمه عبد الله بن عثمان بن عامر بن عمرو بن كعب شهد بدراً مع رسول الله ﷺ (٢)

وأيضاً عن عروة قال : أبوبكر الصديق إسمه عبد الله بن عثمان بن عامر بن عمرو بن كعب بن سعد بن تيم بن مرة بن كعب بن لوئى بن غالب بن فهر بن مالك وأمه أم الخير ولاف وهى أميمة بنت عبد العزى بن حدثان بن عوف بن عبيد بن عويج بن عدى بن كعب (٣)

وأما أسمه الذى سماه به أهاه حيث ولد عبد الله بن عثمان فغلب عليه إسم العتيق وفى تسميته هذه روايات عديدة ما ذكرها أصحاب السير وكتب الفضائل منها :

١ - عن عائشة أم المؤمنين رضى الله عنها قالت : إنى لجالسة ذات يوم ورسول الله ﷺ وأصحابه فى فناء البيت والستر بينى وبينهم إذ أقبل أبى ﵁ فقال رسول الله ﷺ لأصحابه (من أراد أن ينظر إلى عتيق من النار فلينظر إلى أبى بكر (٤)

---

(١) ابن سعد ٣/١٦٩ ، حلية الأولياء ١/٢٨ ، اسد الغابة ٣/٢٠٥ البداية والنهاية ٦/٣٠١ ، الاصابة ٢/٣٤٣ ، التهذيب ٥/٣١٥ .

(٢-٣) الطبقات الكبرى لابن سعد ٣/١٦٩ ، معرفة الصحابة لابى نعيم ١/١٤٩ .

(٤) معرفة الصحابة لابى نعيم ١/١٥٠ .

اليقين

مَجلَّة
دار التصنيف (پرائیویٹ) لمیتید

أبـو بكر الصديق ﷺ فى ضـوء مـآثـره

وانّه لحق اليقين (الحاقة ٦٩:٥١)

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY (69:51)

Yaqeen international

A NON-SECRETARIAN ENGLISH JOURNAL PRESENTING ISLAM IN ITS PRISTINE PURITY AS TAUGHT BY QUR-AAN AND SUNNAH

FOUNDED IN 1952

BY Maulana Tufail Ahmed Farooqi Quadri Mujaddidi, *Rahmatullah 'Alaihi*

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بسم الله الرحمن الرحيم

Bis-mil- laa- hir- rah- maa nir- ra- heem.
In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word** of **Allah** (i.e. **Qur-aan-e-Majeed**) and the Best Guidance **is Sunnah** of the **Holy Prophet Muhammad** (***Sallallahu-'alaihi-wa-sallam***). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-wa-sallam).

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In the name of Allah, the All Compassionate, Most Merciful

The Holy Prophet Muhammad

(Ṣallallahu 'alaihi wa sallam)

—— His Historical Call for Universal Love and Brotherhood.

Before the advent of the Holy Prophet Mohammad (*Sallallahu alaihi wa sallam*), tribes and races had turned hostile against one another and had disfigured the very face of the earth in the name of Religion and God. It was, therefore, the need of time and history that a great universal teacher came to the distracted humanity to teach about one God, and about Universal Love and Brotherhood.

So came Mohammad (***Ṣallallahu 'alaihi wa sallam***) with the Message that there is no God but Allah; all men are equal before Allah; and that all men are brethren to one another. This was his great Mission and by profession and practice he spared no efforts to fulfil it.

The last Apostle of Allah, Muhammad (*Ṣallallahu 'alaihi wa sallam*), played a very prominent Role in History to fight a great battle against the retrogressive disposition of man whose tendency had been and still is to associate partners with the Lord of the Universe. With unparallel boldness, the Holy Prophet Muhammad (***Ṣallallahu 'alaihi wa sallam***) proclaimed the oneness of Allah and discarded every sort of polytheism and sterilized all its germs in the Shahaada (witness):

"No god but Allah"

The Prophet's Historic Call was to heal the cavities and to remove the accompanying ills which the germs of polytheism had made in the popular distorted Religions.

The Light and Truth which was brought by and revealed to the Prophet of Islam was meant to quicken the dead into life and to make the pulse of the humanity beat with unprecedented force. Imbued with the philosophy of Islam the Arabs built up in a short span of time an Empire greater than that of the Romans which they took centuries to accomplish. History is a living evidence of how the wave after wave of this new **Faith** rolled onward fertilising every soil it passed over and assimilating on s way all that it considered good.

Tauheed (Oneness of Allah)

The doctrine of ***Tauheed*** (Oneness of Allah), revived by the Holy Prophet Mohammad (***Ṣallallahu 'alaihi wa sallam***), provides man with that Universal Principle or Ideal which he desired long for a satisfactory explanation of Life and Universe. Two equal ultimate beings cannot exist side by side. For, if they do so, they must either be similar or dissimilar in nature

. The human mind feels inclined to be satisfied with only one ultimate principle in its quest for an adequate explanation of the creation. All the Prophets of God have spoken of only one ultimate being or God, God is fundamentally one and that all plurality is alien to His Essence.

The principal Motto of the life of the Prophet Mohammad (*Ṣallallahu 'alaihi wa sallam*) has been to proclaim the reality of one and only one Ideal **the Divine.**

Tablighi Jama't of Hazrat Maulana Muhammad Ilyas (Rahmatullah Alaihi)

by Maryam Jameelah

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

" And let there be some people among you, who will call towards doing good deeds, enjoin the right conduct and forbid what is wrong. These are the very people who shall be blessed." **(3:104)**

The dominance of alien culture and philosophical thought has in our time become so pervasive and universal that even those sincere Muslims in contemporary revivalist movements who want to strive against it, appear on closer examination to be themselves under its influence. Even though all the Theological Tenets of Islam which constitute ***Eemaan*** **(Faith)** are affirmed and adhered to, they are not given due importance - attention being directed primarily to the secular benefits of the Teachings and Precepts of Islam, ignoring altogether their Spiritual significance.

The Essentials of Islamic worship as ***Salaat, Zakaat, Fasting*** and ***Hajj*** are appreciated and upheld more because of their material advantages for the Muslim Community rather than as a means of Purification of the Soul and seeking the pleasure of Allah in preparation for the life Here-after. In the final analysis, such an attitude tends to reduce Islam to the level of a mere politico-social Philosophy belittling the Spiritual aspect of ***'Ibaadat'*** (worship).

The so-called **Rationalistic** and Scientific interpretations of '**Islam**' are utterly foreign to the **Faith** and lack reliance to the original Prophetic Message and Mission. Since the very existence of Islam depeends on inward **Faith** (***Eeman***), an Islamic Renaissance is impossible without first rekindling the light of Faith with its Spiritual and moral Values.

Despite the general indifference towards spiritual edification, there has been ample evidence in Muslim ranks that the goal is not entirely lost sight of.

Sincere Servants of Islam have addressed themselves to the task by starting Revivalist Movements. One such Movement, organised on very simple and practical line of direct personal contact, is the one founded by Hazrat Maulana Muhammad Ilyas (1885-1944). It is known by an equally simple, rather a common, name of Tablighi Jama't.

Hazrat Maulana Muhammad Ilyas started this Movement, for the masses. It has since enabled a very large number of people throughout the world to live up to their Belief in Islam and its Spiritual Ideals and Moral maxims. Under capable successors, the Movement has spread from the Indo-Pakistan sub-continent to the Arab countries and the continents of Africa, Europe and America; its impact has thus become International.

Hazrat Maulana Muhammad Ilyas was raised in an intensely religious atmosphere. His father Maulana Muhammad Ismail spent his time in ***Zikr*** (Remembrance of Allah) and worship according to **Sunnah**. He liked to recite the Qur-aan and believed in helping and serving the humble as a means of attaining nearness to Allah. He would offer two ***raka'ts*** of prayer to Allah for every opportunity to serve His creation. Maulana Muhammad Ismail had three sons, Muhammad, Yahya and Ilyas.

Members of Maulana's family - men and women - were people of great Piety, spending much of their time in ***Salaat, Zikr*** and Supplication during the night and Recitation of the Holy Qur-aan, study

of Religious books and discussion of Religious Topics during the day.

The maternal grandmother of Maulana Ilyas, Ummi Bi, was known in her neighbourhood for her Piety. During the latter part of her life, she would not care even for food. When asked about it, she would say: "***Allah be praised! I obtain my nourishment from Remembering Him over the beads of my Tasbih (Rosary) and praising Him***".

The mother of Mau-lana Ilyas, Bi Safiyah, was gifted with a prodigious memory. While suckling her son Yahya at her breast, she had memorized the entire Qur-aan, and would recite during the month of Ramazan forty paras (parts) every day, that is to say, she would recite the whole Book forty times during the holy month! This did not in the least interfere with her domestic duties.

Like all the other children in the family, Maulana Ilyas received his early education in the traditional **Maktab** (Elementary school). It consisted largely of learning how to recite the Qur-aan which he soon committed to memory, in keeping with the tradition of his family in which everyone was a ***Hafiz***.

(A ***Hafiz*** is one who remembers the Qur-aan by heart.) He grew up in a home where his mother and aunts would relate inspiring stories to the children. His grandmother was especially found of him and she would make him sit in her lap and tell him that she could see faces like those of the Companions of the Holy Prophet (***Sallallahu 'alaihi wa sallam***)walking along with him Zeal for Islam was thus ingrained in him from his earliest years.

In 1896, Maulana Ilyas' brother Maulana Yahya called him to Gangoh, a place near Delhi, to study under the renowned scholar and savant Maulana Rashid Ahmed.

Gangoh was at that time regarded as a centre of great men of learning and piety. Maulana Yahya soon became Hazrat Maulana Rashid Ahmad's assistant and began to instruct his younger brother himself. The ten formative years of his youth which Maulana Ilyas spent in Gangoh had great influence on building up his spiritual fervour and zeal for the cause of Islam.

In 1908 Maulana Ilyas went to Darul 'Uloom, Deoband, a place near Delhi, and joined the circle of students there under Shaikh-ul-Hind, Maulana Mohammed-ul-Hasan, to study Hadith. He also received instruction from Hazrat Maulana Ashraf Ali Thanvi.

In 1912, Maulana Ilyas was married to the daughter of his maternal uncle. In 1915 he performed Hajj with his friend Maulana Khalil Ahmed, and the following year in 1916 returned to teach at the Darul 'Uloom. That same year tragedy struck. His brother, Maulana Muhammad Yahya died, and two years later, his eldest brother, Muhammad also passed away. The latter was regarded by all those who knew him as a model of the Qur-anic Verse. "***Of all the servants of Allah, the most glorious are those who walk on earth with humility***".

For sixteen years he never missed his ***Tahajjud*** (pre-dawn optional prayer) and he passed away while in prostration of the ***Witr*** before the break of dawn. The relatives and friends insisted that Maulana Ilyas should continue the work of his father and brother. So he took it on as best as he could, grief-stricken as he was at his irreparable loss.

Hazrat Maulana Ilyas performed Hajj for the second time in 1926 He had, by this time, realised and become convinced that individual effort was not enough to bring about spiritual awakening among the people. He saw that the traditional schools could not protect the children from the harmful influence of the irreligious environment in which they had to function. He had to plead with reluctant parents to send their children to his Darul 'Uloom as they (the parents) could neither appreciate nor respect the knowledge the children acquired.

Hazrat Maulana Ilyas accordingly decided to undertake preaching tours to neighbouring areas but since it involved hardships, his poor health made him feel unequal to the task until he was reassured that Allah would make it possible for him to continue the work he had started and that it was not necessary for him to attend to all the work personally.

After five months' stay in the holy cities of Mecca and Medina, Maulana Ilyas returned to India with the conviction that he should begin his Preaching Movement among the illiterate but simple-minded peasants and common labourers of Mewat. Maulana Ilyas regarded their moral and spiritual uplift as the primary goal of his movement. He was determined to follow Shaikh Ahmad Sirhindi's Steadfastness in conforming to the ***Shariah*** (Islamic law) Shah Waliullah's Spirit of Tolerance, combined with Sayyid Ahmad Shahid's Determination to persevere regardless of sacrifices During his preaching tours through Mewat, he also settled by special request, domestic disputes and family feuds of the people of the area, He was so highly respected and revered that even the stubborn and obstinate accepted his decisions without demur.

Hazrat Maulana Mohammad Ilyas's sole object was to instruct the people in the fundamentals of Islamic belief and practice. He was opposed to any practice which went against the ***Shariah*** (Islamic law). He himself adhered to it very strictly throughout his life though his attitude was that of tolerance towards those who lacked in it. He never used harsh words in respect of those found wanting in observance of the Rules of ***Shriah*** but tried to guide them and convince them through gentle persuation. ***(To Be Continued)***

(Continued from page 57)

Gender Equity in Islam

both men and women are entitled to a specified share of the estate of their deceased parents or close relations:

> ***" There is a share for men in what the parents and the kindred leave, and a share for women in what the parents and the kindred leave, be it little or much." (4:7)***

Employment

With regard to the women's right to seek employment, it should be stated first that Islam regards her role in society as a mother and a wife as her most sacred and essential one. Neither maids nor baby-sitters can possibly take the mother's place as the educator of an upright, complex free, and carefully-reared child. Such a noble and vital role, which largely shapes the future of nations, cannot be regarded as "idleness". This may explain why a married woman must secure her husband's consent if she wishes to work, unless her right to work was mutually agreed to as a condition at the time of marriage.

However, there is no decree in Islam that forbids women from seeking employment whenever there is a necessity for it, especially in positions which fit her nature best and in which society needs her most. Examples of these professions are nursing, teaching (especially children), medicine, and social and charitable work.

Moreover, there is no restriction on benefiting from women's talents in any field. Some early jurists, such as Abu-Hanifah and Al-Tabari, uphold that a qualified Muslim woman may be appointed to the position of a judge. Other jurists hold different opinions.

Yet, no jurist is able to point to an explicit text in the Qur-aan or Sunnah that categorically excludes women from any lawful type of employment except for the headship of the state.

'Omar, the second Caliph after the Prophet (***Sallallahu 'alihi wa sallam***), appointed a woman (Um Al-Shiffaa; bint Abdullah) as the market place supervisor, a position that is equivalent in our world to "director of the consumer protection department."

In countries where Muslims are a numerical minority, some Muslim women, while recognising the importance of their role as mothers, may be forced to seek employment in order to survive. This is especially true in the case of divorcees and widows and in the absence of the Islamic financial security measures outlined above.

(Courtesy Australian Muslim News)

Gender Equity in Islam

THE ECONOMIC ASPECT

by

Dr. Jamal Badawi

The Right to Possess Personal Property

One aspect of the world-view of Islam is that everything in heaven and on earth belongs to Allah:

> ***"To Allah belongs all that is in the heavens and all that is in the earth...."***
>
> ***(2:284)***

As such, all wealth and resources are ultimately "owned" by Allah. However, out of Allah's mercy He created mankind to be, collectively, His trustees on earth. In order to help mankind fulfil this trusteeship, He made the universe serviceable to mankind.

> ***"And made subservient to you whatever is in the heavens and whatever is in the earth, altogether from Him. Surely, in this are of course signs for a people who reflect." (45:13)***

It is the human family that is addressed in the above and in other verses of the Qur-aan and since the family includes both genders, it follows that the basic right to personal possession of property (as Allah's trustees) applies equally to males and females. More specifically:

The Shariah (Islamic Law) recognises the full property rights of *women before and after marriage*. They may buy, sell or lease any or all of their properties at will. For this reason, Muslim women may keep (and in fact they have traditionally kept) their maiden names after marriage, an indication of their independent property rights as legal entities.

Financial Security and Inheritance Laws

Financial security is assured for women. They are entitled to receive marital gifts without limit and to keep present and future properties and income for their own security, even after marriage. No married woman is required to spend any amount at all from her property and income on the household. In special circumstances, however, such as when her husband is ill, disabled or jobless, she may find it necessary to spend from her earnings or savings to provide the necessities for her family While this is not a legal obligation, it is consistent with the mutuality of care, love and cooperation among family members. The woman is entitled also to full financial support during marriage and during the waiting period (*iddah*) in case of divorce or widowhood. Some jurists require, in addition, one year's support for divorce and widowhood (*or until they remarry, if remarriage takes place before the year is over*).

A woman who bears a child in marriage is entitled to child support from the child's father. Generally, a Muslim woman is guaranteed support in all stages of her life, as a daughter, wife, mother or sister. The financial advantages accorded to women and not to men in marriage and in family have a social counterpart in the provisions that the Qur-aan lays down in the laws of inheritance, which afford the male, in most cases, twice the inheritance of a female. Males inherit more but ultimately they are financially responsible for their female relatives: their wives, daughters, mothers and sisters. Females inherit less but retain their share for investment and financial security, without any legal obligation to spend any part of it, even for their own sustenance (food, clothing, housing, medication, etc.)

It should be noted that in pre Islamic society, women themselves were sometimes objects of inheritance. In some Western countries, even after the advent of Islam, the whole estate of the deceased was given to his/her eldest son. The Qur-aan however, made it clear that

(Continued on page 56)

The Holy Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*) —His Domestic Life

The domestic life of the Holy Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*), as also that of the members of his household, his respected wives (*Razi Allahu 'anhunna*) mothers of the Faithfuls, is recorded in minutest details and is well preserved. It is like an open book for all to see and read. It has been one of the sources of information and attraction to the Faith. Let us, therefore, have a look into the life of the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) at home.

The first thing that strikes us is the complete harmony and homogeneity of his Private and Public life. What he said or did publicly was reflected in his words and deeds at home. He meant what he said and his public and private deeds corroborated his words. His life was of one pattern, not compartmentalised into what we call these days Private and Public.

The members of the Prophet's household have been free to give their experiences of life with the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) and have provided to us a rare treasure of knowledge and wisdom for a happy homely life. All of them had actively participated in his noble mission which is described in Qur-aan Majeed as under:

> ***"It is He Who sent among the unlettered (Arabs) a Messenger from among them, who recites to them His Verses and purifies them and teaches them the Book and the Wisdom, although before this they were in plain error." (62:2).***

The instructions for the Prophet's household are contained in the following Verses of Qur-aan Majeed-

(a) ***" O Wives of the Prophet! you are not like any other woman. If you are God-fearing then do not be soft of speech, lest he in whose heart is a disease may be covetous; and speak a word of decency. (33:32).***

(b) ***"And stay in your homes and do not display (your) charms like the displaying (of charms) in the former (days of) ignorance; and establish the prayer, and pay Zakaat (the mandatory charity) and obey Allah and His Messenger. Allah desires to remove the impurity from you, O people of the (Prophet's) household; and to purify you thoroughly." (33:33).***

(c) ***"And remember what is recited in your homes from the verses of Allah and the (words of) wisdom. Surely Allah is Subtle, All Aware." (33:32-34).***

The above directions indicate that members of the Prophet's household were expected, nay required to help the Prophet (*Ṣallallahu 'alaihi wa sallam*) and to strengthen his hands for the success of his Mission.

From the Verses quoted below it will be seen that they had the choice and could opt for one or the other way of life, that is, either to remain attached to the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) for good or to part company to avail themselves of the transitory pleasures of life. No doubt each one of them made the wisest choice and kept whole-heartedly to the Prophet's side— they preferred to enjoy the Eternal Bliss and Blessings of the Holy Prophet's company. Here are the verses:-

> ***"O Prophet, say to your wives: If you desire the worldly life and its adornment, then come I will make a provision for you and release you in an honourable way. And if you desire Allah and His Messenger and the abode of the Hereafter, then***

certainly Allah has prepared a great reward for the Virtuous among you." (33:28-29).

The Prophet (*Ṣallallahu ʿalaihi wa sallam*) placed the choice for option before each and every one of his wives and did not ask for an immediate answer -- he gave them ample time to consider all the pros and cons before taking a decision. He even suggested consultation with their parents.

The wives assured him instantly and with one voice that they were all with him and for him-- there being no question of any consideration, much less of consultation.

It should not be taken to mean that the life at the Prophet's home was stern and cold, devoid of warmth and joy of a normal family life. It was a happy life lived with moderation. There was plenty of love and kindness from the Prophet's side and a confident and affectionate response from the other side.

The Prophet (*Ṣallallahu ʿalaihi wa sallam*) welcomed, rather encouraged, outspoken views and self-reliant attitude on the part of those near and dear to him.

At times, when he felt the need to admonish them, he was neither harsh nor acrimonious-- he maintained his pleasant self but made known his reaction which always proved to be effective and never in the least offensive. The Holy Prophet (*Ṣallallahu ʿalaihi wa sallam*) maintained an admirable balance and always kept alive in others the greatest confidence in his sense of justice.

We get further insight into the Prophet's domestic life from the Verses cited hereunder, that is to say the extent of :-

(a) *--the Prophet's love and regard for his wives-- he was indeed very obliging;*

(b) *-- trust and faith that existed between the Prophet (Sallallahu alaihi wa sallam) and his wives;*

(c) *-- mutual love and regard amongst the Prophet's wives.*

(d) *-- freedom of action-- the consorts of the Prophet (Sallallahu alaihi wa sallam) could join their hands and heads to demonstrate their feelings to the Prophet (Sallallahu alaihi wa sallam). The Qur-aan says:*

"O Prophet! Why do you forbid that which Allah has made lawful for you, seeking the pleasure of your wives? And Allah is Forgiving, the Most Merciful." (66:1).

"And when the Prophet confided to a certain wife of his (Hazrat Hafsa), a matter then when she leaked it out (to Hazrat Aisha) and Allah disclosed that to him (the Prophet), he (the Prophet) made known a part of it and withheld a part; and when he informed her about it, she said: Who told you this? He said: The All-Knowing, the All-Aware (Allah) informed me." (66:3).

There are such innumerable instances and anecdotes of the Prophet's domestic life to be found in Ahadith. They tell us of pleasing details of his affection and kindness to those in his house.

Despite all his love and kindness, the Prophet (*Ṣallallahu ʿalaihi wa sallam*) never let go any occasion where he felt the need to call someone to account or to create a sense of accountability for one's actions and words. He administered the warning but in his polite and inimitable way. Thus he was most forbearing.

The Holy Prophet Muhammad (*Ṣallallahu ʿalaihi wa sallam*) wanted to correct and never to coerce. He, therefore, had his own way of making the guilty one to realise his guilt and to atone for it with heart and soul.

Muslim Common Market

(Continued from page 60)

To a question, he said: "We can meet the challenges of the IMF and the World Bank only after economic development." He gave the example of Malaysia and Singapore which have made strides by opening their doors to foreign, as well as national entrepreneurs, through extending all sorts of facilities required for industrialisation boom.

He called for increasing literacy rate by practising the principle of "each one to teach one" and asked the rich and philanthropists to come forward and establish endowments to run institutes of excellence.

Islamic world despite its rich natural resources and manpower, with a few exceptions, continues to be trailing far behind in development, and bureaucratisation, ill-planning and mismanagement breeds corruption and leads to instability in these states.

This was the outcome of a lecture, *followed by a question- answer* session on "The Muslim world: an economic profile".

The guest speaker was Khalid Ikramullah, assistant secretary general of Motamar Al-Alam Al-Islami. The lecture was organised by the department of Humanities, NED University of Engineering and Technology, Karachi.

Prof. Dr. Affan Seljuq, Chairman of the department and Director of Students Affairs, introduced the subject and the speaker to the students and teachers at the audio-video auditorium of the NED University campus.

Quoting figures on population, resources and grey areas of planning in the Muslim world, Mr. Ikramullah said the total trade turnover of the OIC member state was US$ 450 billion in 1993, but trade between the OIC states amounted to only 11 per cent.

He said the main stay of Muslim states is agriculture, but even these resources were not being fully exploited and they have to import their food requirements.

"The Muslim world stretching from Kazakhistan in the North to Mozambique in the South and from Morocco and Mauritania in the West to Indonesia and Malaysia in the East covering the two large continents of Asia and Africa occupy a pivotal position in the world from economic, political and strategic points of view.

"The four choke points on the sea routes of the world are within *the legal control of Muslim countries* just at Malacca Straits, the waterway between Pacific ocean and Indian ocean between Malaysia and Indonesia, the entrance to the Gulf, the entrance to Red Sea and entrance to Mediterranean Sea at Tangier (Morocco) at Bosphorous (Turkey), Suez Canal (Egypt), yet trade between the OIC states remained negligible," he said.

Country	GNP per Capita	GDP in billion
Brunei	20000	509
Saudi Arabia	7150	208
Malaysia	3930	171
Turkey	2540	330
Iran	2320	328
Indonesia	1040	709
Egypt	1030	213
Maldives	775	0.3
Pakistan	465	282
Bangladesh	245	169
Sudan	400	70
Guinea	350	12

Referring to the estimated total GNP of the OIC's 55 member states, he said it was about US $1000 billion in 1994 while the average GNP per capita was US$1020.

The economy of the OIC member states, he said, is based on primary products e.g. crude oil, agricultural products, marine resources. But none could be called an industrialised state. Though some states have made tremendous strides in industrial sector, such as Indonesia making its own aeroplane, Turkey *military* battle-tanks, Pakistan cement and sugar plants, Malaysia home appliances, cars and so on, but still their economies are based on agriculture or crude oil export. The liberalisation of world trade, he said, had been on the agenda of the international community since long. International trade was affected by extensive trade restrictions. The establishment of the World Trade Organisation (WTO) will affect the external trade of the OIC states.

"Owing to inadequate infra-structure and poor industrial base, the OIC countries will face serious constraints and may not be well-positioned to have their fair share of the anticipated gains, "he said.

The Motamar leader said that to benefit from WTO and for its own economic upliftment and sustained development, the Ummah must embark on genuine and sincere economic cooperation, particularly in the field of trade, commerce and joint industrial ventures, as well as coordinated communication system.

Stressing the need for establishment of Muslim countries common market, he pointed out that "we produce 50 per cent of the world's crude oil and accounts for 40 per cent of world's export of raw material. (Contued on page 59)

Islamic Culture Based on World Unity

By
Waheeda Khatoon

The Culture of Islam offered the principle of "Tauhid" --oneness of God, as the foundation of world unity. Iqbal puts it as ***"loyalty to God, not to the throne; to the intrinsic spiritual values rather than to the artificial bonds of blood, race, colour or country".***

"***Tauhid***"-- believing in one God and denying the potential or actual power of any other being or thing to control the destiny of man is a charter of *human* freedom. Man is not to bow down before any authority however supreme; his loyalty is first and foremost to God-- the ultimate basis of all life. The Qur-aan says. "*The most honourable of* you in the eyes of God is one among you who has highest form of Moral Uprightness.

In spite of the importance that Islam gives to an individual's personal development, it does not ignore the social implications of his life.

"It aims at a gradual but fundamental revolution in the social life of mankind, which should altogether change its national and racial viewpoint and create in its place a purely human consciousness".

The Qur-aan repudiates the Jewish conception of a "chosen race" as forcefully as the monastic and 'other-worldly spirit of life' advocated by the Christian Church.

According to Islam, Religion is national nor racial, nor a matter of private Beliefs. It is a purely humane approach to life and, therefore, aims at uniting mankind on certain fundamental moral and spiritual values. The Qur-aan invites the People of the Book-- as sharing to a great extent, the same tradition of spiritual history-- to unite on the basis of a common ideology.

On result of this universality of Islamic Culture was that at no period of its history, social and or political inequalities based on considerations of country, race or colour were allowed to mar its human approach. *The classic words of the* Holy Prophet (***Ṣallallahu ʿalaihi wa sallam***) on the occasion of his last Pilgrimage have served as a beacon light to the succeeding generations of Muslims: "***No Arab has any superiority over an non-Arab. All men as descendents of Adam are alike and equal in the eyes of God. It is only Taqwa, moral and spiritual uprightness, that determines one's superiority***".

It is this Liberalism and Universalism which forms the warp and woof of Islamic Culture. There never was any persecution because some people followed a faith different from that of the majority of the people. Full freedom of belief and practice was not only theoretically granted but followed truthfully in practice. In Islamic Culture no negro problem could raise its head, no racial hatred, no segregation of whites and blacks, no caste prejudices, no iron curtains.

In Islam there is one underlying unity in which the apparent diversity is resolved; many flow from one and are constantly sustained in their active pursuit of the good by His overflowing grace. Thus *Islamic Culture in its practical manifestation* was able to maintain this higher synthesis where one and many, unity and diversity, spirit and matter had each full scope for development and *expansion at no cost to the other.* There was no lopsidedness, no tilting of the balance to one side, no disequilibrium.

Finality of Prophethood

There is another aspect that distinguishes Islamic Culture from the rest. It flows from the concept of the finality of prophethood, an ideal unique in the history of all human religious development. The declaration of the finality of prophethood was the beginning of a new chapter in the history of the human race which has been blessed with perfection and a beautiful pattern of conduct in the person of the Holy Prophet (Ṣallallahu ʿalaihi wa sallam). The guidance provided by the Qur-aan and Sunnah are good for all time.

SOO-RA-TUS-SHAMS

Introduction:

1. **Name of Soo-Rah:** The Soo-rah has been named with the opening word, ***'Ash-Shams'***.

2. **Revelation Period:** This Soo- rah is one of the early Makkan Revelations.

Beginning with a fine nature passage and leading up to man's need of realising his spiritual responsibility, it ends with a warning of the terrible consequences for those who do not fear the Hereafter. It was revealed at a stage, when opposition to the Holy Prophet Muhammad (***Ṣallallahu 'alaihi wa sallam***) had grown very strong and intense..

3. **Subject Matter:** In this Soo-rah, man has been warned about the nature of his 'self' and the terrible consequences of not distinguishing between Good and Evil and disobeying Allah and His Prophet (***Ṣallallahu 'alaihi wa sallam***).

4. This Soo- rah consists of two parts. The First Part consists of Verses 1-10, and the Second Part of Verses 11-15.

The First Part deals mainly with three aspects:-

(a) Just as the Sun and the Moon, Day and Night, the Earth and the Sky, are different from each other and contrary in their functions and results.

(b) Almighty Allah after giving the human Self powers of the body, sense and mind has not left it uninformed, but has instilled into his unconscious by means of a natural inspiration, the distinction between Good and Evil and the sense of Right and Wrong.

(c) The future of man depends on his using the powers of discrimination, will and judgement. If he develops the good inclination and saves his Self from the evil inclinations, he will attain Eternal Success, and if, on the contrary, he suppresses the good and promotes the evil, he will face disappointment and failure.

The Second Part contains the historical precedent of the people of SAMOOD and the significance of Apostleship.. Almighty Allah sent down clear and definite Revelation to the Prophet (***Ṣallallahu 'alaihi wa sallam***) to augment man's natural inspiration so that he may expound to the people as to what is 'good' and what is 'evil'.

Likewise, Prophet Saalih (***'alaihis salaam***) was sent to the people of SAMOOD, but they rejected him. As demanded by them, he presented the Miracle of a She-Camel before them. The most wretched one of them, in spite of warning, slaughtered the She-Camel. As a result, the entire tribe of SAMOOD was overtaken by a disaster.

In this Soo-rah, narrating the story of SAMOOD, the people of Quraish have been warned: If you reject your Prophet Muhammad (***Ṣallallahu 'alaihi wa sallam***), as the SAMOOD had rejected their Prophet Saalih (***'alaihis salam***), you will face the same fate as they had faced.

CHAPTER 91 REVEALED AT MAKKAH SECTION 1 VERSES 15	*SOO-RA-TUS-SHAMS* *MAK-KEEY-YAH* *RU-KOO-'U-HAA 1* *AA-YAA-TU-HAA 15*	سُورَةُ الشَّمْسِ مَكِّيَّةٌ وَهِيَ خَمْسَ عَشْرَةَ آيَةً
In the name of Allah, the All Compassionate, the Most Merciful.	*Bis-mil-laa-hir-rah-maa-nir-ra-heem.*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. (I swear) by the Sun and its rising radiance,	*1. Wash-sham-si wa du-haa-haa.*	وَالشَّمْسِ وَضُحٰهَا ۝١
2. And by the Moon when it follows it (i.e. the Sun).	*2. Wal- qa- ma- ri i-zaa ta- laa-haa.*	وَالْقَمَرِ إِذَا تَلٰهَا ۝٢
3. And by the Day when it reveals the splendour of it (the Sun),	*3. Wan- na- haa- ri i-zaa jal-laa- haa.*	وَالنَّهَارِ إِذَا جَلّٰهَا ۝٣
4. And by the Night when it envelops it (the Sun),	*4. Wal- lai- li i-zaa yagh- shaa-haa.*	وَاللَّيْلِ إِذَا يَغْشٰهَا ۝٤
5. And by the Heaven, and as (He) built it,	*5. Was- sa- māā- i wa maa ba-naa- haa.*	وَالسَّمَاءِ وَمَا بَنٰهَا ۝٥
6. And by the Earth, and as (He) spread it,	*6. Wal- ar- di wa maa ta- haa-haa.*	وَالْأَرْضِ وَمَا طَحٰهَا ۝٦
7. And by the NAFS (man), and as (He) proportioned it;	*7. Wa naf- sinw- wa- maa saw-waa- haa.*	وَنَفْسٍ وَّمَا سَوّٰهَا ۝٧
8. Then He inspired it (the NAFS) with (the sense of) its wickedness and its piety.	*8. Fa- al- ha- ma- haa fu- joo-ra- haa wa taq- waa- haa.*	فَأَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰهَا ۝٨
9. Surely, prosperous is he who purified (himself).	*9. Qad- af- la- ha man zak- kaa-haa.*	قَدْ أَفْلَحَ مَنْ زَكّٰهَا ۝٩
10. And truly, he failed who corrupted it (the NAFS)..	*10. Wa qad khaa- ba man das-saa- haa.*	وَقَدْ خَابَ مَنْ دَسّٰهَا ۝١٠
11. SAMOOD (Thamud) belied him (Prophet Saalih) in their rebellious pride,	*11. Kaz-za- bat sa- moo- du bi-tagh- waa- hāa,*	كَذَّبَتْ ثَمُوْدُ بِطَغْوٰهَا ۝١١
12. When the most wretched of them rose up.	*12. I- zinb- ba- 'a- sa ash- qaa-haa.*	إِذِ انْبَعَثَ أَشْقٰهَا ۝١٢
13. And the Messenger of Allah then said to them:	*13. Fa- qaa- la la- hum ra- soo-lul- laa- hi*	فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ
(This is) the she-camel of Allah, leave her free to her watering-turn.	*naa- qa- tal- laa- hi wa suq-yaa- haa.*	نَاقَةَ اللّٰهِ وَسُقْيٰهَا ۝١٣

14. But they belied him (the Prophet) and cut her veins (of the feet);	*14. Fa-kaz-za-boo-hu fa-'a-qa-roo-haa.*	فَكَذَّبُوهُ فَعَقَرُوهَا
then their RAB (Guardian Lord) crushed them for their sins,	*Fa-dam-da-ma 'a-lai-him rab-bu-hum bi-zanb-bi-him*	فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ
and levelled them (all with the earth).	*fa-saw-waa-haa.*	فَسَوَّىٰهَا ۝
15. And He (Allah) does not fear its consequences.	*15. Wa laa ya-khaa-fu 'uq-baa-haa.*	وَلَا يَخَافُ عُقْبَٰهَا ۝

Commentary:

Verses 1-6: Allah the Almighty swears;

By the Sun and its glorious Radiance which serve as tokens of evidence of His Providence and Glory and illuminates the world;

By the Moon which, after the Sun has set, illuminates the night by its cool and milky light;

By the Day, which reveals the Sun's glory;

By the Night which conceals it (the Sun) from our sight;

By the Firmament, stretching high above, and its wonderful structure, from where the rain falls;

By the Earth, vastly expanded, on which food is grown.

Verses 7-8: (And) by the Self (Inner-Self) and as (it is) completed with internal order, proportion etc, in all its capacities and faculties and power of discriminating between 'Right' and 'Wrong', 'Good' and 'Evil'. This, He (Allah) did in order to impress upon man that one who purified the inner-self would prosper and the one, who corrupted it, would be the loser.

Verses 9-10: Success or failure, prosperity or advarsity would, however, depend upon keeping his self pure or corrupt. -- This is the Core of the Soo-rah.

The purification and rectification of the **NAFS** (Inner-Self) is that the power of lust and power of rage should be subjected and sub-ordinated to the power of wisdom and the wisdom should be made subservient to the Divine (Law) **Shariah**, so that both the Spirit and the Heart should be illuminated by the Divine Light.

Verses 11-12: In these Verses this account has been illustrated by a reference to the story of SAMOOD, the tribe of Prophet Saalih (***'alaihis salaam***). In their transgression they denied the prophet of their time, Prophet Saalih-(***'alaihis salaam***). The most wretched of them, Quzaar bin Salif, rose up against the Prophet of their time with the intention of slaughtering the She-Camel, raised by Almighty Allah as a Sign as mentioned in the Soo-rah A'raaf and in the following verses of this Soo-rah.

Verse 13: The Messenger of Allah said to them; Leave the She-Camel of Allah free and do not bar her from drink. It is narrated that this tribe demanded from their Prophet the Divine Sign of a She-Camel of a supernatural size to come out of the rocks. The She-Camel accordingly came out as a Sign-- in which some believed whereas some others disbelieved and considered it to be a Magic.

Verse 14: They (Tribe of SAMOOD) disbelieved their Prophet, and cut the veins of the She-Camel to slaughter it. Hence their Almighty Lord sent on them Destruction in consequence of their sins. In no time, they, were obliterated from the face of the Earth.

Verse 15: As worldly Kings and Rulers feel afraid and apprehensive after punishing some powerful peoples or community, lest some commotion or rebellion should burst out in the country or should disturb its administration, however, Almighty Allah has no such fears or apprehensin.

كلكم لآدم وآدم من تراب وليتتهين قوم يفخرون بآبائهم ، أو ليكونن أهون على الله من الجعلان .

القومية العربية :

واذا كان موقف الاسلام من القومية بمفهومها الأوربي هو عدم الاعتراف بها لأنها تتعارض مع عالميته ونظرته الى الانسان . فما موقفه من القومية العربية التي كثر الحديث عنها والدعوة اليها ؟

وقبل الاجابة على هذا تجدر الاشارة الى ما يلي :

أولا : أن العرب قبل الاسلام كانوا — كما هو معروف قبائل متحاربة ليس بينها وحدة قومية على الرغم من وحدة اللسان والمكان ، فلما جاء الاسلام وحد بمبادئه تلك القبائل واوجد بينها رباطا وثيقاً يشد بعضها الى بعض وهو رباط العقيدة .

ثانيا : بعد انتشار الاسلام فى أقطار مختلفة انتشرت اللغة العربية ، واتسعت دائرة العروبة فشملت كل من نطلق بالضاد ، وان لم يكن له انتماء أو نسب الى قبيلة من القبائل العربية التى كانت تقطن الجزيرة .

ثالثا : كان الاسلام الذى وحد قبائل العرب فى الجزيرة هو الذى جمع بين الاقطار التى امنت به ، وتحدثت بلغة كتابه ، وان عرف التاريخ عبر عصوره بعض الوان التفرق والشقاق بين هذه الاقطار لا سباب لا مجال هنا لتفصيل القول فيها ' بيد أن تلك الصور الشائنة فى تاريخ العرب والمسلمين كانت تتوارى اذا جوبه العرب والسلمون بقوه معادية تمكر بهم وتكيد لهم وكان الاسلام — ومايزال — هو العامل الاول فى الاستعلاء على كل الوان الخلافات والصراعات فهو القوة الفاعلة التى تحرك وترتفع بالمؤمنين به الى مستوى لا يعرف الاقليمية أو المصلحة الفردية .

رابعا : كانت الدعوة الى القومية العربية فى أول أمرها محاولة لتنفير العرب من الاتراك ودفعهم الى التحرر من الولاء للخلافة التركية ، ثم اتخذت الدعوة مسارا اخر وهو العمل على جمع كلمة العرب كي ينهضوا ويتقدموا ويتخلصوا من هذا البلاء الصيهونى الذى يمثل الخطر الداهم فى قلب الوطن العربى .

خامسا : يلاحظ الدارس لتاريخ القومية العربية ان كثيرا من الباحثين الذين اهتموا بالكتابة عنها والدعوة اليها تأثروا فى ارائهم بالفكر الغربى حول القومية ومن ذلك عدم اعتبار الدين عنصرا من عنصرها ، أومقوما من مقوماتها فالاستاذ ساطع الحصرى — وهو مشهور بكتاباته عن القومية العربية — يذهب الى ان هذه القومية لم ترتبط بالديانه الاسلامية ارتباطا وثيقا ' لانه قد تكونت أمم اسلامية غيرعربية من ناحية وجماعات عربية غير مسلمة من ناحية أخرى .

سادسا : كان هذا الاتجاه - الذى يجافى الاسلام - فى الدعوة الى القومية العربية من أهم أسباب أزورار عامة المسلمين منها وتقورهم من الداعين اليها ' لأنهم أيقنوا أن فى تنحية الاسلام عن هذه القومية محاولة لتنحية للاسلام عن قيادة الامة العربية وحملا لهذه الامة على انتهاج طرائق وضعية فى مختلف شئون حياتها ' حتى تصبح أمة لا دينية اوعلمانية .

الإسلامية نحو بالرجعية بالرجعية والدكتاتورية ولكن هذا الاتجاه لم يصمد أمام النزعة القومية المتحرقة ، فانتصرت هذه النزعة وبلغ اليهود مأربهم في تحطيم الخلافة وعزل السلطان عبد الحميد الذي رفض أن يجيب اليهود الى مطلبهم بانشاء وطن لهم في فلسطين .

وسرت النزعة القومية بمفهومها الاوربيٰ الى جميع الاقطار العربية والاسلامية وان كانت اقوى حركة وتاثيرا في مكان دون اخر ، لأن من الحكام المسلمين من را ودته نفسه بميراث الخلافة بعد سقوطها في تركيا ، ومع هذا أخفق الاتجاه نحو الفكرة الاسلامية الجامعة ، وطغى عليه الاتجاه القومي الاقليمي الذي وجد دعاة وأنصارا تربوا في احضان الفكر الاستعماري ــ يجندونه ويؤكدون على وجوب الأخذ به . وكان من وسائلهم الى ذلك الدعوة الى كتابة العربية بالحروف اللاتينية ، احلال اللهجات العامية في كل قطر عربي محل اللغة الفصحى على غرار ما حدث في اوربا حيث حلت اللهجات القومية محل اللغة اللاتينية .

موقف الاسلام من هذا الاتجاه القومي

هذا الاتجاه القومي الاقليمي الذي يمجد العصبيات ويمزق الامة الواحدة ، ويحدث بينها صراعات وخصومات لايقره الاسلام ، بل يحاربه ويقف ضده ، فهذا الدين يقوم بعد الايمان بوحدانية الله تعالى على الايمان بوحدة البشرية في أصل نشأتها ، والمساواة الانسانية بين جميع أفرادها ، فلا فضل لشعب على شعب أو قبيلة على قبيلة بالموطن أو المال والأنساب ، وانما يخضع الجميع لمقياس واحد « ان اكرمكم عند الله أتقاكم » وبذلك تسود الأخوة المجتمع الانساني ، فلا يستعلي احد على احد ، ولا يمتهن انسان انسانا اخر .

صحيح ان الاسلام دين الفطرة ، يحترم مشاعر المرء نحو مسقط رأسه ، وملعب طفولته ومعقد اماله ، وصحيح ان الاسلام حين انتشر في كثير من الاقطار لم يلغ شخصيتها أو يمح أسماءها فظلت الشام هي الشام ، وكذلك العراق واليمن ومصر وسائر الاقطار التي استضاءت بنور الاسلام ، وصحيح كذلك أن اعراف كل مجتمع وتقاليده لها احترامها وتقديرها في اجتهادات المجتهدين مادامت هذه الاعراف لاتعرض نصا قطعيا ، او قاعدة شرعية معلومة من الدين بالضرورة ، ومن ثم كان اختلاف البيئات من أسباب اختلافات العلماء ، ومع هذا كله لايسمح الاسلام للمشاعر الفطرية في حب الوطن والتعلق به أن تلوثها أوهام العصبية ونخوة الاقليمية ، وانما يجب أن تظل حية نقية في اطار المفاهيم الاسلامية ، مفاهيم الايمان بوحدانية الله ، ووحدة خلقه في المنشأ والمصير ، والمساواة بينهم في الحقوق والواجبات ، ووجوب التعاون بينهم على البر والتقوى .

واحترام الاسلام للشعوب التي امنت به فحافظ على شخصيتها وحكم اعرافها لا يعني بحال قبوله للفكرة القومية بمفهومها الاوربي فهذه الفكرة كما اسلفت تحيي ضلالات الجاهلية ومواريثها الفاسدة التي جاء الاسلام لاخراج البشرية منها ، وانما كل ما يدل عليه احترام الاسلام للشعوب واعرافها المستقيمة هو احترام المشاعر الفطرية في نطاق البناء العقائدي للاسلام ، فضلا عن تيسير معاملات الناس ، ونفي الحرج والضيق عنهم .

وان القومية الاقليمية التي عرفتها أوربا وخاضت من أجلها حروبا عدة ، انتقلت الينا بمفاهيمها في ركاب الاحتلال وقوى الغزو المعنوي ، وموقف الاسلام منها واضح لاخلاف عليه ، وهو عدم الاعتراف بهذه القومية ، فهو عالمي انساني يرفع راية واحدة هي راية الحق ويحكم على ماعدا اما بالزيف والضلال ، يقول رسول الله ﷺ :

واذا كانت النزعة القومية ترمى الى استقلال الدول وحماية خصائصها الذاتية فانها من جهة اخرى كانت تسعى للقضاء على تمزق بعض القوميات وجمع شملها فى اطار قومية واحدة كما حدث فى ايطاليا، لقد قضت تلك النزعة على ما عرفته ايطاليا من قوميات فى صورة ممالك أو مقاطعات وسادت البلاد قومية واحده .

ونجم عن تأكد النزعه القومية وتبلورها فى واقع عملى بعد ان مرت بطور المذهب النظرى ان ظهرت فى دول اوربا نزعة جديدة وهى محاولة كل أمة ان تثبت تفوقها وتميزها على غيرها . وتجلى هذا فى الصراع بين هذه الدول من اجل احتلال الدول الضعيفة فى اسيا وافريقيا. كما تجلى فى تلك الدعاوى العنصرية التى كانت من اسباب نشوب الحربين العالميتين فى القرن الحالى. ويتضح مما سبق ما يلى :—

أولا : يمكن القول بأن النزعة أو الفكرة القومية تدور حول محور تحقيق الذات لمجموعة من البشر تجمعهم وحدة الموطن ويشتركون فى كثير من الخصائص .

ثانيا : نشأت النزعة القومية تاريخيا فى أوربا كرد فعل لارهاب الاقطاع وطغيان الحكم الامبراطورى، ونزوع الشعوب نحو الإستقلال والحرية .

ثالثا : نمت هذه النزعة فى ظلال المناداة بالحقوق الانسانية للافراد والجماعات والحكم الديمقراطى الذى يرفض الديكتاتورية ، ويكفل لكل انسان حياة حرة كريمة .

رابعا : أصبحت النزعة القومية واقعا عمليا فى القرن التاسع عشر . وتحولت من النظرية الى التطبيق .

خامسا : قويت مع النزعة القومية مشاعر التعصب الجنسى والأقليمى مما نجم عنه وقوع بعض الحروب والخلافات بين دول أول أوربا المتطلعة نحو بسط النفوذ فى اسيا وافريقيا .

هذا المفهوم للفكرة القومية حاولت قوى الغزو الفكرى العالم الاسلامى زجه بين المسلمين و بخاصة فى البلاد العربية من أجل ايجاد لون من الصراع والتناحر بينهم يحملهم على ان يكيد بعضهم البعض الآخر ، فلايفكرون فى وحدة جامعة تدرأ عنهم اخطار الاحتلال والاستغلال .

والملاحظ أن تركيا — التى كانت ولو من الناحية الشكلية تمثل وحدة المسلمين — اول بلد ينزع الى اتجاه قومى يرى الاسلام غريبا عليه ويحن الى العودة الى تاريخ تركيا الطورانى قبل أن تعتنق الاسلام .

وقد تولى كبر الدعوة الى هذا الاتجاه جماعة الاتحاد والترقى وجماعة تركيا الفتاة وهما تنظيمان ظهرا فى تركيا يدعوان الى التخلى عن فكرة الآمة الاسلامية ، واحياء المواريث القديمة للامة التركية ، وقد جاء فى بعض المنشورات التى تدعو الى هذا ما يلى : ان هذة البدعة الخيالية المخيفة التى يسمونها الأمة الاسلامية التى ظلت الى أمد طويل سدا يحول دون التقدم بوجه عام ودون تحقيق الوحدة الطورانية بوجه خاص هى فى طريقها الآن الى التفكك والزوال .

وكان العرب المسلمون يبدون شكوكهم فى جماعة الاتحاد والترقى لسببين :

أولا : ان قادة هذه الجماعة كانوا جميعا من الماسونيين .

ثانيا : ان يهود سالمونيك كانوا جزءا لايتجزأ من هذه الجماعة .

وقاوم هذا الاتجاه القومى المنحرف اتجاه كان يدعو الى الوحدة الاسلامية ويحذر من دسائس الاستعمار والصهيونية ، وكان يقود هذا الاتجاه السلطان عبد الحميد الذى حاولت أجهزة الاعلام فى اوربا و فى شتى الاقطار

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

الإسلام والقومية

بقلم الدكتور محمد الدسوقى

يجدر قبل الحديث عن موقف الاسلام من القومية التعرف عليها والالمام بتطور نشأتها ، وبيان أثر الفكر الغربى فى نظرتنا اليها . . . .

ان الباحثين فى القومية لم يتفقوا على مفهوم او تعريف جامع مانع لها وان كانوا يلتقون حول بعض المفاهيم العامة ، فمنهم من يذهب الى ان القومية هى تحمس الامة أو الشعب للمصالح الحقيقية والولاء للدولة والتعلق بالوطن ومنهم من يرى ان القومية صلة اجتماعية عاطفية تنشأ من الاشتراك فى الوطن . والجنس واللغة . والمنافع . وقد تنتهى بالتضامن والتعاون الى الوحدة كالقومية العربية .

ويحدد رجال القانون القومية أو المذهب القومى بان ينطوى على ان كل أمة ذات شخصية مستقلة ، وانها سيدة نفسها وللامة ان تتمتع بحق التصرف تمتعا لا يزول ولا يسقط بالتقادم ، وليس للأمة أن تتنزل عن هذا الحق لا فى الداخل ولا فى الخارج ، فلها فى الداخل ان تنظم نفسها كما تشاء ، ولها فى الخارج ان تتحالف مع من تريد .

وكما اختلف الباحثون فى تعريف القومية اختلفوا فى تحديد عناصرها أو الدعائم التى تقوم عليها ، ولكن كثيرا منها لا يرى للدين حق عناصر القومية ، ولعل مرد هذا الى ظروف نشأة الفكر القومى فى أوربا ، وتأثير الصراع بين الدين والدولة على هذا الفكر ، بحيث كان منطلقه نحو غايته هو تنحية الدين لا عن الفكر القومى وحده بل عن كل ماله علاقة بالدولة وشئونها العامة .

ان اوربا بعد انتهاء الحملات الصليبية ظهرت فيها دعوات وحركات تناهض الاضطهاد الفكرى والظلم الاجتماعى وقد صاحب ظهور هذه الحركات نشوء مايسمى بالنزعة القومية ، واتجاه الشعوب نحو الاستقلال الذاتى وقد نجم عن كل ذلك تقلص نفوذ الكنيسة ، وبداية انهيار عصر الاقطاع والامبراطوريات الشاسعة .

وكان من دلائل النزعة القومية الدعوة الى اتخاذ اللهجات المحلية لغات وطنية بدلا من اللاتينية ، ونجحت هذه الدعوة ، حيث اصبحت الصلوات تقام باللهجات الاقليمية ، وتبع ذلك تطوير هذه اللهجات واغنائها بكلمات جديدة مبتكرة أو مقتبسة ، حتى حلت محل اللاتينية ، وجدت فى حياة المجتمع الاوربى عدة لغات تتفق فى الرسم ، بيد أنها تختلف فى القواعد والنطق والمفردات وان كان هناك وجه شبه فى بعض الكلمات .

وبتقلص نفوذ الكنيسة ، وانهيار عصر الاقطاع وظهور لغات جديدة أبعدت اللغة اللاتينية عن الحياة اليومية أخذ الشعور القومى ينمو ويتبلور فى صور مختلفة ، غير أن هذا الشعور أو النزعة القومية لم يأخذ طابع المبدأ أو المذهب الا فى القرن الثامن عشر الميلادى ، ثم وضع موضع التطبيق بعد الثورة الفرنسية ، حيث شهدت أوربا طيلة القرن التاسع عشر والربع الاول من القرن العشرين احداثا وثورات أدت الى استقلال كثير من الدول أو الأمم ، ولذلك يسمى القرن التاسع عشر بعصر القوميات فى اوربا .

البعث الإسلامي
مجلة
دار التصنيف (پرائیویٹ) لمیتید

الإسلام و القومية

وانه لحق اليقين (الحاقة ٦٩:٥١)

AND SURELY IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY (69:51)

Yaqeen international

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FOUNDED IN 1952

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بسم الله الرحمن الرحيم

Bis-mil- laa- hir- raḥ- maa nir- ra- ḥeem.

In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word of Allah** (i.e. **Qur-aan-e-Majeed**) and the **Best Guidance is Sunnah** of the **Holy Prophet Muhammad** (***Ṣallallahu-'alaihi-wa-sallam***). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). (Al-Qur-aan 41:33)

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Ṣallallahu-'alaihi-wa-sallam).

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بسم الله الرحمن الرحيم

Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, the All Compassionate, Most Merciful

God Almighty is One

The basic fundamental Belief of Islam is that God Almighty is ONE. HE has no partner or an associate or compatriot, either in His Attributes or Resemblance. HE is Matchless and Incomparable; HE is neither united with nor merged in anything. HE is free from any physical shape or form. HE is above all limitations of thought and space.

All things including corporal bodies, shapes or forms, directions, place, time, the earth and the sky, are HIS creation. It is such a clear belief, that it can be proved by rational and testamentary proofs, and has been unanimously accepted by all the prophets and apostles.

Followers of some other Religions also talk of Unity of God. But, then they distort and make interpolations in such a way that the entire fundamental truth is changed. On the one hand the Christians, for example, avow Unitarianism, and on the other incompatibly talk of the divinity of Jesus, although neither the Old nor the New Testament speak of this belief. It is not found either in the teachings of Jesus himself, or his apostles, that the Christians should believe in Trinity. And yet Christians believe in Trinity and say that the Sole Essence has three components, that is, Father, Son and the Holy Ghost (the Archangel Gabriel): while other sects replace the Holy Ghost, by Mary (Jesus' Mother) and designate her as "Mother of God" and invoke her for compassion and mercy in their supplications. In short, the Christian belief is, that the Sole Essence is composed of three persons--one in three and three in one-- which they call Unity in Trinity and Trinity in Unity. Candid Christians confess that they have no rational proof in support of this belief, neither there is any clear testimony in the Old or New Testament, warranting a faith in three gods and the Trinity they make.

The basic belief of Islām is absolute Monotheism, which can be proved and supported by innumerable rational and traditional proofs.

When the tenets of Trinity were publicised among the Christians, Arius, the Archbishop of Alexandria, opposed the divine nature of Jesus, and denied his incorporation with God and unity of three components of Trinity. Arius asserted that God was One and Jesus was His creature, and a very distinguished person of his time, a belief in consonance with the Holy Qur-aan. When this creed of Arius spread among the people the Trinitarians

(Continued on page 47)

The Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*)

His Directives

Outside Islam, the question of manners and morals, and of course of one's religious beliefs, has gradually come to be a matter of personal taste. As with a jar of marmalade or a tin of sausage, so is the case with cults and creeds, Codes and Conduct. The first condition is that they must somehow be pleasing and pleasant to the consumer. In the human behaviour in our time, one's own likes and dislikes have become so predominant as to take the place of the First Fundamental so much so that every person looks like a church unto himself.

The blind pursuit of the dictates of one's ego is responsible for the present state of brinkmanship of the majority. Little does it realise, however, that it is on the brink of a dangerous spiritual crises. Having had too long a rope to follow the self in every matter, it now finds itself to have gone far beyond the length of its tether. To us it looks as if it were an illustration of the satanic saying ___ everyone for himself and the devil may take care of the rest. To our mind an individual in modern time is an intensively aggressive creature, fighting tooth and nail how to batter his bread on both sides.

The doctrine of Divine Guidance and of Brotherhood of Man has been torn to pieces and thrown to the wind. The strong currents of Malice and Greed have picked them up to scatter them far and wide. Having got mixed with the highly combustible material provided by Pride and Prejudice, they have become a fuel for the ravaging fires, which are blazing in the human society. They can be sighted in the form of deceit and corruption, in-human competition and unabashed exploitation. We dare say that there will be no end to this huge conflagration, which to us is surely a wave of Providential punishment. It can be quenched only by a massive spiritual sprinkling. For this purpose there should exist in every Muslim community and country, spiritual squads to fight out this menace and to hold it at bay. It needs a common effort by drowning all our differences and giving up the unreal and unwarranted demands on each other. Above all, a practical realization of the fact, which in the words of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) is -- "All men are from Adam and Adam is from dust." If we were to take to heart this piece of advice from the Sermon of the Holy Prophet (*Sallallahu alaihi wa sallam*) delivered on the occasion of his last Haj, our hearts will be purged of pride and filled with fellow-feeling and love. The evil thoughts and selfish desires will be put to flight.

We must react to the message of universal brotherhood given to mankind by the Holy Prophet (*Sallallahu alaihi wa sallam*). The Holy Prophet was in the truest sense the saviour of mankind. He spent his life fighting for the rights of the down-trodden, for the rights of women and the orphans, slaves and the poor. He took care to offer a solution to most of the pressing human problems by precept as well as by practice He took great pains to teach us the right manners, to correct our wrong notions, to cast out evil from our midst and to fill our hearts with ideals of selfless service, expecting recompense only from God Almighty He wished us to be kind, to be charitable, to be God-fearing and law abiding. He wanted to expand our mental horizon and heighten the plane of our thoughts to make us great in morals, high in valour and steadfast in Faith. His aim and object in all this was to strengthen our spirit to enable us to overcome the flesh and to make us look down upon all acts and ideas savouring of selfishness.

The strong currents of Malice and Greed have picked them up to scatter them far and wide. Having got mixed with the highly combustible material provided by Pride and Prejudice, they have become a fuel for the ravaging fires, which are blazing in the human society.

The Holy Prophet (*Ṣallallahu ʻalaihi wa sallam*) gave us the command to unite and lead, to submit alone to Allah to surmount all possible difficulties, to humble ourselves only before Him to rise high in the esteem of the world. During all the twenty three years of his Prophethood, he was all attention to his Creator and Cherisher and most anxious for the good of his fellow men. His life is a practical illustration of the noblest ideals that could ever crown a human head or brighten a human heart. To love the Holy Prophet (*Ṣallallahu ʻalaihi wa sallam*) is therefore to love Allah, and *to obey him is to obey* Allah:

Say, (O Prophet) : If you love Allah then follow me; Allah will love you and forgive you your sins."

(Al-Qur-aan 3:31).

He was the perfect specimen of humanity that graced this world__

"You certainly have an excellent example (of conduct) in Allah's Messenger...."

(Al-Qur-aan 33:21).

It should therefore be a matter of just pride to owe allegiance to him. His remarkable achievement was to teach us how to maintain a balance between our body and soul. All our maladies are the result of maladjustment. The simple fact that the human body has a soul which must be looked after, more often than not and quite conveniently too, is overlooked. He got this instilled in our minds. He made it sink in our hearts. He made us aware of the fact that it is on the strength and soundness of our soul that we can fight our battles in this world and build a hopeful future for the next.

The Holy Prophet (*Ṣallallahu ʻalaihi wa sallam*) has enabled us to see the world and all that it stands for in their true colours. He has also enabled us to make a true assessment of the great gift of Allah to us, that is, our temporal life. He has explained it to us at length that the only way to survive, to succeed and to be strong and solicitous for Peace, is through Islam.

Let us then pay homage to the Holy Prophet (Ṣallallahu ʻalaihi wa sallam) in a practical way by following in his footsteps and by following his advice. Let us accept him wholeheartedly. Let us carry his message to the four corners of the world for that is the mission he has bequeathed to us. Let us do our best to save the people and the world. Let *us rise to the occasion and do what* is expected of us. Let us come closer to each other, stand shoulder to shoulder; join our hands and put our heads together. This is the exercise we need to prepare ourselves for the noble mission. For spiritual discipline we should purify our body and soul through the fear of Allah which is the commanding, cardinal principle of Islam. By the same token it is the most efficacious and miraculous of spiritual devices. Let us then shed all fear of the mortals and be saturated with the fear of Allah which creates instantly the will to be good and do good. *Let us then try for best of* both the worlds from now onwards.

GOD ALMIGHTY IS ONE

(Continued from page 45)

felt concerned over the matter, and a synod was held at Nice under the patronage of Emperor Constantine Arius spoke at length in favour of his creed, of the absolute Oneness of God and the prophetic office of Jesus; but the dispute took a different turn, and the meeting ended by upholding Trinity by the majority of the Trinitarians. The Unitarians believed staunchly in the Unity of God and considered Christ to be a man with divine revelation. But nowadays the universal belief of Christendom is Trinity and Trinity alone.

The difference between Muslims, and the Christians who believe in the divinity and sonship of Jesus and Triism, is based on two things. The first is the Unity of God and the second the recognition of Muhammad (*Ṣallallahu ʻalaihi wa sallam*) as a Prophet of God.

The Muslims have no differences with those Christians who believe in the Unity of God and do not believe in the divinity of Christ and Trinity, except that Christ was a chosen one and an apostle of God. The dispute, however, is in respect of non-acceptance by the Christians of the Prophethood of the Last Prophet, Muhammad (*Ṣallallahu ʻalaihi wa sallam*). If you discuss these points with the Unitarians, whatever proof they advance about the prophethood of Jesus, that very proof and argument would apply to Muhammad (*Ṣallallahu ʻalaihi wa sallam*) as well, in order to establish his prophethood more elaborately and conclusively.

Al-Fath Al - Rabbani

by

Syedna Sheikh Abdul Qadir Al-Jilani (R.A.)
translated by Maulana S.A.H. Bukhari

How long will you go on acquiring knowledge without putting it into practice? Roll-up the scroll of knowledge and open the scroll for action sincerely, else you will not prosper through mere knowledge. You make bold with Almighty Allah as your deeds betray, and have removed the veil of modesty. You take it lightly that God is watching you. You accept what you desire; you leave what you do not desire which will surely annihilate you. Be ashamed of yourself before God and act according to His commands. If you carry out the outward meaning of the commands it will bring you closer to enlightenment. O Lord! awaken us from the torpor of negligence __Ameen!

If you commit sin, you will be subjected to calamities. Pray to God for patience and agreement with His will, so that you may survive. The calamities will then affect your physique, not the heart; your loss and pain will be outward, not inward; you will suffer the loss of wealth not the loss of religion, and thus your hardships will turn into blessings in disguise. O hypocrite! you are contented with being obedient to God only nominally having no regard to spirit, and this attitude betrays your false-hood; and you are, therefore, disgraced in this world and in the Hereafter. The sinful and the liar become disgraced even in their own eyes. O scholar! do not disgrace your knowledge in the eyes of the people of the world. Do not barter what is invaluable for what is worthless. Knowledge is valuable while the worldly trash which the rich possess is worthless. No creature is capable of giving you what has not been sanctioned for you by God. It is, however, true that your share comes to you through the hands of man. If you be patient your share will come to you through them, and you will remain honourable. Alas! why don't you realise that he who himself needs sustenance can not be a sustainer, and that he who receives at others hands has nothing to give any thing to others. Busy yourself in carrying out the commands of God and abandon begging of Him, as you need not to inform Him of your needs, God has said in some of His Books, "I grant him whom My remembrance prevents from begging of Me, better than that I grant those who beg of Me." You cannot expect any good from such remembering which is mere verbal devoid of concentration. Remembrance begins with the heart and the 'Secret', then it proceeds to the tongue. When this stage is gained, God Himself remembers such people, and hence, He says: "Remember Me, that I may remember you, be grateful to Me, not ungrateful."

Remember Him so that He may remember you: Remember Him so that He may reduce the burden of your sins and cleanse you. You will then become obedience shorn of every vestige of disobedience. God will remember you among those He remembers. You will be reluctant of the society of men and the remembrance of God will not leave enough time with you to beg of Him. God will become your ultimate aim, and then shall God hand over the keys of His treasures to your heart. One who loves God wholeheartedly, finds no space in his heart for anyone else. His whole person is pleased with this condition and he busies himself with God outwardly and inwardly both in form and in spirit. God rids him of his habits and the society and begins to love him. Have you never seen a person on his death bed? Soon shall your turn come; the angel of death will knock at the door of your life; he will break it open to separate you from your friends. See that you do not depart the world while you dislike facing God. Send your luggage ahead and wait for death. You will see with God what you have never seen in the worldly life.

O Lord! grant us virtue in both the worlds and save us from the punishment of the Fire.

(Curtesy the Minaret)

The Veil

By
Mrs. Nadia Shaukat Ali
California USA

In conclusion, my own personal opinion is that the esteem of a lady is unquestionably raised by the proper wearing of an Islamic Veil. Decency is observed, modesty is promoted, identity (instead of being obliterated as incorrectly believed by Western society) is, in fact, enhanced and well-promoted by the removal of insultingly-distracting factors. The primordial appeal to sexuality is removed allowing a woman to at last compete one-for-one in what was once "a man's world."

The all-concealing black orthodox-Islamic veil is far more effective in raising a woman's status among men in the work place. More than any business suit the veil, by virtue of its austerity, completely removes the sexual element. It in no way decreases the effectiveness of the wearer. Rather it forces those interacting in a business fashion with the veiled person to concentrate entirely on the business being presented. The woman, thereby, becomes far more powerful with her male compatriots. Nothing is taken away from her personality. In fact, her beauty and aura of allure are no longer a hindrance in her business activities. She is able to present herself, her skills and ideas fully for what they are without being diminished into some sort of a desirable sex object in the process. No one listening to her present her views will in any way become distracted by anything about her.

Instead of being a shameful hindrance, this veil is a complement to exactly that which the western woman feels threatened she is losing. The veil by hiding, accentuates the reality of feminine allure, but instead of exploiting it, it puts it in its proper place. Is the Western woman afraid of losing her influence by those very sexual qualities by which she feels insulted when they're noticed by her male co-workers? Why not try the veil approach? I think women would find that instead of taking away, it restores their sense of dignity and allows them to highlight those very qualities which they claim men are ignoring due to their base animalistic instinctual drives; intellect, resourcefulness, creativity and direct power.

In a recent employment survey it was reported that physical attractiveness has a great deal to do with the hireability, or promotability, of a female in the Western work force. Not only is this unfair, the practice is outright insulting to everyone involved. It is pure and simple exploitation of every woman's physical characteristics. The veil would do away with this sort of discrimination. Never again would a woman be subjected to the indignity of being gauged according to her physical attributes. The practice is barbaric and preposterous, again pointing out the power employers have over women due to something other than their professional qualities. By removing this element to gauge, a woman retains her distinction by virtue of her education, skills, and talents alone.

Not only would the veil save the wearer costly expenses on office apparel, which not only must be in first-class condition, but must be kept up rotated by season, and replenished regularly, the woman can now use this capital to enhance her appearance for her personal enjoyment in a way which may appeal to her far more: she can now afford those items of after work/leisure/ special wear she could not, previously, because of the necessity of maintaining and an extensive business wardrobe. Besides, who would she shed her veil for? Who but her husband or lover, of course. What better way to appeal to him by permitting him, and him alone, the privilege of her unveiled self. In a tiff, she can resort to denying removing the veil forcing the gentleman to confront her on territory more equal intellectually and far more beneficial

to herself: her a sexual, business-only identity. He is at this point denied the privilege of addressing her in any but the formal voice. Of course, violence can always be resorted to (a male option to frustration since the beginning of time). But then who loses dignity, the one transgressed against, or the one forced by lack of control into a pathetic state of helplessness before potency exuded by the dignified figure? The veil will afford a woman a level of dominion and honourable sanctuary heretofore unknown in the civilized world.

If the woman is afraid of losing any advantage of feminism by wearing a veil, there is a new industry looming on the horizon of fragrances which cannot be ignored. These fragrances are designed to illicit a biological response from the recipient of the scent. Namely, scents are tailored to bring out and enhance emotions due to involuntary glandular secretion.

No woman can ever find herself incapable of soliciting her feminine charms. Some find this insulting and repulsive, yet those same women resort to this form of mild manipulation when they feel themselves helpless in the face of being disadvantaged by masculine opposition. It's only natural! A woman is a thing of many talents, some obvious, some obscure. The veil would give a woman a sense of dignity by not allowing men to exploit her (as a sexual object), while allowing her to retain every ounce of her talents and strengths and to use those talents and strengths to their fullest extent without any effect being diverted due to unnecessary distraction.

A woman refusing to wear a veil involuntarily admits to using her sexuality to advantage, degrades herself by this admission, and allows men to continue to manipulate her by allowing them to regard her in a less-than-objective fashion. She gives them power over herself by allowing them to judge her by visual qualities deliberately submitting herself to this low form of exploitation. This kind of woman refuses to part with her visual advantage perhaps due to an unfortunate lack of confidence in her inner resources, or perhaps an ailing sense of self-esteem. Neither reason speaks well for the flagrant indiscretion of an unveiled lady, neither reason is one to take pride in.

(When Minds are ventilated)

(Continued from page 51)

It was not one particular facet or a few aspects of Islam that led to my conversion. It was Islam as a whole, which convinced me, and made me decide that there is no religion on earth that can even remotely touch Islam in beauty and simplicity.

It is a bit difficult for a person who has reverted to Islam to practise it successfully in a non-Islamic environment.

I, however, was fortunate that I married into a truly Islamic family-- not the kind of people who accidentally inherited Islam and treat it casually and with indifference; nor the kind of Muslims who talk as "authorities" about Islam while behind that image indulge in all kinds of evils. I married into a family that has Islam in their hearts; who are disciplined Muslims; who practise what they preach.

Living as a Muslim, I now have a far greater knowledge of Allah. I live in constant awareness of the Day of Qiyamah (Reckoning). Life is a bliss because I now have a purpose for living on this earth. I have discovered a new meaning to life which I did not have when I was a Christian. I found that love and service to fellow humans is the quintessence of Islam--- which can be considered an acronym for "I Shall Love All Mankind!"

Yusuf Islam (former singer Cat Stevens) motivated and influenced my desire to discover Islam, after my husband mentioned his conversion to me.

My parents are curious about Islam but show no interest in further inquiry. My friends declare, "We are Catholic born and Catholic to stay."

My domestic ambition is to lead my four year-old daughter Taskeen and my two year - old son Siraj to read the Qur-aan. I'd like to introduce children to elementary steps of Islamic education and fill them with the fear of Allah to establish sound moral values in a Western, anti-Islamic dominated world.

(Courtesy Saudi Gazette, March 15, 1996)

Women in Islam

When Minds are ventilated by Liberty and Rationality

as Edited and abridged-- Sabiha Khan, formerly Carole Botes, of South Africa narrates how she discovered Islam and how she feels now in the fold of Islam--Ed.

Islam came to me as a modern-day "messenger". What appealed to me most about Islam was that it allowed no compromise with untruth, antiquated beliefs, superstitions and all kinds of irrationalities. It was a simple, straight-forward, uncomplicated way of life. The most outstanding feature of Islam is that though it evolved to its perfect form some 1,400 years ago, it correlates completely with the scientifically advanced modern world.

The Qur-aan made a profound impression on me. It is pure, unadulterated Word of Allah, and is not polluted by men as is the case with the Bible which is interpolated, altered, added to and subtracted from by men. The original word of Allah as revealed to Jesus (*ʿalaihis salam*) is not in existence to-day.

I was born and grew up in a Christian home. I attended a Catholic school and led a "carefree" Christian life like most white Christian girls in South Africa. I knew no fear. My life was exciting, eventful and full of opportunities... but I gave little thought to my Creator and the purpose of my life on this earth. I did, however, feel a desire to have a closer relationship with God, but I conveniently placed this thought last on my list of priorities.

During all of my school-days spent under the guidance and supervision of nuns at the convent, I could never acquire a sound knowledge of the Bible, or the history and origin of Christianity. Religious lessons consisted of the same old Bible chapters being repeated. No mention at all was made of Islam or Prophet Muhammad (*Ṣallallahu ʿalaihi wa sallam*). In fact, other religions as a subject are not included in the South African educational curriculum. Young minds, thus, are insulated and never given the chance to expand and be ventilated by the refreshing air of liberty and rationality.

I began to realise that though my life was enjoyable, there was a spiritual desideratum (something essential or missing) in my life's make-up. I felt that there had to be a more complete and meaningful way of life, but did not know how to find it. Eventually, I resorted to an indepth study or various religions, e.g. Buddhism, Judaism, Hinduism, etc. But to my great fortune, I discovered Islam, as one suddenly finds a scintillating diamond on the road while walking aimlessly along the path of uncertainty.

My conversion to Islam was not immediate. It took over a year of intense studying and asking questions before I finally accepted it as the final religion (Deen), and Muhammad (*Ṣallallahu ʿalaihi wa sallam*), as the Seal of the Prophets.

One of the first-discoveries I made was that I had two different concepts of God. As a Christian, I viewed God as soft, lenient, undemanding Being, allowing us to do as we pleased, waiting hopefully for us to turn to Him. It was the Doctrine of Atonement that I could never accept. When questioned it, I was given circuitous, tortuous, circumambulatory, and nebulous answers that confused me even more.

As I became more inclined towards Islam, I regarded Allah as a Great Power, a loving but Firm Being Who demanded discipline, Who was not going to give us the easy way out by alluding us that someone else had died for our sins. Allah, the only One True God, told us in no uncertain terms that we ourselves are responsible for our own actions and He will reward or punish us accordingly.

(Continued on page 50)

ISLAMIC CULTURE

BY

WAHEEDA KHATOON

Culture is a system of beliefs, ideals, attitudes and behaviour. It serves as an emotional base of unification for a people. It is well known that cultural systems of antiquity which Islamic Culture replaced were based on loyalties of blood, race and throne. Instead of working for unity and harmony of the people, they served as divisive and destructive impediments.

Islamic Culture, as it flowered during the course of centuries assumed many variegated shapes and forms, each of which has a peculiar charm and appeal of its own. Men of diverse tastes and differing temperaments have been able to find solace of heart and peace and mind in this magnificent phenomenon which owes its existence to the creative efforts of eminent jurists, philosophers, mystics, saints, poets, artists and scientists of different times and places who were all inspired by the common ideology of Islam which is the **sine qua non** of what we mean by Islamic culture.

The new Culture of Islam offered the principle of "*Tauhid*"-- Oneness of God, as the foundation of world unity. As Iqbal puts it, it demanded loyalty to God, not to the throne; to the intrinsic spiritual values rather than to the artificial bonds of blood, race, colour or country.

"*Tauhid*"-- believing in one God and denying the potential or actual power of any other being or thing to control the destiny of man is a charter of human freedom. Man is not to bow down before any authority however supreme; his loyalty is first and foremost to God-- the ultimate basis of all life. The Qur-aan says--

"The most honourable of you in the eyes of God is one among you who is highest from the moral uprightness."

In spite of the importance, that Islam gives to an individual's personal development, it does not ignore the social implications of his life. "It aims at a gradual but fundamental revolution in the social life of mankind, which should altogether change its national and racial viewpoint and create in its place a purely human consciousness".

The Qur-aan repudiates the Jewish conception of a "chosen race" as forcefully as the monastic and 'other-worldly spirit of life' advocated by the Christian Church.

According to Islam, Religion is neither national nor racial, nor a matter of private beliefs. It is a purely humane approach to life and, therefore, aims at uniting mankind on certain fundamental moral and spiritual values. The Qur-aan invites the People of the Book-- as sharing to a great extent the same tradition of spiritual history-- to unite on the basis of a common Ideology.

One result of this universality of Islamic Culture was that at no period of its history, social and/or political inequalities based on considerations of country, race or colour were allowed to mar its human approach.

The classic words of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) on the occasion of his Last Pilgrimage have served as a Beacon Light to the succeeding generations of Muslims:

"No Arab has any superiority over another Arab. All men as descendents of Adam are alike and equal in the eyes of God. It is only Taqwa, Moral and Spiritual Uprighness, that determines one's superiority."

It is this liberalism and universalism, which, forms the warp and woof of Islamic Culture. There never was any persecution because some people followed a faith different from that of the majority of the people. Full freedom of Belief and practice was not only theoretically granted but followed truthfully, in practice. In Islamic culture, no negro problem could raise its head, no racial hatred, no segregation of whites and blacks, no caste prejudices, no iron curtains.

In Islam, there is one underlying unity in which the apparent diversity is resolved; many flow from one and are constantly sustained in their active pursuit of the good by His overflowing grace. Thus Islamic Culture in its practical manifestation was able to maintain this higher synthesis where one and many, unity and diversity, spirit and matter had each full scope for development and expansion at no cost to the other There was no lopsidedness, no tilting of the balance to one side, no disequilibrium.

Finality of Prophethood

There is another aspect that distinguishes Islamic Culture from the rest. It flows from the concept of the finality of prophethood, an ideal unique in the history of all human religious development. The declaration of the finality of prophethood was the beginning of a new chapter in the history of the human race which has been blessed with perfection and a beautiful pattern of conduct in the person of the Holy Prophet Mohammand (*Sallallahu 'alaihi wa sallam*). The guidance provided by the Qur-aan and sunnah are good for all time.

SOO-RA-TUL-LAIL

Introduction

This Soo-rah was revealed at Makkah. It conveys the Tiding of Comforts and Bliss for Believers, whereas this is a warning of Blazing Fire for the Unbelievers who deny the Truth.

Its theme is to distinguish between the two different ways of life and to explain the contrast between their ultimate ends and results. This Soo-rah consists of two parts. In the first part, it has been pointed out that the strivings and doings of mankind in this world are in respect of their moral nature. After this, three moral charactristics of one kind and three moral charactristics of the other kind have been presented according to the general style of the brief Soo-rah of Qur-aan Majeed as an illustration.

In the second part also three Truths have been stated briefly. Allah has not left man uninformed in the examination Hall of the World, but He, Himself has taken the responsibility to tell him which is the straight path. It has been declared that the Master of this world and the Hereafter is Allah alone. It has also been stated the wretched one will have a blazing Fire ready for him. As for the God-fearing person, his Lord (Allah) will be pleased with him and bless him with so much that he will be well pleased with Him (The Almighty Allah).

CHAPTER 92 REVEALED AT MAKKAH SECTION 1 VERSES 21	*SOO-RA-TUL-LAIL* *MAK-KEEY-YAH* *RU-KOO- 'U- HAA 1* *AA-YAA-TU-HAA 21*	٣٠ سُورَةُ اللَّيْلِ مَكِّيَّةٌ إِحْدَى وَعِشْرُونَ آيَةً
In the name of Allah, the All Compassionate, the Most Merciful.	*Bis-mil-laa-hir-raḥ-maa-nir- ra-ḥeem.*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. By the night when it darkens;	*1. Wal- lai- li i-zaa yagh shaa;*	وَالَّيْلِ إِذَا يَغْشٰى ۝
2. And by the day when it brightens;	*2. Wan-na-haa-ri i-zaa ta-jal-laa;*	وَالنَّهَارِ إِذَا تَجَلّٰى ۝
3. And by what He created, the male and the female;	*3. Wa maa kha- la- qaz-za- ka-ra wal- un- s̱āa;*	وَمَا خَلَقَ الذَّكَرَ وَالْأُنْثٰى ۝
4. Surely, your striving is to diverse ends.	*4. In- na sa' ya- kum la- shat-taa.*	إِنَّ سَعْيَكُمْ لَشَتّٰى ۝
5. So, he who gave (alms) and feared Allah,	*5. Fa am- maa man a'-ṭaa wat-ta- qaa,*	فَأَمَّا مَنْ أَعْطٰى وَاتَّقٰى ۝
6. and testified the virtue (of Faith) (La-ilaaha-illallah),	*6. Wa ṣad- da- qa bil- ḥus- naa,*	وَصَدَّقَ بِالْحُسْنٰى ۝
7. so, soon We shall ease him into easiness	*7. Fa-sa- nu-yas- si- ru- hoo lil-yus- raa.*	فَسَنُيَسِّرُهُ لِلْيُسْرٰى ۝

8. But he who did not give and became indifferent (from Allah's fear),	*8. Wa am- maa mam- ba khi- la was- tagh- naa,*	وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ
9. and belied the virtue;	*9. Wa kaz-za- ba bil- ḥus- naa;*	وَكَذَّبَ بِالْحُسْنَىٰ
10. So, soon We shall let him into adversity;	*10. Fa- sa- nu- yas- si- ru hoo lil- ʿus- raa;*	فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ
11. And shall avail him not his wealth, when he perishes.	*11. Wa maa yugh- nee ʿan- hu maa- lu- hoo i-ẕaa ta- rad- daa.*	وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ
12. Surely, for Us (is) to guide;	*12. In- na ʿa-lai- naa lalhu- daa;*	إِنَّ عَلَيْنَا لَلْهُدَىٰ
13. And surely, with Us is the Last (Hereafter) and the first (this world).	*13. Wa in- na la- naa lal- aa- khi- ra- ta waloo- laa.*	وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ
14. So, I have warned you of a Fire ablaze;	*14. Fa- an- zar- tu- kum naa- ran ta- laz- ẕaa;*	فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ
15. Shall not enter therein but the wretched,	*15. Laa yaṣ- laa- haa il- lal ash- qal;*	لَا يَصْلَاهَا إِلَّا الْأَشْقَى
16. he who belied and turned away.	*16. la- zee kaz- za- ba wa ta- wal- laa.*	الَّذِي كَذَّبَ وَتَوَلَّىٰ
17. But will be saved from it the God-fearing;	*17. Wa sa- yu- jan- na- bu- hal- at- qal,*	وَسَيُجَنَّبُهَا الْأَتْقَى
18. He who gives away his wealth to purify himself,	*18. la- zee yu'-tee maa- la- hoo ya- ta- zak- kaa,*	الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ
19. and not due to any ones favour on him to be repaid,	*19. Wa maa li- a- ḥa- din ʿin- da- hoo min-niʿ- ma-tin tuj- zaa,*	وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ
20. but only to seek the pleasure of his Guardian-Lord, the Most-High;	*20. Il- lab- ti- ghaa- a waj- hi rab- bi- hil- ʿa- laa;*	إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ
21. And of course, soon he shall be pleased.	*21. Wa la- sau- fa yar- zaa.*	وَلَسَوْفَ يَرْضَىٰ

Commentary:

Verses No. 1,2,3: In these Verses, Allah the Almighty has quoted as Evidence three things, i.e. (i) the Night when it covers the world with the darkness (ii) the Day when it illumines the world and (iii) the Mystery hidden behind the creation of male and femal. This is to emphasize contrast between Night and Day. When the Night spreads her viel, the Sun's light is hidden, but not lost. The sun is in his place all the time, and will come forth in all his glory again in his own good time. The Day reveals the Sun's glory and the Night conceals it from our sight. So there may be contrast in our subjective reception of divine light, but it is there, working all the time, and must reappear in its own good time.

Man pursuing diverse aims may find, owing to his own position, Allah's light obscured from him for a time, but he must strive hard to put himself in a position to reach it in all its Glory.

The wonder of the sexes runs through all life. There is attraction between opposite; each performs its own functions, having special characters, primary and secondary, within limited spheres. Each is indispensable to the other. Love in its noblest sense is the type of heavenly love and the highest good. In its debasement it leads to the lowest sins and the worst crimes, here, then, striving is necessary for the highest good.

Verses No. 4, 5, 6, & 7: In these Verses, it has been emphasized that the man's aims are different. There are wide contrasts in the nature and aims of men. These may be broadly divided into two classes, "Good and Evil."

One, who offers large-hearted sacrifices to Allah and His creatures, fears Him, obeys His Command with Truth and Sincerity and testifies by thought, speech, deeds, actions etc., the Virtues of the Faith, he will enjoy his life more and more and Allah will make his path smoother and smoother until he reaches the eternal Bliss.

Verses 8,9,10: These Verses explain that there is One, who acted niggardly as a Greedy Miser, deemed himself Self-sufficient i.e., disregarded Allah, His Teachings and Rewards and denied the Truth of the *Divine* Message, he will gradually be devoid of the capacity to do virtuous Deeds and of the firm belief in the Eternal Truth and be led on the wrong path of Misery and Disappointment.

Verse No. 11: This verse expresses that all the wealth amassed in this world will neither be of any avail to him on the Day of Judgement nor will any material advantages of this life bring profit by themselves in the spiritual World. What will count will be the life of Truth and Righteousnes, and of goodness to all the creatures of Allah.

Verse No. 12: *In this Verse, Allah declares that upon Him rests the direction to explain and distinguish* between the '***Right***' and '***Wrong***' paths and guidance between the two.

Verse No. 13: This verse explains that, in the End, man will return to Allah, and even from the beginning of man's life Allah's mercies and loving care surround him. In the probationery period of man's life, in this world, he has a measure of free will, and it is expected of him to use it in such a way as to bring his whole being into harmony with the Universal Will and Law, because he will have to answer for the right use of his talents and opportunites. If man's will has any meaning, he has the choice of accepting Allah's guidance or rejecting it. Allah has created the existing world and He will establish the Hereafter and on Him depends the Awards and Rewards.

Verses 14, 15, 16 : In these verses Allah the Almighty warns man of the fiercely Blazing Fire in which shall enter the most wretched, who denied the Message of Truth, the Prophet and persisted in disbelieving and turned away from the Faith and the teachings.

Verse 17: This verse explains that the devoted servant of Allah who fears Him will be saved from the Blazing Fire.

It is stated that the Verse No. 15 pertained to Umayya bin Khalf (who had enslaved Hazrat Bilal ***(Razi Allahu 'anhu)***.

The Verse No. 17 appeared for Hazrat Abu Bakar Siddique, (***Razi Allahu 'anhu***) who got freed Hazrat Bilal, ***Razi Allahu 'anhu***, *in exchange of no favour bestowed on him. The Verse also serve as example for universal* application for all time to come.

Verses 18, 19, 20 & 21: They (the God-fearing persons) spend their wealth for their self- purification without expecting in return-favour, compensation etc., but the sole motive in their mind is that they desire the "Countenance" or Good Pleasure of Allah Almighty The Most High. These people will be fully pleased with the Divine bliss and Kindness in the Hereafter.

انها محاولات وجهود يشكر عليها هؤلاء المؤلفون ويؤجرون عليها وهي ثروة عامه وخالدة يجد فيها كل ابناء وكل جيل من البشر، وكل طبقات الناس حظها من الهداية والنور والاقتداء.

وكانت السيرة النبوية على صاحبها الصلاة والسلام هي المدرسة الاولى التي تعلم فيها وقد دخلهافي سن مبكرة لايدخل فيها الاطفال عامة الاحوال. والفضل في ذلك يرجع الى الجو الذي كان يسود بيته واسرته صلى الله عليه وسلم.

فقد كانت السيرة تكون عنصرا أساسيافي الثقافة التي يتلقاها أبناء الاسرة وأطفال البيت والكتب الصغيرة المتوسطه من منظوم ومنثور التي كانت تنتقل من يد الى يد ثم الى تربية الاخ الاخ الاكبر وتوجيهه الحكيم قرأفي صباه أفضل ماكتب في السيرة النبوية في (اردو) لغة مسلمي الهند وهي أغنى لغات العالم الاسلامي بعد اللغة العربية في موضوع السيرة، ولما صار يشدو باللغة العربية عكف على كتب السيرة التي ألفت فيها وكان في مقدمتها السيرة النبوية لابن هشام وزاد المعاد لابن قيم الجوزيه عاش فيهما زمنا يذوق فيهما حلاوة الايمان ويغذى بما جاء فيهما من القصص و الاخبار عاطفة الحب والحنان، ذلك ان السيرة اقوى العناصر التربوية واكثرها تاثيرا في النفس والعقل بعد القران الكريم وكانت السيرة هي المادة الاولى التي يعتمد عليها في كتاباته: يستمد منها القوة في العقول والقلوب وهي التي كانت ولاتزل تنتق قريحته وتشعل مواهبه وما من كتابة قيمة من كتاباته الاوعليها مسحة من جمال السيرة وفضل لدراستها و التأمل فيها.

من هنا كانت رغبة السيد ابو الحسن على الندوي في تاليف كتاب عصري عن السيرة النبويه يستفيد لبحثه من خير ماكتب في القديم والحديث يؤسس على مصادر السيرة الاولى الاصلية، مطابقة في القرآن والسنه الصحيحة بعد ان خضعت كثير من الكتابات المذاهب المستشرقين وأقوال المتشككين متمشية مع المقررات التي تفهم وضوئها الكتب السماويه وسير الأنبياء والمعجزات والاخبار الغيبية، ويقوم على المبدأ سيرة نبي من الانبياء مبعوث من الله تعالى ومؤيد منه لاسيرة عظيم من العظماء أوزعيم من الزعماء يسوغ أن يتقدم الى كل مثقف منصف من المسلمين من غير تحفظ واستثناء ويعتمد على الوقائع والحوادث ومادة السيرة ويدعها تنطق بلسانها وتشق الطريق بنفسها الى القلوب والعقول، هذا ما قصد اليه السيد ابو الحسن على الندوي وبلغ فيه الغاية بكتابه الضخم (السيرة النبوية) فالسيرة النوية على النبوس غنية بجمالها وروعتها وسحرها والعقول في جمال من العرض وحسن الترتيب وجودة التلخيص. يتحلى منه العقل والعاطفة جوارا بجوار، ايمانا بانه اذا تجرد الكتاب من العاطفة والحب والايمان، كان خشبيا مصنوعا لاحياة فيه وكذلك لا يجب ان يكون العنصر العاطفي العقائدي على حساب المتطلبات العقلية السليمة التي غماها هذا العصر بصورة خاصة.

لقد استهدف السيد ابو الحسن على الندوي ان يحمل هذا النور الى كل مكان الى خارج البيئة الاسلامية نفسها، والى الذين نشأوا في بيئات دينية خاصة، او الذين ولدوا في بيئات اجنبية ايمانا بان نفحات هذه العطرة قد تهب على تلك الارواح فتقلها الى حظيرة الايمان ومعسكر الاسلام ذلك ان حق غير المسلمين لايقل عن حق المسلمين في هذا الورد النمير.

وقد أولى السيد ابو الحسن على الندوي اهتمامه في مطالع دراسة السيرة النبوية بتقديم ثلاث صور هامة: صورة الجاهلية العالمية والعربية الضاربة اطنابها على الارض كما في القرن السادس المسيحي ومدى ما وصل اليه هذا العصر من الفساد والانحطاط والقران والاضطراب. حكومات جائرة اديان محرفة. وفلسفات متطرفة وحركات هدامة.

اما الثانية فهي دراسة البيئة التي كانت فيها البعثة وظهور الاسلام والبلد الذي ظهرت فيه الدعوة وولد فيه صاحب الرسالة عليه الصلاة والسلام وقضى فيه ثلاثا وخمسين سنة من عمره وعاشت فيه الدعوة ثلاث عشرة سنة.

اما الثالثة فهي دراسة مدينة (يثرب) التي انتقل اليها الاسلام وهاجر اليها الرسول واصحابه وارادالله تعالى ان تكون سركز الاسلام الاول فلابد ر مدى قيمة النجاح الذي حققه الاسلام وقدرته على التربية والبعث الجديد وحل المعضلات وعظمة المائرة النبوية واعجازها في تأليف القلوب وتربية النفوس.

أسوة حسنة :

« لقد كان لكم في رسول الله اسوة حسنة لمن كان يرجو الله واليوم الاخر وذكر الله كثيرا ».

يقول الاستاذ الندوى : انه من اجل هذا كله كنت اتحصيب الكتابة فى السيرة النبوية صلى الله عليه وسلم والتأليف فيها واستعظمها، واستعصتر نفسى ان اضع كتبا اراعى فيه عقلية الجيل الجديد وذوقه ومستوى فهمه ونفسيته وما جد من طلبات وحاجات وأسلوب كتابى ومنهج علمى فلكل عصر ومقادير وترتيبات فى الادوية والاغذية سلوبه ولغته، بة وذلك من غير اخضاع السيرة النبوية صـ للاهواء والاغراض والنظريات العلمية التى تتغير صباح ومساء والشبه والاعتراضات التى يدفع اليها التعصب الدينى او الجهل العلمى او الغرض السياسى . .

وهكذا استوى اخيرا بين يدى القارىء العربى كتابا ممتازا فى السيرة النبوية بقلم رجل هو واحد من ثلاثة كانوا ولا يزالون قادة اليقظة الاسلامية فى العصر الحديث والاخران هما حسن البنا رحـ والمودودى رحـ، وقد عرف السيد ابوالحسن الندوى رحـ باسلوب عربى غاية فى الروعة والجمال رحـ وقدرة عالية فى البيان وعمق الفهم للاسلام استطردت صورته فى عديد من مؤلفاته ودراساته المتصلة منذ ثلاثين عاما، وهو رجل له جذوره العربية والاسلامية : ورحلاته الواسعة فى العالم الاسلامى ودراسته لكل قضايا العالم الاسلامى ومشاكله ، وتركيزه الواضح على العرب ودورهم المتصل فى اليقظة الاسلامية وامااله وتطلعاته الى النهضة الجديدة التى تحمل لواء المفهوم الصحيح للاسلام : دينيا ودنيويا ونظام مجتمع ومنهج حياة كل هذا جعل كتابته عن السيرة النبوية صـ عملا هاما واضافة كبرى : ذلك ان المسلمين لن يستطيعوا ان ينهضوا فى العصر الحديث او يخطون اى خطوة دون ان تكون سيرة رسول الله صلى الله عليه وسلم ومنهجه وكلامه وتصرفاته ومواقفه واضحة امام انظارهم فانه صـ هو المثل الاعلى للاصلاح والنهضة وعن طريق سيرته وسنته صـ يجد المسلمون الوسيلة الوحيدة لفجر جديد لحياتهم القادمة .

ولقد كان السيد ابو الحسن الندوى يعرف ضخامة المسئولية التى يحملها قلمه الكريم إزاء تلك الحملات الضخمة التى واجهتها سيرة الرسول صـ فى العصر الحديث من كتاب التغريب والغزو الثقافى والاستشراق والتبشير . فكان لابد ان يصحح هذه الوقائع وان يقدم فيها الرأى الصحيح ، كذلك بالنسبة لمن كتبوا عن السيرة من كتب العرب فكان أغلبهم تابعين لمناهج التغريب والذين عجزوا عن فهم النبوة والوحى فهما صحيحا وحاولوا ان يعرفوا الرسول صلى الله عليه وسلم على انه زعيم وبطل وداعية اصلاح اجتماعى او عبقرى وكلها أوصاف لاتصل الى مستوى الرسول صلى الله عليه وسلم النبى المرسل والمؤيد بالوحى.

وكان اهم ما عنى به السيد ابوالحسن الندوى هو « ذلك الفارق الكبير بين سيرته صلى الله عليه وسلم — وبين سير العظماء بل وبين سيرة الانبياء صـ . . ورغم دقتها التى لادقة فوقها وشمولها الذى لاشمول فوقه . لابد من الاعتراف بان تصوير اخلاقه (صلى الله عليه وسلم) واستيعاب المعجزات التى اشتملت عليها سيرته ودعوة وحياته الانفرادية صـ والاجتماعية ومعاملته مع الله تبارك و تعالى ومع الخلق، وايات الحسن والاحسان فى تكوين خلقه وخلقه وفى حبه ورأفته وفى دعائه وابتهاله وفى تامله للانسانية ومصيرها ، وفى منطقه وحكمته وفى جامعيته وكماله صـ ، يكاد يكون مستحيلا ، وان ما جاء فى كتب السير والشمائل — على جماله وروعته — هو بعض ما خصه الله به من جمال السيرة وكمال الخلق لا كله وان جل ما هنالك

وما يبعثنا على المزيد من التفكير أن بلد عاد كانت تسمى (أرم) اختلف المفسرون فى موقعها فجعلوها تارة دمشق وطوراً فى اماكن مختلفة من الجزيرة العربية و اليمن ، دون تقديم برهان ثابت على ذلك.

ومن المعلوم أن التوراة تذكر ان ولادة إبراهيم الخليل عليه السلام كانت فى مدينة أسمتها التوراة (أور) وقد ورد ذكر تلك المدينة فى نصوص أخرى، ولكن التاريخ تناساها بعد ذلك ، وبات موقعها مجهولاً و ظل كذلك إلى أن اكتشفه البحاثة الأثرى تايلور فى عام ١٨٥٤م

و التنقيبات الأثرية التى أجريت فى الموقع، وكان أهمها فى العشرينيات من القرن الحالى ، أظهرت أن المدينة عاشت زمنين فصل بينهما الطوفان و كانت فى أيامها الأخيرة مزدهرة ازدهاراً لم يشهد له مثيل فى عصرها، إذ أضحت عاصمة دولة السومريين ، القوية البأس ، و التى سيطرت على معظم بلاد مابين النهرين، واكتشفت فى بقايا المدينة وثائق وكتابات متعددة منقوشة بالسومرية على الواح فخارية.

و بعد ان استطاع العلماء فك رموز الكتابة و قراءة النصوص اتضح أن اسم (أور) كان تحريفاً لاسم البلد الحقيقى الذى كان (إرم) (صموئيل كرامر، السومريون : ص : ٣٣ وما بعدها ، و يبدو أن الاسم يلفظ : أوريم، ويخضع لقواعد الصرف باللغة السومرية، ويمكن أن يصبح أور بما). ومن هنا لابد أن نتذكر سورة الفجر حيث يقول سبحانه وتعالى:

(ألم تر كيف فعل ربك بعاد ، إرم ذات العماد ، التى لم يخلق مثلها فى البلاد) (٦-٨).

وفى سورة اخرى يوضح جل جلاله ماذا فعل بها، حيث يقول فى سورة فصلت :

(فأما عاد فاستكبروا فى الارض بغير الحق وقالوا من أشد منا قوة اولم يروا ان الله الذى خلقهم هو اشد منهم قوة وكانوا باياتنا يجحدون ، فارسلنا عليهم ريحاً صرصراً فى ايام نحسات لنذيقهم عذاب الخزى فى الحياة الدنيا ولعذاب الاخرة أخزى وهم لاينصرون) (١٥-١٦) .

كذلك فى سورة الذاريات :

(وفى عاد إذ ارسلنا عليهم الريح العقيم ، ماتذر من من شيء اتت عليه إلا جعلته كالرميم) (٤١-٤٢)

وفى سورة القمر :

(إنا ارسلنا عليهم ريحاً صرصراً فى يوم نحس مستمر) (١٩) .

وفى سورة الحاقة:

(وأما عاد فاهلكوا بريح صرصر عاتية، سخرها عليهم سبع ليال وثمانية ايام حسوما . . .) (٦-٨)

لم تظهر التنقيبات الأثرية الاسباب الأكيدة لخراب مدينة (أرم) ويقول علماء الآثار: إن غزاة من عيلام فى جنوبى بلاد فارس اجتاحوها ودمروها . وقد يكون فى ذلك شيء من الحقيقة، لكننا فى مطالعاتنا لبعض نصوص الأدب السومرى، وقعنا على قصيدة يرثى فيها الشاعر خراب تلك المدينة بأبيات مؤثرة ، فلفت نظرنا قوله فيما قال وهو يخاطب آلهة المدينة:

« لقد أصبحت مدينتك خرابا فكيف تستطيعين البقاء؟ . . .

لقد أصبح بيتك عارياً فكيف مازال قلبك ينبض؟ . .

إرم الهيكل قد تسلمته الرياح فكيف تستمرين حية؟! . . .

فماذا كان يقصد بعبارة تسلمته الرياح؟

إن المقارنة بين هذا البيت من الشعر وبين مابينه سبحانه و تعالى من أنه أرسل ريحاً صرصراً فدمرت المدينة تدميراً ، أمر يدعو الى التفكير العميق ، خصوصاً إذا علمنا أن الالواح الشعرية ظلت مدفونة فى آثار المدينة قرابة خمسة آلاف عام او تزيد، ولم تقع عليها عين إنسان ، ولم تظهر إلا فى بداية هذا القرن !! . . .

(بشكريه مجلة الأمة يونيو ١٩٨٢)

بنجاة « البدن » فقط وليس الحياة او النفس) ليكون آية من آيات الله جل جلاله ، وقد صدق سبحانه و تعالى وعده وشاء أن يحفظ بدن الفرعون بالتحيط إلى ان أظهره علينا اليوم لزيد المؤمنين إيماناً و يبطل أقوال الكافرين .

التنقيب عن الآثار و التوراة

وقد حفزني هذا الكشف و أنا المهتم بالتاريخ والآثار ان أفتش في اخبار القرآن الكريم عن آيات مماثلة، فوقعت على موضوع غاية في الأهميـة كان من المستحيل في أي عصر مضى الوصول اليه لغياب البراهين الحسية التي لم تتوفر إلا مع لكشفات الأثرية في النصف الاول من هذا القرن .

و من المعلوم أن علماء أوروبا الذين دونوا تـاريخ شرق القديم قبل انتشار التنقيبات الأثرية و تحليل نتائجها ملمية كانوا غالبا ما يستندون إلى نصوص التوراة، بالرغم ما في تلك النصوص من تناقضات واضحة، وقد بانت تلك تناقضات بعد ظهور المكتشفات الأثرية في مناطق كثيرة في بلاد السورية و ما بين النهرين، فاذا هنالك هوة و اسعة بين لحقيقة التاريخية و بين ما تخيله الذين عملوا في نقل التوراة تحوير نصوصها لغايات سياسية كان القصد الرئيسي منها: لحط مـن مكانة الشعوب المعادية لبني اسرائيل، و تزوير لأحداث لصالح الشعب الإسرائيلي .

وقد بات اليوم واضحاً أنهم في عمليتهم تلك لم يأنفوا من سطو بشكل واسع على نصوص عديدة من أساطير العراق لديم ورأس شمرا و غيرهـا ثم ضمها إلى كتابهم المقدس ى أنها من صلب تاريخهم.

طوفـان نـوح

إن الفكرة السائدة عند التحدث عن الأساطير القديمة ، أن تلك الاساتير و همية اخترعها بعض اصحاب الخيال واسع ، ولكن الـواقع هـو أن الـعديد مـن ـك الأساطير لهـا جـذور في التـاريخ سواء ـدون منـه اوغير المدون من تلك الأساطير : أسطورة الطوفان في النصوص السومرية، وقد اكتشفت على لوحات فخارية في جنوب العراق، وبالرغم من ورود ذكر الطوفان في القرآن الكريم، وفي التوراة، فقد ادعى بعض من يسمون أنفسهم عـلماء !! أن تـلك القصة ليست سوى أسطورة خرافية لا أساس لهـا مـن الصحة، إلى أن شاء الله سبحانه وتعالى فـأظهر الحقيقة على يد بعثة « السير ليونارد وولي » الاثرية في عام ١٩٢٩م حيث اكتشفت براهين قاطعة لاتقبل الجدل ان طوفاناً حدث في جنوبي العراق حوالي عام (٣٠٠٠) قبل الميلاد .

لم يكن الطوفان عاماً كما تخيليه التوراة و لم يقض على البشر كلهم، بل أصاب منطقة معينة وهي بوجه التأكيد بلاد قوم نوح عليه السلام الذين ارسل سبحانه و تعالى إليهم الطوفان عقاباً لهم وليكونوا آية للناس (حفريات أور : ٣٦) وهذا مايدركه الباحث إذا تمعن في آيات الله البينات، ومنها قوله جل جلاله في سورة الفرقان :

(وقوم نـوح لما كذبوا الرسل اغرقناهم وجعلناهم للناس آية و اعتدنا للظالمين عذاباً اليما) (الاية: ٣٧)

وفي الآية (٦٩) من سورة الأعراف يقول الله سبحانه وتعالى بلسان النبي هود عليه السلام مخاطباً قوم عاد :

(اوعجبتم ان جاءكم ذكر من ربكم على رجل منكم لينذركم و اذكروا إذ جعلكم خلفاء من بعد قوم نوح و زادكم في الخلق بسطة فاذكروا آلاء الله لعلكم تفلحون) .

و تلفت نظرنا في هذه الآية عبارة (اذ جعلكم خلفاء من بعد قوم نوح) حيث نفهم من ذلك أن عاداً جاؤوا بعد قوم نوح عليه السلام ، و أن بلدهم كانت في نفس موقع بلده .

وقد ذكرت معظم التفاسير أن عاداً قبيلة قال بعضهم انها في اليمن و بعضهم جعلها في اماكن اخرى، و بعضهم جعلها قبيلتين: عاداً الأولى و عاداً الاخرى، و لكن لم يثبت اى جزء من تلك النظريات بوجه قاطع

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد النبي الأمي وعلى آله وأصحابه وبارك وسلم

نحمده ونصلي على رسوله الكريم

ارم ذات العماد

* فى القرآن الكريم اخبار تاريخية كثيرة بعضها ورد ذكره فى التوراة صوابا حينا و خطأ احيانا، و بعضهـا الآخر لم .كر فى التوراة ولا فى ما كان الناس يتداولون من قصص التاريخ. وفى زمننا الحاضر توضحت حقيقة الاخبار فاذا ا نرى ان القرآن الكريم يروى إحداثا ظل تأويلها بعيدا عن فهمنا و ادراكنا بالوجه الصحيح حتى جاءت كتشفات الأثرية فى القرآن العشرين فاوضحت الصورة، فكانت آية حيرت الكافرين و زادت المؤمنين إيمانا *

بقلم : لوى عجان

وفى كتـاب الفه الطبيب الفرنسى موريس بـوكاى نوان : «التوراة والقرآن والعلم» يـذكر قصـة فرعون موسى عليه السلام، ويستخلص أن الفرعون الذى جاء كره فى القرآن الكريم لابد أن يكون مرنفتاح بن رعمسيس انى- والتوراة تروى ان الفرعون غرق ومن معه ولا تضيف ، ذلك شيئاً - ولكن الدكتور بوكاى لم يقنعه هذا الكلام . هو يؤكد بالاستناد إلى آيات الله البينات بأن الفرعون ان توفى فعلاً فى مطاردته لبنى إسرائيل فإن جـثته لم تغرق انياً بل انتشلت، أوربما لفظها البحر لتبقى محفوظة كما له سبحانه وتعالى حين قال عن ذلك الفرعون:

(حتّى اذا ادركه الغرق قال آمنت انه لا اله الا الذى نت به بنو اسرائيل وانا من المسلمين، آلان وقد عصيت ن قبل وكنت من المفسدين فاليوم ننجيك ببدنك لتكون ، خلفك آية وإن كثيراً من الناس عـن آياتنا لغافلون)

(يونس: ٩٠-٩٢)

وفعلاً فإن مومياء مرنفتاح اكتشفت فى منطقة فى وادى لوك فى عام ١٨٩٨م و حفظت فى متحف القاهرة إلى ان اء الدكتور بوكاى يحاول كشف سر بقائها وقد افترضت التوراة أنـه غرق و من معه، فقام بإجراء عـدة فحوص و اختبارات عليها شاركه فيها فريق من الاطباء المصريين منهم: الدكتور المليجى، و الدكتور رمسيس، و الدكتور مصطفى المنيلاوى. ثم نقلت المومـيـاء إلى باريس حيث اخضعت لتجارب اخرى.

لم تستطع الفحوصات التأكيد بوجه قاطع ان الوفاة كانت بسبب الغرق لأن المومياء كانت تحمل اثار كدمات و ضربات فى أنحاء مختلفة من الجسد يمكن ان تكون أدت إلى الوفاة، ولكن الذى ظهر بشكل لايقبل الجدل هو أن الفحوصات التى أجريت على جوف الجثة أثبتت أنه اصابها الغرق و إن لم يكن التحديد إن كان ذلك قبل الوفاة أو بعدها.

وهنا لا يمكن المؤمن صاحب الخيال إلاّ أن يتصور الفرعون وقد داهمته المياه وتقاذفته. و صار يرتطم بالامواج و الصخور وهو يصرخ:

(امنت انه لااله إلاّ الذى امنت به بنو اسرائيل و انا من المسلمين)

وعندمـا وعده الله سبحانه وتعالى بأن ينجيه ببدنه (ويجب أن لا يفوتنـا كلمة «ببدنك» أى: الوعد كان

اليقين
انٹرنیشنل
مجلة
دارالتصنيف پرائیویٹ لمیٹید

ارم ذات العماد

أسوة حسنة

وَاِنَّهٗ لَحَقُّ الْيَقِيْنِ (اَلْحَاقَّة ٦٩:٥١)

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY (69:5

yaqeen international

A NON-SECRETARIAN ENGLISH ARA[illegible] JOURNAL PRESENTING ISLAM IN IT[illegible] PRISTINE PURITY AS TAUGHT BY QUR-AAN AND SUNNAH

FOUNDED IN 1952

BY Maulana Tufail Ahmed Farooqi Quadri Mujaddidi, *Rahmatullah 'Alaihi*

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بسم الله الرحمن الرحيم

Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word** of **Allah** (i e **Qur-aan-e-Majeed**) and the **Best Guidance is Sunnah** of the **Holy Prophet Muhammad** (***Sallallahu-'alaihi-wa-sallam***) And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-wa-sallam).

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بسم الله الرحمن الرحيم

Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem
In the name of Almighty Allah, the All Compassionate, the Most Merciful.

Agony of Death (Sakaraat-ul-maut)

By

Maulana Dr. Ghulam Muhammad

(As edited and abridged)

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ

"Every soul shall taste death, then you will be brought back to Us. (Al-Qur-aan 29:57)

أَيْنَمَا تَكُونُوا يُدْرِككُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ

"Wherever you may be, death will get you, even if you are in the fortified towers.... (Al-Qur-aan 4:78)

Can one say how much he is to live? No! no one can tell that. When and how one's life will end is not known to anyone. Death may lay its icy hand on a man who is hale and hearty and life may return to one who is on the death bed. In this universal system of life and death neither there is any discrimination of high and low nor of young and old.

In this transitory world, man may hold power, worldly resources and all types of facilities and utilise them according to his will and whims, but he is always under the thumb of Omnipotent. Man may have under his command forces, wealth, war ammunition, means of conveyance etc., but he himself is governed according to the Will of Allah. Man may do, whatever he likes, utilise all his powers to achieve his ends and try his best to establish his authority, but no sooner the Divine Command is issued for his return to Him, death lays its hand on him. Then all his dreams go unfulfilled and the edifices of his thought and desires are suddenly demolished.

"Wherever he may be, death will get him, even if he is in the fortified towers".

Does this not warn us that Supremacy belongs to Allah and only to Him becomes the right of claim?

Allah has taught man both the ways of good and evil and then instructed him to keep on the right path. Man's greatness lies in the fact that he should utilise the Divine-gifted powers, resources and blessings in the right cause according to the Will of Allah. But it should be remembered that opportunity for such deeds is limited to this transitional life only. When death approaches, he will meet his day and all his worldly business will abruptly come to an end.

He will then be in trial and tribulations.

As such, we invite all people, whether belonging to high or low rank, to coolly think for a moment in their busy life what they are doing and what is their destination. Then, in the light of their doings, they shall examine whether they deserve award of prize or punishment. If they find their 'future' dark, it is in their interest to turn to Allah, seek His forgiveness and work for their betterment, before the death closes the door of good deeds on them.

Sakaraat-ul-Maut (سَكَرَاتُ الموت)

What is **Sakaraat**? It is the State of Dissolution____ just before death, when the soul is about to leave the body. It is also known as "the hour of death or of extreme mortification". A trance like condition closes upon one's senses and a kind of Coma overcomes him. It is the time for life to pull itself out of the human frame, causing the most agonising pain.

How sever is the agony of '**Sakaraat**' has been described by Imam Ghazali__

"If there be a thorn in one's side, it causes pain to one particular part. If, however, a red hot iron were placed on a part of one's body or if it were touched by piece of live charcoal it will produce a wound, causing sever pain all over the body. If a burn could cause such widespread pain how grievous the pain would be because of attrition of one's **Soul** and extermination of one's life, which revenge the Body and Soul? It hardly be imagined, and much less described. There is not a single limb or lever of the body which is not crushed by the struggle between life and death during one's last moments. Life is being squeezed out from every vien and sinew, every tiny hair and tissue, every pore and part of the skin; causing extreme excruciating pain. One had better not ask about the severity of the pain, it is, indeed, most agonizing and torturous. It is for this reason that it is said that as compared to being hacked by the sword and split apart by the saw or cut into pieces by a pair of scissors, the parting of the Soul from the body is far for more terrible and torturous.

Signs of '**Sakaraat**' are that veins and sinews of the body get stretched and stiff, face becomes pale and colourless, complexion changing to a muddy strain, the bridge of the nose gets twisted, the eye-balls get displaced moving upwards, a rumbling and choking sound is heard coming out of the throat and the chest, lips get parched dry and the feet become cold and lifeless. Observing these signs or something like them, one should take it that the patient is in the throes of death and **Sakaraat** is on.

May Allah make it easy for all of us. Ameen!

Duty During Sakaraat:

When observing signs of **Sakaraat** in a fellow Muslim, it is desirable (***Mustahab***) that the person on his death-bed should be moved to lie on his right side with his face towards ***Qibla*** (***Ka'aba***) in **Makkah**. This position is required in keeping with ***Sunnah***. If it may not be possible to put the person in that position, make him lie on his back with his head raised by a pillow in the direction of ***Qibla***. If these arrangements cause inconvenience to the person, or there is no room to put him in either of the two positions, leave him as he is.

The most important duty at the time of **Sakaraat** is the affection of ***Kalimah-e-Shahaadat*** (declaration or submission of Evidence)__

أَشْهَدُ أَنْ لَّآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

Ash-ha-du-an-laa ilaa- ha il- lal- laa-hu wah- da- hoo laa- sha- ree- ka la-hoo wa ash- ha- du annu- Muhammadan 'ab-du- hoo wa rasoo-luh__

"I bear witness that there is no god but Allah, Who is One and has no partner, and I bear witness that Muhammad is His ('ABD) Servant and Apostle".

Kalimah Should be recited close to the ear of the person concerned. Alternatively, ***Kalimah Tayyaibah__***

لَآ إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Laa- ilaa- ha il- lal- laa- hu Muhammadur Rasool-lul- laah___(There is no god but Allah and Muhammad is the Prophet of Allah) should be recited.

(Continued on page 42)

Extracts from the Speech of Mr. Justice (Rtd) Hamoodur Rahman

In a world divided on the basis of Colour, Race, Religion, Wealth, Armaments, and Nuclear Capabilities, it is not surprising that the cult of superiority should be the main passion of the human race and that each should wish to preserve its false sense of superiority by all means/fair or foul.

Conflicts in such a state of affairs are inevitable and conflicts in their turn lead to use of force for their settlement. No human machinery or organization has as yet succeeded in devising a method for the removal of the sources of such conflict.

In this state of affairs one cannot help feeling that man has to rise above his animal passions, baser emotions and other possessive instincts to be able to eliminate such sources of conflict. This, he can only do through Religion which seeks to build up his Moral qualities and teach him to subjugate his selfish instincts.

All Religions, no doubt, teach more or less the same basic Moral principles, but as a Muslims, I consider Islam to be the most ideal Religion for the attainment of peace. The very name of Islam is derived from the Arabic Word *'Salama'* (peace) which has two meanings, namely: Peace and Surrender. In Islam, he, who surrenders himself to the Divine Will, gains Peace. The Holy Qur-aan declares:

> **"Allah guides with it (Qur-aan) those, who seek to gain His Pleasure, to the paths of Peace".....**
>
> **(5:16)**

The Concept of Peace is so fundamental and deep-rooted in the tenets of Islam that it pervades the entire Islamic way of life, its Laws, Rituals and Customs. Islam first teaches the individual tc be at peace with his Creator by willingly obeying His commands, it next teaches him to live in harmony as a member of family, a people or a nation and finally lays down rules for the peaceful co-existence of the different peoples and nations themselves.

In the larger Social set-up of an Islamic community, the necessity of peaceful collective behaviour acquires greater importance, because it is axiomatic that the solidarity of the community cannot be preserved in the face of internal conflict. Every effort has, therefore, been made to eliminate the chances of conflict. The factors which usually lead to conflicts between individuals or groups in a society are lust for power, cupidity, accumulation of wealth, unfair dealings and status consciousness. Islam has sought to eliminate all these elements by providing certain fundamental principles:

(1) Sovereignty over the Universe rests in God:

(2) All persons in authority on Earth are mere functionarise

Entrusted with the duty to act according to the injunctions of the Holy Qur-aan *and the precepts of* the Holy Prophets

(3) The entire human race is descended from one person, namely, Adam. Hence all are brothers and equal;

(4) Difference in race, colour, birth, wealth, attainments, positions or power are one's Piety (Taqwa). He, who is the most pious, is the highest in status;

(5) Wealth and property are the gifts of God and are to be used

> *the Angels shall say to the Muslims in Paradise. And, Almighty Allah also will say Salaam to the paradisers as mentioned in Surah Yasin-Chapter 36 of the Qur-aan Majeed.*
>
> سَلَامٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ
>
> ***Salaam (Peace__ A word of greetings) from A Most Merciful Lord (Almighty Allah)".***

and enjoyed according to His injunctions; and

(6) The basic needs of all are equal and should be provided equally.

The Holy Prophet (*Sallallahu alaihi wa sallam*) has explained the concept thus:-

"The Ummah (the Community) is a single fold in which each is a shepherd unto th other."

Another Hadith says that "Din (Islam) consists in the active pursuit of the welfare of the people."

Islam is, therefore, not merely content with the eradication of social evils but also extends to the provision of equality of opportunity.

What constitutes the originality of Islam, however, is that it provides a system of channels divinely predisposed for the equilibrium of his volitive life and it is this equilibrium which is peace giving, because, it enables the individual to escape from the uncertaintics and turbulences of his ego.

The Holy Qur-aan repeatedly advises the Muslims to follow the middle path in all matters spiritual or mundance. The harmonious blending of Religious principles with the laws of nature evolves a system where there is no need to become an ascetic or deny oneself the bounties of life made lawful by Allah. Such a system necessarily leads to a state of mental peace in which one has need to struggle with his reason and intellect to believe in the oneness of Almighty Allah, and have implicit faith in his Teachings. Indeed, one might even repeat in the words of Mohyuddin - ibn- Arabi:

> **"I practice the Religion of Love, in whatsoever direction His caravans advance, the Religion of Love Shall be my faith."**

Islam and the Status of Women

Islam is the first Religion to emancipate the Woman. It raised her from the position of chattel to the position of equal partnership with the male, subject to the Rules of decency and morality.

(a) Her honour was safeguarded by making fornication punishable with death by lapidation or by public flogging and men were commanded to lower their gazes in the presence of strange women.

(b) She cannot be given away in marriage save be her consent.

(c) She can own, inherit and dispose of property in her own right and even carry on her own business of trade.

(d) She can also sue and be sued in her own name as she has a separate legal status of her own quite independent from of her husband.

(e) In certain circumstances, she also has the right to repudiate or to seek the dissolution of her Marital Status.

The Veil enjoined by Islam is no impediment to her freedom of movement. She is called upon not to display her charms before strangers or to stroll about such a way as to invite male attention. Subject to the limits imposed in *Shariat* in order to preserve decency and decorum, she is to go about her business and undertake an occupation or employment it in is necessary and is not beyond her physical capacity.

Similarly, the rights and obligations of other members of the family such as parents, grand-parents, children's children and even distant kindred are also defined. The mother has been given the highest status, for it is said that for her children, heaven (Paradise) lies at her feet.

When the People of the Paradise will meet one anothers, they will say, Salaam (سلام) to one another, as it is the custom among the Muslims in this world.

Moreover, the Angels shall say to the Muslims in Paradise. And, Almighty Allah also will say *Salaam* to the paradisers as mentioned in Surah *Yasin*- Chapter 36 of the Qur-aan Majeed.

سَلَامٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ

Salaam (Peace__ A word of greetings) from A Most Merciful Lord (Almighty Allah)".

These words are expression of gratitude and thanks at the endowment of bounties from God, whether they are given in this World or in the Hereafter.

What is Faith?

The efforts made in the fourth century of the Islamic era to define Faith with the help of conduct were commendable, because it was necessary to evolve clear-cut tests of genuine Faith. The Muslims were a pwerful people at that time and to be a good Muslim was a higly advantageous social status. Theologions were therefore right in regarding the observance of ***Arkaan*** (Rules and Regulations) as a property of profound Faith because when Faith is intense it does automatically mould the conduct of the faithful in conformity to it.

Belief and conduct, are interdependent but cannot be treated as two halves of one whole concept. God in His mercy takes into account the intention of the doer and He forgives slips, errors and weaknesses. The importance attached to intention does not however, reduce the value of a form. Qur-aan Majeed speaks faith and conduct separately, and often in the same breath. We again and again come across the expression: "Believe and act righteously".

Following are the principles of the Faith as mentioned in the earlier part of Chapter No. 17__ Israa__ of Qur-aan Majeed___

First Principle___

> ***"And your Lord has ordained that you worship none save Him..." (17:23)***

It is the basic principle of Islamic policy. It forbids the imposition of godhood of man over men and annuals the usurpation of sovereign power by parliaments, people or the ruler.

Second Principle___ Family is recognized as the basic unit of human organization and culture; fidelity to parents and other relations brings harmony, concord and a partnership in virtue among members of the society. Qur-aan Majeed refers to this as:

> ***"... and (do) good to the parents. If one of them or both of them attain old age with you, then say not (even) "Fie" to them nor reproach them, but speak to them a kind word. And lower to them the wing of humility out of affection and say: O my Lord show them mercy as they brought me up as a child. (17: 23 & 24)***

Third Principle___ For social harmony and solidarity, the economic needs and rights of each class of people are to be safeguarded Qur-aan Majeed commands:

> ***"And give to the kinsman his due and (to) the needy and the wayfarer,...." (17:26)***

Fourth Principle___ Wealth is not to be spent extravagently. Qur-aan Majeed says:

> ***"And give to the kinsman his due and (to) the needy and the wayfarer, and squander not (your wealth), surely, the squanderers are brothren of devils, and the devil is ungrateful to his Lord."***
>
> ***(17:26-27).***

Fifth Principle___ Moderation in expenditure, Qur-aan Majeed says:

> ***"And make not your hand chained to your neck, nor open it to the utmost, lest you should sit down blamed, exhausted."***
>
> ***(17:29)***

Sixth Principle___ Allah alone is responsible for the grant of provision and sustenance of the people. Qur-aan Majeed observes:

> ***"Indeed your Lord provides sustenance in abundance for whom he pleases and straitens (it for whom He pleases). And surely He is aware of and vigilant over His servants. (17:30)***

Seventh Principle___ Offsprings are not to be killed for fear, want or prejudice, Allah is alone responsible for the provision of all men, women and children. Qur-aan Majeed says;

> *"And kill not your children for fear of poverty. We provide for them and for you. Surely to kill them is a great sin." (17:31)*

Eighth Principle___ To abstain from evil desires and immoral conduct, Qur-aan Majeed commands;

> *"And do not go near adultery; surely that is indecency, and an evil way (to follow)." (17:32)*

Ninth Principle___ Life is sacred and cannot be taken except under Divine Commandment and prescription. Qur-aan Majeed commands:

> *"And kill not the soul which Allah has forbidden (you to kill) except for a just cause. And whoever is killed wrongfully, then indeed We have given his heirs authority (for redress) but let him exceed not the limit in killing (the guilty). Surely he (i.e., the heir) will be helped."*
>
> *(17:33)*

Tenth Principle___ The property of an orphan is to be protected.

> *"And go not near the wealth of the orphan, except for what is better (for him), until he comes of age, and fulfil the promise. Indeed the promise (made) will be questioned about (in the Hereafter)." (17:34)*

Eleventh Principle___ Promises and contracts are to be fulfilled... Qur-aan Majeed Orders;

> *"And fulfil in the convenant; verily the convenant shall be asked about."* (17:34)

Twelth Principle___ In trade and commerce, correct measures and weight are to be used. Qur-aan Majeed warns:

> *"And give full measure when you measure and weigh with the straight balance. This is fairer and better in the end."*
>
> *(17:35)*

Thirteenth Principle___ Whims and prejudices are to be avoided: Qur-aan Majeed says:

> *"And pursue not that of which you have no knowledge. Surely the hearing and the sihgt and the heart, all of these will be questioned about it (in the Hereafter)."*
>
> *(17:36)*

Fourteenth Principle___ Pride and haughtiness give no height to one's stature. Qur-aan Majeed warns:

> *"And walk not on the earth proudly, (for) surely you cannot tear the earth, nor reach the mountains in height." (17:37)*

Along with the above 14 Principles, Allah made Salaat, Zakat, Saum (fasting) and Hajj compulsory on the believer.

Alas! we have plunged ourselves into the lowest through. It is really shocking that instead of reforming ourselves and improving our lot by acting upon the teachings of Islam we are turning with supplicating arms like beggers to others who are non-Muslims and our uttermost enemies. We carry out troubles to our sworn enemies for a remedy. We turn to them for putting our own house in order. We want them to reform us, to remove our ills, to put souls into our bodies, to lend us their protecting arm, and to chalk out a path for us. It is bringing ourselves to the abysm of abjectness. We who were once masters of the world and solved the problems of other people now look to them for our salvation. Even more, we extend our begging bowl to them. This is the height of degradation.

Measures for MODESTY, CHASTITY and PRIVACY for Muslim Men & Women

By
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Translation by Hafiz Ahmed Mustafa

"O Prophet! Tell your wives and your daughters and the women of the believers that they should draw their veils close round them. This will be easier for them to be recognised and not to be molested. And Allah is Ever-Forgiving Most Merciful."

(33:59)

This is for all Muslim women, those of the Prophet's house-holds, as well as the others. It was never contemplated that they should be confined to their houses. The object was not to restrict the liberty of women, but to protect them from harm and molestation. Assyrian Law in its palmiest days (7th century B.C.), enjoined the veiling of married women and forbade the veiling of slaves and women of ill fame. (Cambridge ancient History, III. 107).

Modesty

"Tell the believing men to lower their gaze and guard their sexual parts. That is most decent for them. Surely, Allah is Aware of what they do." (24:30)

The Rule of Modesty applies to men as well as women. A brazen stare by a man at a woman (or even at a man) is a breach of refined manners. Where sex is concerned, modesty is not only "good form": it is not only to guard the weaker sex, but also to guard the spiritual good of the stronger sex.

The need for Modesty is the same in both men and women. But on account of the differentiation of the sexes in nature, temperaments, and social life, ***a grater amount of privacy is required for women than for men***, especially in the matter of dress and the uncovering of the bosom.

"And as for women who have sat down (i.e. are past child-bearing), having no hope for marriage, there is no sin for them if they lay aside their (outer) garments without displaying the adornment. But if they abstain (from it), that is better for them. And Allah is All-Hearing, All-Knowing." (24:60)

For elderly women in the home the rules of dress and decorum are not so exacting as for younger women, but they are also enjoined to observe modesty, both because it is good in itself, and as an example to the younger people.

"O children of Adam! surely, We have sent down to you the garment to hide your parts-of-shame and (also) decorative attire. And the garment of peity, that is best of all. Those are the signs of Allah so that they may seriously think." (7:26)

"...They are a garment for you and you are a garment for them..." (2:187)

Men and women are each other's garments: i.e., they are for mutualsupport, mutual comfort, and mutual protection, fitting into each other as a garment fits the body. A garment also is both for show and concealment.

Privacy

" O you who believe! Do not enter houses other than your (own) houses, until you have asked for permission and saluted its inmates.

It is better for you that you sould bear (this) in mind."

(24:27)

The conventions of propriety and privacy are essential to a refined life of goodness and purity. The Muslim principle of asking respectful permission and exchanging salutations ensures privacy without exclusiveness, and friendliness without undue familiarity.

"And if you do not find any one therein, then do not enter it, until permission is given to you, and if you are told to go back, then go back. That is more decent for you And Allah knows what you do.

(24:28)

Even if the house is empty, you have no right to enter it until you obtain the owner's permission, wherever he may be. The fact of your not receiving a reply does not entitle you to enter without permission. You should wait, or knock twice or three times, and withdraw in case no permission is received. If you are actually asked to withdraw, as the inmates are not in a condition to receive you, you should a fortiori withdraw, either for a time, or altogether, as the inmates may wish you to do. Even if they are your friends, you have no right to take them by surprise or enter against their wishes. Your own purity of life and conduct as well as of motives is thus tested.

Chastity

"Surely, those who accuse (of adultery) the chaste unsuspecting, believing women, are cursed in the world and the Hereafter, and for them there is a grievous punishment."

(24:23)

Good women are sometimes indiscreet because they think of no evil. But even such innocent indiscretion lands them, and those who hold them dear, in difficulties. But unprincipled people, who start false slanders, and their unthinking tools who help in spreading such slanders, are guilty of the gravest spiritual offence, and their worst punishment is the deprivation of God's grace, which is the meaning of a state of Curse.

"Vile women are for vile men and vile men are for vile women, and good women are for good men and good men are for good women. They are innocent of what they (the slanderers) say. There is forgiveness for them and an honourable provision." (24:26)

"And do not covet the favours with which Allah has raised some of you above others. There is a share for men according to what they have earned, and there is a share for women according to what they have earned; and beg Allah for His bounty. Surely Allah knows every thing very well."3 (4:32)

Men and women have gifts from God__ some greater than others. They seem unequal, but we are assured that Providence has allotted them by a scheme by which people receive what they earn. If this does not appear clear in our sight, let us remember that we have no full knowledge but God has. We must not be jealous if other people have more than we have-- in wealth or position; in strength or honour and talent or happiness. Probably things are equalized in the aggregate or in the long run, or equated to needs and merits on a scale which we cannot appraise. If we want more, instead of being jealous or covetous, we should pray to God and place before Him our needs. Though He knows all, and has no need of our prayer, our prayer may reveal to ourselves our short-comings and enable us to deserve more of God's bounty or make ourselves fit for it.

Equal Rights

"..... And for the women are rights similar to those which men have over them according to the approved norms,

but men are a degree superior over them. And Allah is the Mighty, the Wise."

(2:228)

"Men are superintendents over (the affairs of) women on account of qualities Allah has gifted the one more than the other, and because they spend their wealth (to maintain them). So the virtuous women are devoted (and) guard (the husband's trust) in their absence with all the capability which Allah has granted them. As for those women from whom you apprehend disobedience (first) admonish them, (next) leave them in separate beds, and (as a last resort) chastise them, (and) then if they obey you, do not seek to find fault with them. Surely Allah is Supreme, Great. " (4:34)

The difference in economic position between the sexes makes the man's rights and liabilities a little greater than the woman's. Quranic verse 4:34 refers to the duty of the man to maintain the woman, and to a certain difference in nature between the sexes. Subject to this, the sexes are on terms of equality in law, and in certain matters the weaker sex is entitled to special protection.

Treatment of Fair Sex

"If you want to divorce one wife and wed another instead, and to such one of them you have given a lot, then do not take anything back from it. Would you take it improperly by committing an obvious sin." (4:20)

"And if you fear that you will not deal fairly with the orphan-girls (entrusted to your care) then (instead of them) you can marry such other women as seem attractive to you two, three or four. But if you fear that you cannot treat them all with equality and justice, then have only one (wife), or be content with the slave- girl you possess. This is the easier course in order to avoid being partial." (4:3)

The unrestricted number of wives of the "Times of Ignorance" was now strictly limited, to a maximum of four, provided you could treat them with perfect equality, in material things as well as in affaction and immaterial things. As this condition is most diffecult to fulfil, the recommendation to be towards monogamy.

"And give women their dowries willingly. But if they are pleased to allow any part of it, then enjoy it with pleasure."

(4:4)

"There is a share for men in what the parents and the kindred leave, and a share for women in what the parents and the kindred leave, be it little or much. The share (of each) is prescribed as an obligation." (4:7)

" O you who believe. It is not right for you to appropriate women against their will as a matter of inheritance. And do not prevent them (from re-marrying) in order that you may regain part of what you may have given them, unless they commit flagrant indecency. Live with them behaving decently, for if you dislike them then it is possible that you dislike a thing, while Allah may have much more goodness (for you) in that."

(4:19)

Freedom of Women

Among many nations, including Arabs in the days of ignorance, a step-son or brother took possession of a dead man's widow or widows along with his goods and chattels. This shameful custom is forbidden.

Another trick to detract from the freedom of married women was to treat them badly and force them to sue for a ***Khul'a*** divorce or its equivalent in pre-Islamic custom, when the dower could be claimed back. This is also forbidden. Or the harshness may be exercised in another way: a divorced woman may be prevented, by those who have control of her, from re-marrying unless she remits her dower. All kinds of harshness are fobidden.

> ***"And if any woman fears ill-treatment or aversion from her husband, then it will not be wrong on their part if they come to any kind of amicable settlement, for reconciliation is better. Avarice is ever-present in man's mind, but if you do good deeds and guard yourselves against evil, then surely Allah will be well aware of what you do." (4:128)***

> ***"You can never be impartial between the wives try as you may, so at least do not lean wholly to one side, leaving the other as if in suspense. And if you reconcile the differences and guard yourselves against doing evil, then surely Allah is Ever-Forgiving, Most-Merciful." (4:129)***

Agony of Death

(Continued from page 34)

Recite either of the two ***Kalimahs*** softly, time and again, but never ask the person by word of mouth to do so. Keep reciting till such time as the person recited it or makes a signs of having recited it. If the person happens to utter some other words later on, he should be persuaded in the same way to recite the ***Kalimah*** again, the object being to ensure that ***Kalimah*** should be his last spoken word. Besides affection of ***Kalimah***, it is a ***Mustaḥab*** duty of others present to recite ***Soo-rah Yaa- seen*** (Chapter No. 36) and ***Soo- rah Ra'd*** (Chapter No. 13) of Qur-aan Majeed. When it becomes certain that the person is at the point of death or when one comes to know of it, the following prayer should be made (making this prayer after burial is also commendable as it is most helpful to the deceased).

It should be noted carefully that if in his pain and anguish, the person departing this life were to utter something against his faith or belief, it is not to be taken notice of, for he was not in his proper senses. Arrangements for his burial should proceed without any possible delay according to Muslim Rites. However, earnest and express invocations be made for his forgiveness and salvation in the hereafter peacefully.

كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَيَبْقَىٰ وَجْهُ

رَبِّكَ ذُو الْجَلَٰلِ وَالْإِكْرَامِ ۝

"All that is on it (the earth) is to perish. But the Majestic and Glorious Face (Presence) of your RABB (Guardian Lord) will abide (for ever). (Al-Qur-aan 55:26-27)

اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ

عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهٗ مِنَّا

فَتَوَفَّهٗ عَلَى الْاِيْمَانِ ۝

O Allah! Whom you allow to keep alive from among us let him be kept alive on the path of Islam and whom you cause to die from among us let him die on faith (***Eemaan***).

Ameen.!

Moral Value of Human Life

(Continued from page 44)

An orientalist, Weil, tells that this Soo-rah is said to have been recited in the mosque by the Holy Prophet shortly before his passing away, Allah Knows better.

Moral Values of Human Life

Here is a lesson derived from the Quraanic Chapter 103, Soorah Al-'Asr, which reads as under:-

وَالْعَصْرِ ۝ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۝
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝

(Al-'Asr, 103, 1-3)

(1) "By the Time,
(2) Surely, man is in loss,
(3) Except those who believe and do virtuous deeds and enjoin upon one another the truth and enjoin upon one another Patience (Steadfastness)."

There are among the early Verses of Al-Asr revealed at Makkah. It was then the formative period of Islam and people needed to be told and guided about Moral Values of Human life and the dignity that lies in Virtue.

Importance of Islam:

Time is denoted here by the Arabic word 'Asr which has the connotation of fleeting of swift passage. Man physically exists in space, but all the same his life is correlated with time, or an appointed term. Time is, therefore, a dimension of physical existance. Allah has testified by swift-winged Time. This mystic reference emphasises the grim fact that the life-span of man is uncertain, limited and short. He should, therefore, not lose its single moment but spend it in the pursuit of four things, that is to say;'

(1) to have Faith, (in Almighty Allah) Who has crealed him.
(2) to practise Righteousness (as ordained by Him)
(3) to disseminate Truth (to members of society)
(4) to plead for Patience (to practice preseverance & tolerance.)

Without these four Virtuous qualities, Man is indeed in loss.

Faith and Righteousness concern each individual. Truth and Patience are mutual and they have social aspect. A question arieses as to why the subject matter of Divine dictum has been prefaced here with Time. There must exist a logical inter-relationship between the two.

Affairs of Man, his growth and development, his ways of living and morals take shape in Time. The good deeds that have been impressed in the Soo-rah too, take place in course of Time. It is for this reason that Time's testimony has been called for.

Life of Man is made of fractions of moments of time which add up to hours, days, months, and years. Time may be likened to life's capital. On its investment, Man may hope to earn profit or dividend, but only if the investment is made rightly. Otherwise, he is bound to suffer loss and the loss will eat into his capital. Here the profit is related to this world as well as the Hereafter. Only the good one sends forward from here will come to his rescue in the Hereafter.

Life's Bargain:

Let us draw an analogy between human life and a business transaction. In this bargian, a man who confines himself to material gain only, stands to lose spiritually. He enters upon the day in pursuit of worldly gain and confort and lets the day pass in this effort. His account at the end of the day will show a deficit. He is in loss. The balance sheet of his deeds will show a surplus only when he has Faith, he leads a Virtuous life, and he makes a contribution to the common welfare by preaching Truth and advocating Patience. In other words, he leads others on the path of Truth and Constancy.

Implication of 'Asr:

'Asr', besides referring to time through ages, denotes the time midway from the moment the sun begins to decline from its noon-day zenith and up to the coming-on of the evening. It is the time, rather the swift-winged time, for offering the late afternoon ('Asr) Prayer. It is also the time when after the commotion of the day, one feels to look back for taking stock of his day's strivings and achievements. If they are virtuous, he enjoys the cool and refreshing tranquillity of the evening, and looks forward to a peaceful repose by night. Otherwise, he is agitated and restless because the realisation of loss comes to him too

soon and he repents.

For the sake of argument, let us suppose that life comprises only a single day. If this day is allowed to pass by without Faith, Righteousness, Truth, and Patience, towards nightfall, that is while dying, the man feels the crushing burden of a huge loss to his grave and later at the time of resurrction and on the day of Reckoning.

The Four Essentials:

Of the four ordained Essentials of a gainful human life,

(1) Faith (Eemaan) is man's sheet-anchor to weather the furious storm of worldly greed and temptation.

(2) Righteousness is the ladder for climbing up the spiritual heights. These two are concerned with one's individual self.

Man is, however, by his very nature a social creature. His purpose of life goes beyond individuality to mix with the social order around him. He has a duty towards the society of which he is a part. In order to maintain good social order and to remain within limits of general peace and mutual sympathy, Truth and Patience are required to be exchanged among people.

In this process of mutual give and take, the good multiplies and a sense of common gain is generated. If the situation be otherwise, man is again in loss. If mankind stands together with hope-both of Patience and Truth generated by truth, man can withstand the fret and fume of the outer life and attain a state of pease within.

Thus those verses take care of individual as well as society and links individualism with collectivism without any conflict or friction between the two. Preaching is a part of life of the people in the category of the Faithful and the Righteous.

Qur-aan Majeed says:

"And let there be some people among you who will call towards doing good deeds, enjoin the right conduct and forbud what is wrong. These are very people who shall be blessed (3:104).

Dignity of Faith and Righteousness:

Elsewhere in Qur-aan Majeed, Allah says:

"Undoubtedly, We created man in the best of symmetry. Then We degraded him to the lowest of the low, Excepting those who believe and do righteous deeds, so for them shall be a recompense unfailing." (95:4-6)

If man rebels against the good and goes after the evil, he will be pulled down to the lowest level of degradation. Though created in the very best of moulds, he cannot escape Judgement. On the other hand, those who put their faculties to the rightful use, will reach the topmost rung of the spiritual ladder, Man is created true and pure. He should not break the law of Allah for Allah guides not those who rebel and go against His law. Such defaulters will be punished and brought to disgrace in the Hereafter. They will undoubtedly be the losers.

The process of degradation is not arbitrary. It is based on the Divine justice. Pre-ordained, or Destiny, does not mean a state attitude or a passive state of life. That Fate alone can do or undo things is a defeatist view of life, for FAte is unknown. Man has to strive his best to do the good and refrain from the evil. He will be dealt with by Allah according to the quality of his efforts and deeds. In the context, Qur-aan Majeed provides clear guidance in the parable of the generous and the miser. It says:

"Surely, your striving is for diverse ends. So, he, Who gave (alms) and feared (Allah),

And testifued to the Virtue (of the Faith-Laa-ilaa- ha il- lal- laah), So, soon shall We make smooth for him the path towards ease. As for him, who was miserly and who became indifferent (to Allah's fear), And belied the Virtues, So, soon We shall make smooth for him the path towards hardship. And his wealths shall not avail him when he perishes. (92:4-11).

Here, again, it has been urged that Man without Faith and Righteousness is in loss.

Conclusion:

Coming back to Soo-rah Al-'Asr, it has to be realized that, though short, it is comprehensive in its content and meaning.

It is reported that there were two Companions (Razi Allahu 'anhuma) of Holy Prophet Muhammad (Sallallahu alaihi wa sallam) who, on coming together, would not part un less they rehearsed Soo-rah Al-'Asr to each other. (Tabarani).

(Continued on page 42)

وسام مزوشرف وتعطية جائزة سنية . جزاء على اخلاصه وعمله الأصيل كل ما تفعله الحكومة الشيوعية من عقاب المجرم وثواب المحسن على ان الحكم الشيوعي يؤمن بالعقاب والثواب على الأعمال السيئة والأعمال الحسنة وأنها يجحدون بالجزاء الحسن والعقاب الأليم بعد موت الانسان لكن ما يجحدون به يرده العقل السليم . ويرده مايما رسوله أنفسهم في حياتهم وفي نظام حكمهم الذي يديرونه ويطبقونه عملا من تحت أيديهم إذن لامحيص عن يوم تجزى فيه كل نفس بما كسبت ومن يعمل مثقال ذرة خيرا يره ومن يعمل مثقال ذرة شرا يره .

التسامح و التسامي

وانما لايعهد مثيل للتسامح و التغاضي و العفو وما إلى ذلك من الاخلاق النبوية التى تمتع بها مشركو مكة يوم فتحها النبي ﷺ . يشهد التاريخ بان الفاتحين يسلبون الاموال وينهبون الممتلكات و يحرقون المباني في البلاد المفتوحة ويسفكون الدماء فيها . ولايدعون فضيلة روحية إلايضعونها تحت ارجلهم . فأين هم من الرسول الكريم و أصحابه الكرام الذين قدموا للناس نموذجا من السلوك و النبل و التسامي .

قال الرسول الله ﷺ : « لااله الا الله وحده لاشريك له ، صدق وعده ، ونصر عبده وهزم الاحزاب وحده ، ألا كل مآثرة أو دم أومال يدعى فهو تحت قدمي هاتين إلاسدانة البيت وسقاية الحاج ، ألاوقتيل الخطأ ... »

يا معشر قريش ، إن الله قد اذهب عنكم نخوة الجاهلية وتعظمها بالآباء ، الناس من آدم و آدم من تراب . ثم تلا هذه الآية :

« يا ايها الناس انا خلقناكم من ذكر وانثى ، وجعلناكم شعوبا و قبائل لتعارفوا ، ان اكرمكم عندالله اتقاكم »

من رسالة اعلام الجيلاني الجزائري

. . . ان مجلتكم البلسم الغراء تصلنا منظمة و في الوقت المناسب . . . وما أكاد انهيها من المطالعة حتى تختطفها منى الاصدقاء الشغوفين بها . . . فهى بحق لبنة في بناء المجتمع الاسلامي . . .

أيها الاخوة ! بمناسبة اقتراب القرآن ١٤٠٠هـ للرسالة الاسلامية لايسعنا إلا أن نقدم إليكم أجل التقدير ونطلب اليكم أن تجعل سنة ١٤٠٠هـ سنة غزللاسلام و المسلمين و سنة سلم و سلامي عالمي . فلنخطط خلال أربع أو خمس سنوات باقية أقرب الطريق للوصول بالرسالة الالهية إلى الانسانية التي خلقها الله من أجلها . ولتكن للقرآن مكانته الأولى فلولا القرآن ما كانت العقول لتتحرر ، ولولا ما كانت الانسانية الحقة . ولولاه ما كانت الأنظمة لتسير وفق القوانين الالهية . فليكن القرآن هدية الله للبشرية . ودستو العالم في خدمة الانسانية .

المال الحرام . . .

يقول الرسول ﷺ في معنى حديثه : « . . . و يكسب عبد مالاحراما فيتصدق به فيقبل منه . ولا ينفق منه فيبارك له فيه ولايتركه خلف ظهره إلا كان زاده إلى النار إن الله لايمحو السئ بالسئ ولكن يمحو السئ بالحسن ان الخبيث لايمحو الخبيث » . رواه أحمد .

فالآن ينبغي لنا ان نتمسك بكتاب الله تعـ مجتمعين كما قال الله تعالى :

« و اعتصموا بحبل الله جميعا ولا تفرقوا »

مكرها اومضطراً الحشيش والعشب والأوراق يمرض لأن غريزة السباع غير غريزة البقر والشياه والغنم فالأسد لايأكل اللحم المنتن الفاسد ولايأكل اوراق الاشجار من الانبج والتين ولايغتذى بأوراق الموز واللوز والجوز فان أكل منهاما لايلائم غريزته وما لايوافق طبيعته يمرض بل ربما يموت كذلك ترى امر البشر فله متطلبات وحاجات ومقتضيات لبقاء جسده وله متطلبات لصحة روحه ولايكون احدنا صحيحاً سليماً تمام الصحة كامل العافية ألا اذا صح جسده وروحه كلاهما ترى الناس يعنون دائماً بما يتطلبه جسده لبقاءه بل كثيراً ما يهتمون باجسادهم وحاجاتها وشهواتها أهتماماً اكثر مما يلبغى واما الروح لاجل لطافتها وخفاء حاجاتها وعدم ادراك صاحبها ما يجعلها صحيحة سليمة قويمة ، يهمل جانبها ويغفل أمرها وما هى الأمور التى تبقى بفضلها الروح سليمة صحيحة ولاتنحرف طبيعتها ولاتسقم .

أن الروح علوية نزلت من السماء واتصلت بالجسد وقامت به الى أجل مسمى والجسد والروح لايستغنى أحدهما عن صاحبه فالجسد لايعمل ولاينشط ولايتحرك مستغنيا عن الروح وكذلك امر الروح فهى لاتستقل بأمرها مستغنيا عن الجسد وكل منهما محتاج ألى صاحبه ولابد للجهاز البشرى من تعاونهما وأتتدامهما وأئتلافهما لصحة هذا الهيكل البشرى . ومادام البشر حياً فى الدنيا .

وأضرب لك مثلاً لأيضاح امرالروح العلويــة فى الهيكل البشرى .

لعلك رأيت محلاً ركب فيه مولدة الكهرباء وهذه الماكينة المولدة الكهرباء مربوطة بها اسلاك نحاسية دقيقة يرسل بواسطتها تيار الكهرباء ألى أماكن بعيدة . وتيار الكهرباء لايبصر ولايرى ويفعل فعله فيما يتصل به بواسطة الاسلاك النحاسية أوغير النحاسية . من عمل الجذب والدفع والحمل والنقل والأضاءة والتنويــر هــذه الكهرباء السارية فى الأسلاك ، الناشئة فى الماكينة المولدة الكهرباء مهما بعدت مراكزها الأصلية تعمل عملها فى جميع ماهو موصول بها . وهذه القوة الكهربائية الكامنة غير مبصرة تسرى بسرعة مدهشة وتعمل عملها كذلك بسرعة مدهشة . ولاترى . وحيث ينقطع سلكها ينقطع تيارها وليس لها وجود مستغنيا عن الجهاز الكهربائى فلا تعمل الا اذا سرت فى سلك موصول بالجهاز الميكانيكى المولد الكهرباء .

والروح علويــة تسمو لتوجه الى مهبطها ومنبعها وتجنح وتميل دائماً ألى منشأها كما قال الله تعالى « ان ألى ربك الرجعى » شأن القوة الكهربائية التى ترجع ألى الماكينة المولدة الكهربائية بعد دورانها وتطوافها وفى مثل الكهرباء عبرة لاولى الالباب .

هذه الروح البشرية هبطت من المحل الارفع ألى الجسد البشرى . بيد أنها تنيب بطبيعتها الى خالقها وتتوجه الى من أنشأها، الى العلة الاولى وتعوذبه وتخشع أمامها وتود أن تعرف ربها الذى انشأها ونفخها فى أجساد البشر وتحب ان تخلص اليه وتتصل به فتتقرب أليه بالصلوات والدعوات قائمة راكعة ، خاشعة سائلــة مادة يديها . متوجهة الى بجميع ما حلت به من الجسد . هذه طبيعة الروح البشريــة وترى ظواهرها فى جميع ألامم صحيحة اونا قصة الا الذين أصيبوا بداء شديــد فى أرواحهم لاجل ما اجترحوا من السيئات وما اقترفوا من الذنوب والاثام فمرضت أرواحهم وفقدت حياتها فى هذه الدنيا . وتتألم أشد التألم حين ينخر عنها جلباب جسدها وينزع عنها ملابسها .

العقل البشرى يقتضى منذ قديم الزمان الى يوم هذا أن يعاقب المجرمون ولايتركوا وشأنهم ويؤخذ على أيديهم ويجازوا على ما ارتكبوا من الجرائم وما اقترفوا من الجنايات وما اتوا من السيئات كما يقتضى ان المحسن عملا لايهمل أمرهم ويجازوا على حسناتهم وما عملوا من المعروف وما احسنوا ألى الناس .

لايسع احداً ان ينكر أن عدداً غير قليل من الأشرار والطغاة والظالمين قد ظلموا رجالاً بخسوا حقوقهم وفتكوا بعدد غير قليل وقتلوا مات بل الافاً من النفوس البشرية من دون ان يكون لهؤلاء المظلومين والقتلى أى جريمة، ومن هؤلاء من نهب الاموال وهتك الأعراض وقتل الاطفال ويقربطون الحوامل لم يرث الضعفاء من الرجال والنساء والشيوخ. وما من شك ان عددا من الظالمين قد ارتكبوا ما ارتكبوا من الجرائم والجنايات ولم ينالوا جزاء سوء ولم يصبهم أذى فى أجسادهم بل تمتعوا بالحياة وتقلبوا فى مهد الترف والسرف حتى ماتوا وارتحلوا من الدنيا. نعم ان قليلاً منهم قدنالوا جزاءه اوعوقبوا عقاباً وعذبوا عذابا لكن ما أصابهم من العقاب لم يكن يعدل جميع ما ارتكبوا. لكن كثيراً منهم لم ينالوا أى عقاب بل مازالوا طول حياتهم متمتعين بالاجلال والاكرام، وتنعموا بضروب من اللذات. الايقتضى العقل البشرى ان يعاقب مثل هؤلاء. أن الذين يكفرون بيوم الدين ويجحدون بالبعث بعد الموت وحشر الأموات وينكرون الدين وأحكامه هم يجيبون على هذه الاسئلة التى يتقدم بها العقل البشرى الى الفلاسفة وأولى الالباب والحكماء فى كل عصر وفى كل مصر.

كذلك قرأنا فى تاريخ الامم ان كثيراً من الصالحين من الناس أحسنوا واسدوا المعروف الى الضعفاء ونصروا المظلوم واسوا الفقراء واغاثوا الملهوفين واطعموا المساكين وانقذوا من الهلاك والظلم عدداً غير قليل من الناس لكنهم لم ينالوا جزاء فى الحياة الدنيا بل مازالوا فى ذل وهوان وقضوا حياتهم فى الأسر والحبس ورأينا كثيرا من الصلحاء قبض عليهم الطغاة من الحكام الاشرار ورموهم بتهم براء منه وافتروا عليهم فرية. حبسوهم وعذبوهم واذاقوهم ضروبا من الايلام والتعذيب وقتلوا وفتكوا كما فعل المتآمر هتلر الطاغى الالمانى وكما فعل موسيلينى الأيطالوى واستالين الروسى وكما فعل جمال عبد الناصر من العذاب بالاخوان المسلمين ونسائهم وبناتهم واخواتهم بعد الاستيلاء على الحكم فى مصر. هؤلاء المظلومون والمضطهدون من الصلحاء وخير الصلحاء، واولئك المحسنون الى المجتمع البشرى متى يجازون على اعمالهم لأنهم ماتوا وخرجوا من الدنيا ولم ينالوا جزاءها. كذلك اولئك الطغاة والبغاة من الظالمين والسفاكين للدماء والمعذبين للأبرياء قدماتوا ولم يصبهم أذى، اين ينالون جزاء أعمالهم اذا لم يكن يوم الدين فالعقل البشرى يقتضى ان ينال المذنب جزاء بما كسبت يداه كما يستحق المحسن ان يجزى جزاء حسناً على حسناته.

أذن لابد من يوم لتجزى فيه كل نفس بما كسبت ان خيرا فخير وان شراً فشر والذين يجحدون بالدين ويكفرون بالبعث وعقاب المجرم وثواب المحسن فهم ينكرون ما يقتضيه العقل البشرى ويكفرون بما تتطلبه الفطرة البشرية.

وكيف ينكر ما يفرضه العقل، ويعترف به، أليس الحكم الشيوعى الذى يجحد بأى دين سماوى، قد أقام نظاماً شيوعياً حيث تم له الاستيلاء وتمكن من تنفيذ الحكم الاشتراكى قد وضع قوانين صارمة للمجرمين والمذنبين والذين لايرون فى الشيوعية والنظام الاشتراكى مايراه الشيوعيون والاشتراكيون، انفسهم واذا وجدت الحكومة الاشتراكية أحدا ممن يسكن فى بلادها التى ينفذ فيها الحكم الاشتراكى، يعارض نظرية الاشتراكية اوالشيوعية ويدعو الناس الى أن يعارضوها، تقبض عليه وترفعه الى محكمة القضاء فيقضى عليه بالأعدام لأنه عدو النظام الشيوعى اوالحبس أو الجلاء والنفى الى شمال سائبريا حيث يقضى بقية حياته فى ذل وهوان وقسر وبؤس ويقاسى قارس البرد حتى يموت ميتة تكون نكالا لغيره وكذلك تعامل الحكومة الشيوعية كل معاملة حسنة مع الذى يكون مخلصاً للشيوعية داعياً اليها منافحاً عنها منددا بالحكم الرأسمالى الغاشم، فيرفع منصبه وتمنحه راتباً عالياً ربما تمنحه

بسم الله الرحمن الرحيم

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نحمده ونصلي على رسوله الكريم

الدين ضرورة عقلية

الأنسان جسد وروح والهيكل البشرى العظيم يحتوى على آلاف مليون من الخلايا الدقيقة كما يحتوى على عصبات كثيرة وعروق دقيقة وأوردة لطيفة وعظام يبلغ عددها الى مات من بين صغير وكبير وتحتوى جمجمة رأسه على مخ ذات تعاريج وانحناءات وخليات ملتوية تؤدى من اعمال التفكر والتأمل والتذكر والحفظ وارسال الأمر الى الاعضاء وارسال البارقة الحيوية الى الجسد كله مما يقضى منه الأنسان العجب العجاب والى الآن مابلغ عمل التفحص الطبى والتفحص اليها ارجى الى حقيقة الدماغ وجلية أمره والعلم الحديث لايزال حيران فى أمره لم يصل الى كنهه بعد .

هذا الجهاز البشرى يحتاج فى بقائه الى غذاء يتناوله صاحبه مرات ليلا ونهارا صباحا ومساء وأن ما يتطلبه هذا الجهاز البشرى بل هذه الماكينة المتحركة الدائبة من طعام وشراب وان شئت قلت من وقود لاحاجة الى دليل على متطلباته لأن حاجاته المادية محسوسة بديهية لكل احد حتى المجانين والمعتوهين .

أما الروح فهى كذلك تحتاج وصحتها وعافيتها وسلامتها الى أشياء تقومها وتصلحها وما هى تلك الأشياء ؟ أن أمر الروح قدأهم دائما أولى النهى والحكماء والفلاسفة تأملوا فيها وتفكروا ولم يتبين لهم الا ان الروح لطيف امرها دقيق شأنها كذلك ما تطلبه الروح لطيف بل الطف ما يكون . ولاجل لطافتها ودقتها يخفى أمرها على كثير من الناس . ولايشعر بذلك الاالذين أوتوا ذكاء وفطنة ومنحوا أدراكاً لطيفاً واحساساً دقيقاً .

وكما أن الجسد البشرى اذا أكل صاحبه مالا يلائم طبيعته اوشرب ما لا يوافق غريزته ينحرف ويصاب بداء ومرض خفيف اوشديد . بل ربما اذا تعرض لجوونئ اوهواء سام يصيبه داء . وهذا الأمر نشاهده فى امر الحيوانات والبهائم والطيور كذلك فمن الحيوانات مالايأكل الاعلفا من العشب والكلأ والحبوب ولايأكل اللحم ولايشرب الدهن ولاالسمن الذائب فأن اكل اللحم تنحرف طبيعتها ويصاب بالداء كذلك من الحيوانات مالايأكل الااللحم كالسباع من الأسدوالفهد والنمر والذئب . واذا اكل

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التسامح و التسامى

من رسالة الإمام الجيلاني الجزائري

المال الحرام . . .

وإنه لحق اليقين (الحاقة ٥١)

AND SURELY IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY

yaqeen international

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بسم الله الرحمن الرحيم

Bis-mil- laa- hir- raḥ- maa nir- ra- ḥeem.

In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word of Allah** (i.e. **Qur-aan-e-Majeed**) and the **Best Guidance is Sunnah** of the **Holy Prophet Muhammad** (***Ṣallallahu-ʿalaihi-wa-sallam***). And the **Best deeds** are those declared definite and imperative (according to Qur-aan and Sunnah). And the **Worst deeds** are those invented by man himself (as part of **Religion**) and all such self-invented formulations are **Innovations** (***Bid-ʿat***) and every Innovation (***Bid-ʿat***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). (Al-Qur-aan 41:33)

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Ṣallallahu-ʿalaihi-wa-sallam).

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Bis-mil-laa- hir- rah-maa- nir- ra- heem
In the name of Allah, the All Compassionate, the Most Merciful

'Ashura-e- Muharram and Martyrdom of Imam Hussain (Razi Allahu- 'Anhu)

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ
أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَٰكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾

" And say not of those who are slain in the way of Allah that they are dead. Nay, they are alive though you do not perceive." (2:154)

There are many reliable sayings on record with regard to the sanctity and significance of the 'Ashurah- the 10th day of Muharram, the first month of Muslim Calendar.

> *"O my Lord! You have introduced Yourself to everything; so there is nothing which does not know You, but You have introduced Yourself to me in everything....... O my Lord! What has gained the one who has missed You and what has missed the one who has gained You!"*

As we all know, the Martyrdom of Hazrat Imam Husain (***Razi Allahu 'anhu***) and all those in his company took place on this day. We need not to go, in detail, however, a brief fact and the lesson of this unforgotten event follows:

The climax of the tragedy of Karbala occurred on **'Ashurah**, the 10th of Muharram, in the year 61 A.H. Since then, the sad memory of the Martyrdom of Imam Husain (*Razi Allahu 'anhu*) along with his companions, is ever fresh in the mind and shall remain so for ever in the living world.

What was the cause of the Tragedy of Karbala? Briefly speaking, it was the life and death struggle of the rightful people, the near and dear ones of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), with

Yazid, who claimed Caliphate by dint of his mere heritage, not on account of the Islamic fundamental of righteous character and fear of Allah.

On the contrary, Yazid was notorious for his depravity, greed, and callousness. Pity and justice were altogether alien to his nature. He was a pleasure-seeker and did not refrain from killing and torturing. In fact, he derived pleasure from human suffering. He was addict to the grossest vices. On top of it, throwing to the wind the Islamic principle of consultation and consensus, he coerced the belivers to take oath of allegiance to him.

It was in these circumstances, when the Days of Ignorance seemed to have staged a comeback, that Imam Husain rose to the occasion to show the light to those who had gone astray. He risked his life of his kith and kin in the way of Allah in order to restore the supermacy of Islamic principles.

Faith consists of complete reliance on Allah, come what may, the consequences are besides the point. A believer has to act and not to watch or wait once his course of action is clear to him in the light of Divine Teachings. A believer has also not to look for results, get excited over success or feel disheartened over defeat so long as he conscientiously follows the right path. Final reckoning rests with Allah and Karbala makes this all too clear for the Muslims.

Qur-aan Majeed explains in the following Verse, the intent of Allah to put His servants to a severe test:

"And, of course, We will try you with something of fear, and hunger and loss of wealth and lives, and fruits; and give glad tidings to those who preserve. Who, when an affliction befalls them, they say: Surely, we are entirely Allah's and, indeed, to Him we are to return." (2:155-156).

At Hajj, falling a month before his Martyrdom, Imam Husain is reported to have prayed on the Day of 'Arafat:

"O my Lord! You have introduced Yourself to everything; so there is nothing which does not know You, but You have introduced Yourself to me in everything......, O my Lord! What has gained the one who has missed You and what has missed the one who has gained You!"

The intention of Imam was to wage Jihad with his tongue, with his pen, and finally with his life, in the way of Allah.

Lessons from the Martyrdom of Imam Husain (Razi Allah 'anhu):

What happened at the Waterless Wasteland of Karbala cannot fail to impress upon the minds of the Muslim Ummah the many lessons that it contains:

Firstly the Imam wrote down in his own blood and that of his near and dear ones the basic principles of Islam, that is unquestioned and unreserved submission and reconciliation to the Will of Allah; and the Teachings of the Holy Prophet (Ṣallallahu alaihi wa sallam), namely, piety with dignity and decorum against all odds.

In other words, the Imam illustrated to the Muslims in the most indelible manner that Islam, that is, their belief and faith in Allah and His Apostle is more than their life's worth. The painful and heart-piercing details of the atrocities suffered by him, his family and his companions further clarify the Imam's message: there can be no circumstances and no situations to justify compromise on principles. This is the most courageous Message that the Imam has given to the Muslims and it will continue to inspire and strengthen the Countless generations of Muslims that are to follow.

Secondly, the Imam showed to the Muslims, and for that matter to all humanity, that Righteousness (Taqwa) demands firmness of purpose, indomitable courage, inexhaustible Patience and boundless Love. Righteousness is not compatible with pride or vanity, coercion or dictation. *(Continued on page 25)*

The Scholar of Islam ___ Imam Al- Ghazzali

By: Dr. Khawaja Abdul Haye

Imam Al- Ghazzali was one of the greatest scholars of true wisdom and celebrated saints of Islam. A most original thinker and philosopher of his time, he wrote with confidence on almost all aspects of Islam. His books were translated into Latin soon after his death and were read with keen interest by the non-Muslims of Europe.

Imam Al- Ghazzalil whose full name was Abu Hamid Muhammad, was born in A.C. 1058 in Tus, in the neighbourhood of Meshed in Iran. He received his early education in his home village. At the age of 20 he went out to join the Nizamiyah Madrassa in the city of *Nishapur, which was a great centre of Islamic learning.* He was gifted with a sharp and retentive *memory and an amazing capacity* for work. He says of himself, "The thirst for knowledge was innate in me from an early age; it was like a second nature implanted by God Almighty. "His teacher, Imam al-Haramain Al Juwaini, was himself a noted intellectual of his time. He did not take long to mark him out as his most distinguished pupil.

Al- Ghazzali soon became so famous for his knowledge, that Nizam-ul-Mulk Tusi, the Grand Wazir of Baghdad, invited him to his court. He put him to the test in Theological discussions with the leading Scholars of the day, and was deeply impressed by his learning and scholarship. Before long he attached him to his personal retinue of scholars and theologians. Al- Ghazzali held this position until A.C. 1091 when he was appointed lecturer at the Nizamiyah College, Baghdad. He tried to bring home to his devoted pupils that the object of education was not merely to impart factual knowledge, but also to stimulate their moral consciousness. He held that appointment for four years.

Al-Ghazzali started his religious life as an orthodox Muslim, but he was unhappy with traditional authority. He examined the *doctrines of the various sects of* Islam and also inquired into the religious convictions of those who *did not believe in Islam. He did so* in order that he might be able to discriminate between orthodoxy and heresy. But the more he tried to understand the bases of other faiths and teachings, the less dogmatic he felt about his own beliefs.

In A.C. 1105, however, Al-Ghazzali experienced a sudden transformation in his ideas and ideals. Finally he fled from Baghdad, became a '*dervish*' (a recluse) and roamed from place to place. He made a pilgrimage to Mecca and also visited Medina and Jerusalem. He taught and wrote for two years in the Cathedral Mosque at Damascus.

In A.C. 1106, he returned to a more active life and devoted himself once again to his work as a preacher and teacher among the people of Baghdad. Two years later he went back to his native town, Tus, where he established a Madrassa for students and a 'Khanqah' (or Sufi monastery) for his disciples. There he led a life of seclusion until his death in A.C. 1111.

Imam Al-Ghazzali was the most prolific writer, Islam has ever known. He started writing books at the age of twenty, and before his death he had given to the world a large number of works of singular merit on '*Fiqh*', (Muslim Jurisprudence), logic, philosophy and mysticism. Most of his rare works have since been translated into the French, German and English languages.

His masterpiece is '*Ihya-ul-'Uloom-al-din*' (the Revival of Sciences of Religion'). This great work established his position as one of the foremost religious figures in Islam and immortalised his name. The first two parts of that historic work deal with the outward form of worship, and the last two treat of the inner nature of religion. He has, in this work, pre-

served for the world the essence of medieval Muslim thought.

Imam Al-Ghazzali has given us the following nine Rules of conduct:-

(a) **Good intention is most** essential in all our deeds and actions.

(b) **Unity of purpose is the** second rule of conduct. It means service to God, the Creator of this Universe. We should trust in Him second Rule of conduct and strive to do good.

(c) We should **constantly conform to truth**, and have the courage to struggle against our own inclinations forsaking pleasure and enduring pain, by resisting base desires and abjuring luxury and ease.

(d) We should **avoid all innovations** ('bida't') and conform in life to the **established practice**, because, **authority is always better than anarchy**.

(e) We should show **zeal and determination** in what we try to achieve.

(f) As human being we should acknowledge our inability to accomplish anything without the help of God Almighty. But we should not use this as a pretext for laziness and excuse for inaction.

(g) We should not feel secure and satisfied merely with our good conduct in life, but **should also place our hope in God almighty Who is All-Merciful.**

(h) He who persists in **watching and observing his own heart** and banishes therefore everything but good will find God and His Grace.

(i) **Consecration to knowledge of God** which will bring us close to Him. This should be pursued with deligence both outwardly and inwardly.

Al-Ghazzali unselfish life spent in the service of Allah and his fellow men: sets a fine example for all men to follow.

'Ashura-e-Muharram and Martyrdom of Imam Hussain (Razi Allahu 'anhu)

(Continued from page 23)

Thirdly, that Faith consists of complete reliance on Allah, come what may, the consequences are besides the point. A believer has to act and not to watch or wait once his course of action is clear to him in the light of Divine Teachings. A believer has also not to look for results, get excited over success or feel disheartened over defeat so long as he conscientiously follows the right path. Final reckoning rests with Allah and Karbala makes this all too clear for the Muslims.

Fourthly, that sacrifices in the name of Allah and all the sufferings that one may be called upon to endure for the sake of his belief must be free from personal sentiments. They are not to be spoilt with protests and complaints. They have to be offered ungrudgingly and without demur.

Sir Fredric James says: The lesson of Husain and of every brave Martyr is that there are eternal principles of Justice, Mercy, and Love, which are immutable and unconquerable, and that if evil is resisted, if men are prepared to make sacrifices for them, those principles will always prevail."

Edward Gibbon the well-known historian, has remarked: " in a distant age and climate the tragic scene of the death of Husain will awaken the sympathy of the coldest reader."

Syed Amir Ali, the late Justice, writes: "The tragic fate of Husain and his children sent a thrill of horror through (the world of) Islam, and the revulsion of feeling which it caused proved eventually the salvation of the Faith."

These are some of the lessons to be drawn from the supreme sacrifice so readily offered by Imam Hussain (Razi Allahu 'anhu) at Karbala.

May Almighty Allah bless all Martyrs who offered their lives in the cause of Allah. Ameen.

Muslim of Lithuania

By
Mohammad Tahir

Thanks to the breakup of the Soviet Union in 1990, the country emerged from a 50 year Communist Rule. Muslims were able once again to breathe the air of Religious freedom not merely to take stock of their Islamic past but also to make efforts without fearing the consequences of practicing and consolidating Islam in a country which had seen some great days.

The Muslims of Lithuania of Tatar origin may be able to trace their roots back to the end of the 14th centrury, a grand span of 600 years, but the much dwindled population today faces the challenge of rebuilding the community. A Support Foundation for Islam set up in 1994 has dedicated itself to build a Centre of Islam, near a mosque in Kaunas which was built in 1930; to build Centre of Islam and a new mosque in Vilnius, the capital; to set up a school for Lithuanian Tatar children of Vilnius; to publish a magazine, newspapers and books for the community, and to produce the translation of the Qur-aan into Lithuanian.

According to the last census taken in 1969, the 25,000 spuare mile Lithuania has an ethnic Tatar Muslim population of a mere 5,100 out of the original hundred thousand settlers who came to the country. The total population of Lithuania, the largest of the three Baltic states, is 3.7 million, 80% of whom are Roman Catholics. In its heyday in the 16th Century, the Tatar community was 200,000 strong. There are 18,000 other Muslims also who made Lithuania their home after the Russian occupation of the country in August 1940.

Between 1397 and the end of the 18th Century there were 48 mosques in Lithuania, of those, the mosques considered traditional are Lukiskes, built in Vilnius towards the end of the 14th Century; Vinksnupiai in the 16th Century; Bazonai, 1685 Ketoriasdesimt Totoria, 1815, Raizai, built at the end of the 19th century; Nemezis, at the beginning of the 20th Century; and Kaunas, 1930. The first three mosques have not survived.

The Tatars' contacts with their fellow Muslims and an enlightened state policy allowed them to keep alive their religious and linguistic traditions. But by the 17th century the twin forces of assimilation and Polish domination had weakened the Tatars. First, they lost their language and contacts with the world outside, and then they were persecuted by the Roman Catholics. The trend towards the emigration of Lithuanian Tatars started in the 17th Century continued even during the domination of the Russians.

After the First World War in 1918, Lithuania gained independence, Tatar Muslims experienced a period of revival and activity but by then they were a mere shadow of their original community. The Lithuanians lot worsened after the Second World War, when the Soviet Union followed policy of deportations and imprisionment in 1940-41 for resisting Moscow.

In 1918, the government of Lithuania had built a mosque in commemoration of the 500th anniversary of Vytautas the Great. Now the Tatar Muslims are hoping to get help from the Ummah at large.

EMINENT MUSLIMS

HAZRAT SULTAN NIZAM-UD-DEEN AULIYA
MAHBOOB-I-ELAHI, CHISHTIE, DEHLAVI

(May his soul rest in peace)

Short Life: His real name was Syed Muhammad. He was the son of Syed Ahmad. His anscestors emigrated from Bokhara (Turkistan) to Lahore and finally setteld in Badayun (U.P.), India, where he was born in 634 A.H.

His father died when he was only five years old, consequently he was brought up by his loving but very pious mother who spared no pains to impart the best education possible.

Education: After learning the Holy Qur-aan by heart, he commenced his studies in Arabic and Persian Languages and ***Fiqh*** with great diligence and when he finished "Qur-aan" the well-known text book on Islamic Jurisprudence his pious and God fearing mother invited all the leading "Ulema" (Divines) to her humble dwelling to wrap the academic turban round her son's head, as was customary in those days.

For higher studies in Theology, her mother took him to Delhi, where he completed his studies under Maulana Shams-ud-Deen and Maulana Kamal-ud-Deen, both being among the top ranking Ulema of the metropolis. He acquired such extraordinary command of Logic and gained such a wonderful mastery over the art of disputations that his compeers used to call him Mulla Nizamuddin ***Bakhas***. (the great disputant and controversialist).

The Almighty Allah, in his unbounded Mercy, had pre-ordained that he should spend all his life in the service of Islam and propagate His chosen Deen throughout the length and breadth of India.

He happend to meet Sheikh Najeeb-ud-Deen Al-Mutawakkil one day, who advised him to go to Ajodhan (Pak Pattan, Punjab) and sit at the feet of Hazrat Khwaja Fareed-ud-Deen surnamed "Gunj-i-Shakar" the greatest mystic and spiritual preceptor of his age.

Visit to Ajodhan (Pak-Pattan) & Meeting Hazrat Khawaja Fareeduddin (Rahmatulla 'Alaihi): Acting upon his advice Mulla Nizam-ud-Deen at once started for Ajodhan and when the great Sheikh beheld newcomer, he uttered this memorable Verse:-

Translation: "(Welcome are you) the fire of your separation has roasted the hearts (of lovers);

The flood of your love has totally devasted the souls."

Adoption of Chishties Order: The recital of this couplet on the part of the Sheikh is an unmistakable proof of the fact that he himself was eagerly looking forward to meet the neophyte, who was destined to add to the fame and renown of the blessed Chistiah Order in this country.

Before the disciple could touch the holy feet of the master, he embraced him fervently and forthwith placed his own cap (***Kulah-i-Chahar Tark***) on his (***disciple***) head, as an indication of his formal initiation in the holy ***Chishtiah Order***.

Khilafat & Establishment of a Khanqah:

When the usual training period was over, the venerable Sheikh bestowed "***Khilafat***" upon his beloved disciple and ordered him to proceed to Delhi and establish a "***Khanqah***" to train preachers for promulgating Islam.

The Sultan-ul-Mashaikh:

As he now came to be called by his votaries, carried out the behest of his master in the real sense of the word and on account of his piety and spiritual powers his ***Khanqah*** virtually became the centre of Missionery activities throughout

India for propagation of Islam.

He had a magnetic personality. People from all parts of India used to throng his abode in Ghayaspur- - a suburb of Delhi-- and princes and nobles and theologians and common folk, all listened to his spiritual discourses with wrap attention every morning and evening.

His bounty and munificience knew no bounds. Whatever he received in the form of cash or kind, he distributed it indiscriminately there and then, keeping nothing for himself. Several thousand Dervishes and Mendicants ate from his table every-day.

God had granted him a long leave of life-- he died at the ripe old age of 91, and seven kings sat on the throne of Delhi during his life time, yet he never granted audience to any of them although everyone of them was desirous of kissing of the feet.

Sultan Jalal-ud-Deen Khilji once requested Amir Khusru, his most favourite disciple, to take him to the Sheikh and unwittingly, he promised to do so the next day. But when he came to his house and thought over the matter again, he realised that it was highly unbecoming on his part to usher the king in the presence of his spiritual master without having obtained his consent before hand.

So when he came to pay his respects to his Sheikh in the evening, he informed him of the intending visit by the king. The Sheikh at once left for Ajodhan to avoid his meeting the king, as it was against his established principle.

The next day, the Sultan came to know that the Sheikh had abruptly left for Ajodhan so he took the Amir to task. Khusru confessed his guilt without any murmur saying, "Your Majesty! I did disclose your secret to my Sheikh because my inner voice (*Zameer*) told me.

If the king gets angry, the worst that can befall you is that you'll lose your head; but if your Murshid (*spiritual guide*) becomes displeased with you. You are sure to be deprived of faith and Divine Grace; and faith is more precious than life".

When the king heard this excuse, he applauded the Amir on his sincerity and good faith and gave up idea of meeting the Shiekh.

Likewise Sultan Aia-ud-Deen Khilji, who was one of the mightest Monarchs who never sat on throne of Delhi, tried his best to kiss the holy feet of the Sultan-ul-Mashaikh, but could not succeed.

There is a great lesson in this failure for those eyes are dimmed by the mirky confusion caused by materialism and atheism, Sultan Ala-ud-Deen was the absolute Monarch of vast Indian Empire; his rule extended from Lahore to Banglore and from Calcutta to Karachi-- he had all material resources possible to any human being, at his command; he had complete control over the life and death of all his subjects; a single frown on his forehead was more than sufficient to create a commotion throughout the length and breadth of his vast dominions, but inspite of all this pomp and show, all this power and pelf he could not set his foot on the threshold of a half naked faqeer who passed all his life sitting on a mat and ate nothing except coarse bread!

The greatest Miracle (Karaamat) by the Sultan-ul-Mashaaikh was wonderful transformation which was visible in the civic life of those who came in touch with him.

A Few hours before his death he appointed Sheikh Naseer-ud-Deen surnamed "Chiraagh Delhi" (the Light of Delhi) his successor and exhorted him to keep aloft the torch of the Divine Faith and continue the noble task of the promulgation of Islam in India.

Then he commanded Khwaja Muhammad Iqbal, one of his companions, to distribute all the stocks of grain and cloth and other commodities of life amongst the needy and the poor. When this was done, he ordered him to sweep all cells of the ***Langar Khana*** (General Kithchen) and the ***Khanqah*** (Monastery) clean. "I do not like to meet my Master and my Creater", "in the capacity of a man who owns earthly possessions".

He breathed his last on Wednesday *the 18th Rabi'I, 725 A.H.* (1325 A.C.) He has departed from us, no doubt, but his name is still alive and will remain so till the last day.

'Amal- I - Saleh

It must be clear that human life according to the Qur-aan is to express itself in a system of activity promoting peace and harmony in life, and that subject to that end in view and in conformity with the principles underlying it, man has every freedom to will and act. And there is the assurance to every individual: "***On no soul do We lay a responsibility greater than it can bear.***"

According to the Qur-aan, man has a dual responsibility to discharge. One is in relation to himself, the other is in relation to his external world. The one is to acknowledge in thought and action what is styled as **Ḥuquq Allah** or the rights of God, the other is to acknowledge equally well Huquq al-Ibad or **Ḥuquq-an Naas**, or the rights of external world of creation. The former has to express itself in a process of self development-- physical, intellectual and spiritual. In other words, man's primary responsibility is to invite God, so to say, exercise His right to dwell in the individual and urge him to use properly the balance set in his nature. The idea is in conformity with the Quranic exhortation: "***Believers, if ye help or cooperate with God, God will help you, and set your feet firm.***" The other responsibility lies in developing social conscience and in caring for the welfare of others. The two terms may as well be styled as "**Obligations to one's self**" and "**Obligations to society.**" The two types of responsibilities are not to be regarded as exclusive. They are merely two facets of one and the same attitude towards life, of the same activity proceeding from it and signify the character of the mind one has to develop. It is this mind which matters in determining responsibility for every human action. "**Actions rest on motives,**" says the Prophet (*Ṣallallahu 'alaihi wa sallam*), because motive is the index to the mind or to the manner in which the mind chooses to exercise the balance set in the nature of man and expresses itself in action. It is why every stress, is laid on purity of motives And this purity is promoted by a proper exercise of the "**balance**" aiming at a harmonious blending of the **Ḥuquq Allah** and with **Ḥuquq-al-Ibad** or the obligations to self with the obligations to society, or by indentifying ones own interests with the interests of the world at large. Such is ***'Amal-i-Ṣaleḥ*** or Righteous Work.

The culture of Islam is but an expression of this process. The directive inspiring the process is summed up in the words of the Prophet (*Ṣallallahu 'alaihi wa sallam*): "**Respect the ways of God and be affectionate to the servants of God.**" The obligations to ones self and the obligations to others are here placed side by side to form integral aspects of one's activity in life. What ever one's role either in one's family circle, or in a society at large, one has to be mindful of this dual responsibility. To be so mindful is **Khair** or 'Good', and not to be so mindful is **Sharr** or 'Evil'. The distinction is to be upheld in every sphere of life's activity-- physical, intellectual, spiritual, social, economic and political, It is this distinction which underlies also the principle distinguishing the **Ḥalal**, the permissible or the lawful from the **Ḥaraam** or unlawful, and which also forms the basis of the injunction calling upon man to "**enjoin the right conduct and forbid the wrong.**" The distinction applies to individual, as well as to corporate life, and cuts across both **Ḥuquq Allah** and **Ḥuquq- al- Ibad**. Righteous work in the context of the commandment "**Believe and work righteously**" has no other meaning for man except to bear this distinction in mind in all activity, whether it concerns his own self or his relations with his fellow being, or his conduct towards dumb creatures. The personal virtues of kindliness, purity, chastity, love, affection, truth, respect for covenants, forbearance, forgiveness, trust-worthiness, justice, mercy and the like are not mere luxuries to be indulged in at convenience but are indispensable for a righteous living. And the opposite qualities such as hate,

cruelty, indecency, fornication, adultery, dishonesty, falsehood, treachery, hypocrisy, spite, defection, unfaithfulness, and exploitation of the weak which work for the *disintegration of society are not* only vices but positive sins in Islam, and are therefore not merely to be streneously avoided but firmly discountenance.

Such is the wide interpretation given by the Qur-aan to **ʿAmal-i-Ṣaleh** or Righteous Work-- work *that helps man to live in peace with* himself and in peace with his fellow beings and the rest of creation. To so live is to live in Islam which itself means 'Peace'-- peace realised in the devotion of all our faculties to the Will of God which, as we have explained already, is not but the law of life devised in His infinite goodness to work for harmony expressive of the unity existence. The duty of every Muslim is to see the every little act of his conforms to this law of harmonious living.

> ***"Verily my Prayers, and my Sacrifice and my Life and my Death are all for Allah."***

Life thus viewed, every action of man assumes a spiritual significance. *It is this significance* which distinguishes Amal-i-Saleh from every other form of human activity. The spirit underlying it, whatever the field of expression, the **Ḥuquq Allah** or **Ḥuquq-al-Ibad**, is the result of a harmonious interaction of the twin spiritual faculties in man-- the sense of God, and the sense of fellow-feeling. It is this sense which supplies the emotional background to the display in every situation of a third faculty, the sense of **"balance set in his nature,"**-- essentially an intellectual force *gives to the resultant action the* quality of Righteousness which the Qur-aan speaks of to pursue the path of Righteousness or of ʿAmal-i-Ṣaleḥ is in reality to respect the ways of Allah, and to show affection to the 'servants of Allah' or in the phrase of Carlyle to join to the **"Great Law of the World."** It is along this Path that we meet the **Ṣalaḥin** and the **Muttaqin**, the **Ṣabirin**, the **Ulul Absar** and the **Ulul Albab** and the rest of the noble types, of men and women who form the very salt of the earth.

Whenever the devout Muslim raises his voice in his prayer to God to say **"Show us the right path, the path of those whom Thou hast blessed,"** it is this path of true Righteousness or ʿAmal-i-Ṣaleḥ that he desires to be shown, and guided therein. The highest aim which a nation or community may, on the analogy of the individual, aspire to is not material or political superiority over others as seems to have had a fascination for ambitious people throughout history. The very idea of a distinction on this basis between one community and annother is excluded from the concept of international life favoured by Islam, the concept of a **"fold, every member of which shall be a shepherd or keeper unto every other."** The criterion of superiority must lie in the character of the corporate righteuosness displayed. Prayed the Prophet (*Ṣallallahu ʿalaihi wa sallam*) both for himself and his followers:

> **"O Allah ! Make us guides in the path of Life, and keep us guided ourselves therein - - neither going astray."**

An attitude such as this is possible when one has blended his sense of **Ḥuquq Allah** with that of **Ḥuquq-an-Naas** or **Ḥuquq-al-Ibad**, an attitude in the development of which every one is recommended by the Prophet (*Ṣallallahu ʿalaihi wa sallam*), to seek divine help:

> **" O Allah ! I seek Thy refuge from misleading others, and from being misled by others; from betrayed into error by others; from doing any wrong to others, and from being wronged by others: and from drawing others into ignorance, and from being drawn into ignorance by others."**
>
> **"O Allah! I seek Thy refuge from any wrong that I may do to others, and from any wrong that others may do to me, from any harshness that others may show to me; and from any sin that Thou mayst not forgive."**

I have quoted from the prayers of the Prophet (*Sallallau 'alaihi wa sallam*) just to reach by the quickest route the mind favoured of the Qur-aan; for, a prayer is the surest index to the mind of one who prays. It affords an insight into the working of his mind, his thoughts and feelings and the very object of his life. There is no prevarication, no hiding or suppression of truth, no luxurious display of poetic fancy when man stands face to face with the Creator of his being to lay bare before Him his heart; and give an account of his mundane struggles, his acheivements and disappointments, and to ask of Him the things that matter. His prayer, at such a moment, is an expression of a pressing feeling, and is for that reason naturally simple and direct. The note that he strikes in his outpourings points to the character of the mind that he has developed.

In Islam, the prayer that one offers whether singly or in congregation, whether at the appointed hours of devotion or at any sudden call or urge from within to turn to his Lord in the midst of his daily work is all couched in the phraseology of the Qur-aan or that of the Prophet's own utterances preserved in the Hadith. Even when the supplicant expresses himself in his own tongue, the form of prayer is dictated by the same source. The same attitude towards his Master, the same conception behind the words used, the same spiritual atmosphere generated by them are revived in his mind, and nothing that he says is not covered by the teachings of the Qur-aan and the example of the Prophet.

"O Allah! Make Islam most pleasing to me," is one of the Prophet's prayers. It is a brief utterance; yet how comprehensive! The supplicant here asks for the path of Islam to be smoothed for him, to be made most pleasing, -- the path of Islam which is the path of devotion, of strenuous struggle with evil and of bringing our own will into accord with the Supreme Will, or of devoting all our talents to the service of the highest in life. He asks for a life disciplined in the ways of Allah or the laws intrinsic in our nature working for peace. It is a duty in the discharge of which few there are who can claim not to have faltered Yet, a true Muslim is to ask of God to make such a trying task most pleasing to him.

It is towards this end that every prayer of Islam is directed. Mark the character of the following two prayers which have found their way into the regular daily worship of a Muslim. One is the common prayer of Islam and the most compulsory with which every service begins, and the other is what enters into his vespers:

> **"All praise is due to Allah, the Lord of All the worlds, Beneficent, the Merciful, Master of the Day of Requital! Thee do we worship, and of Thee alone do we seek help. Show us the right path, the path of those whom Thou hast blessed and not of those with whom Thou art displeased, nor of those who have gone astray. Ameen!"**

This prayer repeated several times every day serves as a recurrent reminder to a Muslim of the character of life that he is to pursue-- a life of righteous conduct. The same note is struck in his vespers:

> **"O Allah! Guide me to be of those whom Thou hast guided and preserve me to be of those whom Thou hast preserved, and befriend me to be of those who Thou hast befriended, and bless me in what Thou doth grant me, and protect me from the evil of everything that Thou may' st prescribe for me; for surely, Thou alone canst prescribe what Thou desireth, and none can over-rule Thee. Surely, he whom Thou befriendeth is never disgraced. Blessed art Thou, our Lord, and Exalted!"**

It must be noted that every Islamic prayer is resolve to conform with Divine aid to the ways of God in order that one might dis-

charge one's obligations to one's own self and one's obligations to others-- the Huquq Allah and the Huquq-al-Ibad.

"I ask of Thee the qualities which move Thy grace and forgiveness. I ask of Thee protection from doing harm to any one and I ask of Thee the chances of doing good to everyone."

"O Allah! I ask of Thee steadfastness in every pursuit. I ask of Thee the intent for good action and the power to thank Thee for Thy Benevolence and to render Thee devoted service. I ask of Thee the tongue that speaketh truth, and the mind that erreth not and the gift of true fellow-feeling. I seek Thy refuge from the evil of everything that Thou Knoweth; and I ask of Thee the good that lieth in everything that Thou knoweth; and I seek Thy refuge from every sin of which Thou hast knowledge. And verily Thou knoweth all that we cannot know."

Note the spirit of the following prayer:

"O Allah! Improve my spiritual life, for that is to be my refuge; and purify my material life for I have to live it, and prepare me for the life to which I shall have to return; and keep me alive till it is good for me to be alive, and call me back when it is good for me to die. Lengthen my life in every goodly state, and turn death into bliss before any eveilstate supervenes."

Death should thus have no terror for man. What one should fear is wickedness or evil life; and it is against this that one has to seek Divine protection. In whatever man may ask for, he is never to forget his primary need for purity of life.

"O Allah! Bless me always with the joy of Thy sight and the pleasure of beholding Thy countenance unharmed by anything harmful and undisturbed by anything disturbing."

"O Allah! I ask of Thee a pure death, and a returning into Thee that shall not call for reprehension or disgrace".

The prayers given above, as all others contained in the Qur-aan and the Hadith, reveal the yearning of a type of mind every move of which is directed by an all absorbing sense of resposibility resting on it to render in a life hereafter an account of its activity in the present.

The thought of the lifhereafter, which according to the Qur-aan is "Life Indeed", is to be kept so constantly in view that the present is to be regarded as but a preparation for it, and for that reason raised, as already observed, to the position of a cardinal belief in Islam as important to the life of man as every other cardinal belief to be expressed in Righteous Work or Amal-i-Saleh.

Islam in Eritrea

Asmara: Islam entered Eritrea in the first Hijra century from where it reached Africa. The Eritreans fought many wars against the Portugues and Ethiopians to defend their religion. Of the 4.5 million Eritreans, 80 per cent are Muslims. they have resisted the Italian and British rulers and fought the Ethiopians for 30 years to gain their independence. Eritrean Muslims depend on the mosque to implement the Shariah. They hold their marriage contracts and distribute legacies in the mosques.

Aaya-tul-Kursi

In clarification of certain discrepancies noticed by us in issue of Yaqeen dated 22-5-96, we reproduce the corrected version on page 4 of this issue.

AA-YA-TUL-KURSI

Introduction

The pervious Verse shows the Dignity and Glory of Almighty Allah. Now after it, the Verse wherein the oneness of Divine Self and its Dignity and Holiness with extreme Glory and clearness is sent down. Its name is AA-YA-TUL-KURSI. It is one of the Glorious Verse of the Holy Qur-aan, and much Excellence and Reward (***Thawab***) is quoted according to the Tradition of the Holy Prophet (***Salliallahu alaihi wasallam***).

AA-YA-TUL-KURSI VERSE No. 255 CHAPTER No. 2 AL-BAQARAH	***AA-YA-TUL-KURSI*** ***AYAT 255*** ***SOO-RAH- 2 AL-BAQARAH***	آیات الکرسی آیت ۲۵۵ سورہ البقرہ - ۲
In the name of Allah, the All Compassionate, the Most Merciful.	***Bis-mil-laa-hir-rah-maa-nir- ra-heem.***	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
255. Allah! there is no one worthy of worship but He,	***255. Al-laa-hu lāa i-laa- ha il-laa hoo.***	اَللّٰهُ لَآ اِلٰهَ
He is Ever-Living, the Self-Subsisting,	***Al- haiee- yul- qaiee- yoom***	اِلَّا هُوَ اَلْحَیُّ الْقَیُّوْمُ
Neither drowsiness touches Him nor sleep,	***Laa ta'- khu- zu- hoo si- na-tunw- wa- laa naum.***	لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ
To Him belongs all that is in the heavens and all that is in the earth,	***La- hoo maa fis-sa-maa-waa- ti wa maa fil-ard.***	لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ
Who is he that dare intercede with Him except by His leave.	***Man zal- la-zee yash-fa- 'u 'in- da- hōo il- laa bi- iz- nih.***	مَنْ ذَا الَّذِیْ یَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ
He knows what is before them (in the present and the future) and what is behind them,	***Ya'- la- mu' maa bai- na ai-dee- him wa maa khal- fa-hum.***	یَعْلَمُ مَا بَیْنَ اَیْدِیْهِمْ وَمَا خَلْفَهُمْ
They cannot comprehend any part of His knowledge	***Wa laa yu- hee- too- na bi-shai- im- min 'il- mi- hee***	وَلَا یُحِیْطُوْنَ بِشَیْءٍ مِّنْ عِلْمِهٖٓ
except what He pleases,	***il- laa bi- maa shaa'***	اِلَّا بِمَا شَآءَ
His Throne extends over the heavens and the earth,	***Wa si- 'a kur-siee- yu- hus-sa- maa- waa- ti wal- ard.***	وَسِعَ كُرْسِیُّهُ السَّمٰوٰتِ وَالْاَرْضَ
and maintaining them both is no burden on Him,	***Wa laa ya- oo- du- hoo hif-zu- hu- maa.***	وَلَا یَئُوْدُهٗ حِفْظُهُمَا
He is the Sublime, the Great.	***Wa hu- wal- 'a- liee-yul- 'a-zeem.***	وَهُوَ الْعَلِیُّ الْعَظِیْمُ

. الله عليهما ، وعقد له لواء الجيش (١) .

ولما همَّ الجيشُ الكبيرُ بأن يَفْصِلَ (٢) عن المدينة وقف عُمَر بنُ الخطاب يُوَدِّعُهُ ويوصي قائِدَه فقال :

يا سَعْدُ ، لا يَغُرَّنَّكَ من الله أنْ قِيلَ : خالُ رسولِ اللهِ ، وصاحِبُ رسولِ الله ، فإنَّ اللهَ عزَّ وجَلَّ لا يَمحُو السَّيِّءَ بالسَّيِّءِ ، ولٰكِنَّه يمحو السيِّئَ بالحَسَنة .

يا سَعْدُ : إنَّ الله لَيْسَ بينَه وبينَ أحَدٍ نَسَبٌ إلا الطاعة ، فالنَّاسُ شريفُهم ووَضِيعُهم في ذات (٣) اللهِ سواء ؛ الله ربُّهُم وهُمْ عِبادُه يتفاضَلون بالتَّقْوَى ويدرِكون ما عِنْدَ اللهِ بالطَّاعةِ ، فانْظُرِ الأمْرَ الذي رأيْتَ النبيَّ عليه فالْتَزِمْهُ فإنه الأمْرُ (٤)

ومضى الجيشُ المبارَكُ وفيه تِسْعَةٌ وتِسْعونَ بَدْرِياً وثلاثُمائةٍ وبِضْعَةَ عَشَرَ ممن كانت لهم صُحْبَةٌ فيما بَيْنَ بَيْعَةِ الرِّضوان فما فوق ذلك ، وثلاثُمائةٍ ممن شَهِدوا فَتْحَ مَكَّةَ مع رسول الله ، وسبْعُمائةٍ من أبناء الصَّحابَة .

مَضَى سعدٌ وعَسْكَرَ بجيشه في القادسية ، ولما كان يوم الهرير عَزَمَ المسلمون على أن يَجْعلوها القاضية (٥) ، فأحاطوا بعدوهم إحاطة القَيْدِ بالمِعْصَمِ ، ونَفَذُوا إلى صُفُوفِه من كُلِّ صَوْبٍ مُهَلِّلينَ مكبرين ، فإذا رأسُ رُسْتُمَ قائدِ جيش الفُرس مَرْفُوعٌ على رِماحِ المسلمين وإذا بالرُّعْبِ والهَلَع يَدُبَّان في قلوبِ أعداء الله حتَّى كان المُسلِمُ يُشيرُ إلى الفارسيِّ فيأتيه فيقتُلُه ، وربَّما قَتَلَه بسلاحه .

أما الغنائِمُ فَحَدِّثْ عنها ولا حَرَج ، وأما القَتْلَى فيكْفيكَ أنْ تَعْلَمَ أنَّ الذين قَضَوا غرَقاً فحسْبُ قد بلغوا ثلاثين ألفا .

* * *

عُمِّر سعدٌ طويلاً وأفاء اللهُ عليه من المال الشيء الكثيرَ ، لٰكِنَّهُ حين أدْرَكَتْهُ الوفاةُ دعا بجُبَّة من صوفٍ بالية وقال :

كفنوني بها فإني لَقِيتُ بها المشركين يَوْمَ بَدْر ... وإني أُريدُ أن ألْقَى بها الله عزَّ وجَلَّ أيضاً .

اللهم ارحمني

وقف عمر بن عبدالعزيز ﷺ بعد صلاة العيد فقال :

اللهم : لقد قلت وقولك الحق : (أن رحمة الله قريب من المحسنين) فان كنت من المحسنين فارحمني ، وأن لم اكن فقد قلت : (وكان بالمؤمنين رحيما فارحمني ، وأن لم أكن من المؤمنين فانك أهل التقوى وأهل المغفرة فاغفرلي ، وان لم أكن مستحقا لشئ من ذلك فانا صاحب مصيبة ، وقد قلت : (الذين اذا اصابتهم مصيبة قالوا انا لله وانا اليه راجعون أولئك عليهم صلوات من ربهم ورحمة وأولئك هم المهتدون) اللهم فارحمني .

آخر خطبة لعمر بن عبدالعزيز قال فيها :

وأيها الناس .. أنكم لم تخلقوا عبثا ، ولن تتركوا سدى . وأن لكم معادا يحكم الله فيه بينكم ، فخاب وخسر من خرج من رحمة الله التي وسعت كل شئ ، وحرم الجنـة التي عرضها السموات والارض . وأعلموا أن الامان غدا لمن خاف ربه وباع قليلا بكثير وفانيا بباق . لم أنكم في كل يوم تشيعون غاديا ورائحا الى الله . قد قضى نحبه وبلغ أجله وفارق الاحباب ، وواجه الحساب .. غنيا عما ترك .. فقيراً الى ما قدم أقول هذا .. وما أعلم عند أحد منكم من الذنوب أكثر مما عندي .. فاستغفر الله لي ولكم . »

تبلغ[٢] بشيء من طعام أو قليل من شراب فتأبى ذلك أشدَّ الإباء وتُقسِمُ ألاّ تأكل أو تشربَ حتى تموتَ أو أدعَ ديني .

عند ذلك قلت لها : يا أماه إني على شديد حبي لك لأشدُّ حباً لله ورسوله ... وَوَاللهِ لو كانَ لَكِ ألفُ نَفْسٍ فخرجَتْ مِنْكِ نَفْساً بَعْدَ نَفْسٍ ما تَرَكْتُ ديني هذا لِشَيْءٍ .

فلما رأت الجِدَّ مِنّي أذعَنَتْ للأمر وأكلت وشربت على كُرْهٍ منها ، فأنْزَلَ اللهُ فينا قولَه عَزَّ وجَلَّ :

« وإن جاهداك على أن تُشْرِكَ بي ما ليس لَكَ به عِلْمٌ فلا تُطِعْهُما وصاحِبْهُما في الدُّنيا معروفاً »

• • •

لقد كان يومُ إسلامِ سعدِ بنِ أبي وقّاصٍ رضي الله عنه من أكثرِ الأيام بِراً بالمسلمين وأجزَلِها خيراً على الإسلام :

ففي يوم بدرٍ كان لسعدٍ وأخيه عُمَيرٍ مَوْقفٌ مشهودٌ ، فقد كان عُمَيْرٌ يومئذ فَتىً حدثاً لم يجاوزِ الحُلُمَ إلاّ قليلاً ، فلمّا أخذَ الرسولُ عليه السَّلامُ يَعْرِضُ جُنْدَ المسلمين قبلَ المعركة تَوارَى عميرٌ أخو سعد خوفاً من أنْ يراه الرَّسولُ فَيَرُدَّهُ لِصِغَرِ سِنِّه ، لَكِنَّ الرسولَ عليه السلامُ أبْصَرَه وردَّه ، فَجَعَلَ عميرٌ يبكي حتى رَقَّ له قلبُ النبيِّ وأجازه .

عند ذلك أقبل عليه سعدٌ فَرِحاً ، وعَقَدَ عليه حِمَالةَ[٣] سَيْفِه عقداً لِصِغَرِه وانْطَلَقَ الأخَوَانِ يُجاهِدانِ في سبيل الله حقَّ الجهادِ .

فلما انتهَتِ المعركةُ عاد سعدٌ إلى المدينة وَحْدَه ، أمّا عُمَيْرٌ فقد خلَّفَه شهيداً على أرض بدرٍ واحْتَسَبَه عِنْدَ الله .

وفي أُحُدٍ حين زُلْزِلَتِ الأقْدامُ ، وتَفَرَّقَ المسلمون عن النبيِّ عليه الصلاةُ والسَّلامُ حتى لم يَبْقَ إلاّ في نَفَرٍ قليلٍ لا يُتِمُّونَ العشرة وقَفَ سعدُ بنُ أبي وقّاصٍ يُناضِلُ عن رسولِ اللهِ صلواتُ الله عليه بقَوْسِه ، فكان لا يَرْمِي رَمْيَةً إلاّ أصابَتْ من مُشْرِكٍ مَقْتَلاً .

ولَمّا رآه الرسول عليه السَّلام يَرْمي هذا الرَّمي ، جَعَلَ يَحُضُّه ويقولُ له :

إرْمِ سعدُ ... إرْمِ فداكَ أبي وأمّي ، فَظَلَّ سعدٌ يَفْتَخِر بها طوالَ حياتِه ويقول : ما جَمَعَ الرَّسولُ لأحَدٍ أبويه إلاّ لي وذلك حين فَدّاه بأبيه وأمه معاً .

• • •

ولَكِنَّ سَعْداً بَلَغَ ذروة مَجْدِه حين عَزَمَ الفاروق على أنْ يخوضَ مع الفُرْسِ حَرْباً تُديل[٣] دولتهم وتَثُلُّ[٤] عَرْشَهُمْ . وتجتَثُّ[٥] جذورَ الوثنية من على ظَهْرِ الأرض فأرسل كُتُبَه إلى عماله في الآفاق أنْ أرسلوا إليَّ كُلَّ من كان له سلاحٌ أو فرسٌ أو نَجْدَةٌ أو رأيٌ أو مزية من شعر أو خطابة أو غيرها مِمَّا يُجْدي على المعركة .

فَجَعَلَتْ وفودُ المجاهدين تَتَدَفَّقُ على المدينةِ من كُلِّ صَوْبٍ[٦] ، فلما تَكامَلَتْ ، أَخَذَ الفاروق يَسْتَشيرُ أصحابَ الحَلِّ والعقد[٧] في من يُوَلِّيه على الجَيْشِ الكبيرِ ويُسْلِمُ إليه قِيادَه ، فقالوا بلسان واحِدٍ : الأسَدُ عادياً سَنْتُ ابنُ أبي وقّاص ، فاستدعاهُ عمرُ رضوانُ

كانت فرحةُ الرسولِ صلوات الله عليه بإسلام سعدٍ كبيرةً ؛ ففي سَعدٍ من مَخايلِ[١] النجابة ، وبواكيرِ الرُجولة[٢] ما يُبشّر بأنَّ هذا الهلالَ سيكُونُ بَدراً كاملاً في يومٍ قريب .

ولِسَعْدٍ من كرمِ النَّسَبِ ، وعزّةِ الحَسَبِ ما قَدْ يُغري[٣] فِتيانَ مكّةَ بأن يَسْلُكوا سبيلَه ويَنْسِجوا على مِنوالِه[٤] .

ثم إن سعداً فَوْقَ ذلِك كلّه من أخوالِ النبيِّ عليه الصلاةُ والسلامُ ؛ فهو من بني زُهْرَةَ . وبنو زُهْرَةَ أهْلُ آمِنَةَ بنتِ وَهْبٍ ، أُمِّ النبي ﷺ .

وقد كان الرسولُ صلواتُ الله عليهِ يَعْتَزُّ بهذه الخُؤُولَة .

فقد رُوِيَ أنَّ النبي الكريمَ كان جالساً مَعَ نَفَرٍ من أصحابه فَرأى سَعْدَ بنَ أبي وقّاصٍ مُقْبلاً فقال لمن معه :

هذا خالي فَلْيُرِني امرؤٌ خالَه .

• • •

لَكِنَّ إسْلامَ سعدِ بنِ أبي وقاصٍ لم يَمُرَّ سهلاً هَيّناً ، وإنما عَرَّض الفتى المؤمنَ لِتجربةٍ من أقْسَى التجارِبِ قَسْوَةً وأعْنَفِها عُنْفاً . حَتَّى إنَّه بَلَغَ مِنْ قَسْوَتِها وعُنْفِها أنْ أنْزَلَ اللهُ سُبحانَه في شأنِها قرآناً . فَلْنَتْرُكْ لسعدٍ الكلامَ لِيَقُصَّ علينا خَبَرَ هذه التَّجرِبَةِ الفَذَّة .

قال سعدٌ :

رأيتُ في المنامِ قَبْلَ أنْ أُسلِمَ بثلاثِ ليالٍ كأنّي غارقٌ في ظُلُماتٍ بَعْضُها فوقَ بَعْضٍ ، وبَيْنما كنتُ أتخبَّطُ في لُجَجِها[٥] إذ أضاءَ لي قَمَرٌ فاتَّبَعْتُه فرأيتُ نفراً امامي قد سبقوني إلى ذلك القَمَرِ : رأيتُ زيدَ بنَ حارِثَةَ ، وعليَّ بنَ أبي طالب ، وأبا بكرٍ الصِّديق ، فقلت لهم : منذ متى أنتم هاهنا ؟ ! فقالوا السَّاعَةَ .

ثم إنّي لَمّا طَلَعَ عليَّ النَّهارُ بلغني أنَّ رسولَ الله ﷺ يَدْعو إلى الإسلام مُسْتَخْفِياً ، فعلمتُ أن الله أراد بي خيراً ، وشاء أن يُخرِجَني بِسَبَبِه من الظلمات إلى النور .

فمضيتُ إليه مُسْرِعاً ، حتّى لقيتُه في شِعْبِ جيادٍ[٦] ، وقَدْ صَلَّى العَصْرَ ، فأسلمتُ ، فما تَقدَّمَني أحدٌ سِوَى هؤلاء النَّفَرِ الذين رأيتهم في الحُلُم .

ثم تابَعَ سَعْدٌ روايَةَ قِصَّةِ إسْلامِه فقال :

وما إن سَمِعَتْ أُمّي بخبر إسلامي حَتّى ثارَت ثائرتُها[٧] وكنتُ فتىً بَرّاً بها مُحِبّاً لها ، فأقْبَلَتْ عليَّ تقولُ : يا سعدُ ما هذا الدين الذي اعتنقتَه فَصَرَفَكَ عَنْ دينِ أُمّكَ وأبيك ... والله لَتَدَعَنَّ دينَك الجديد أو لا آكُلُ ولا أشْرَبُ حتى أموتَ ... فيتفطّرَ[٨] فؤادُك حزناً عليَّ ، ويأكُلَكَ النَّدَمُ على فَعْلَتِكَ التي فعلت ، وتُعَيِّرَكَ الناسُ بها أبَدَ الدَّهرِ .

فقلت ، لا تفعلي يا أُمَّاهُ ، فأنا لا أدَعُ ديني لأيِّ شيْء .

لَكِنَّها مَضَتْ في وعيدِها ، فاجتنَبَتِ الطَّعامَ والشَّرابَ ومكَثَتْ أياماً على ذلك لا تأكل ولا تَشْرَب فَهَزُلَ جِسْمُها وَوَهَنَ عَظْمُها وخارَتْ قواها .

فجعَلتُ آتيها ساعةً بعد ساعة أسْألُها أنْ

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وعلى آله وأصحابه وبارك وسلم

نحمده ونصلي على رسوله الكريم

سَعْدُ بن أبي وقاص رضي الله عنه

أعوذُ باللهِ من الشَّيطانِ الرَّجيمِ. بِسْمِ اللهِ الرحمنِ الرحيمِ.

« ووصَّيْنَا الإنسانَ بوالِدَيْه حَمَلَتْهُ أمُّهُ وَهْناً[1] على وَهْنٍ، وفِصَالُه[2] في عامَيْنِ أنِ اشكُرْ لي وَلِوَالِدَيْكَ إليَّ المَصيرُ. وإنْ جاهَدَاك[3] على أنْ تُشْرِكَ بي ما لَيْسَ لَكَ بِهِ عِلْمٌ فلا تُطِعْهُمَا، وصاحِبْهُما في الدُّنْيا مَعْروفاً، واتَّبِعْ سَبيلَ من أنابَ إليَّ، ثُمَّ إليَّ مَرْجِعُكُمْ فأُنَبِّئُكُم بِمَا كُنْتُمْ تَعْمَلونَ ».

هذه الآياتِ الكريماتِ قِصَّةٌ فَذَّةٌ رائعة، اصْطَرَعَتْ فيها طائفةٌ من العواطفِ المتناقِضة، في نفس فَتىً طريِّ العود، فكان النَّصْرُ للخيرِ على الشر، وللإيمان على الكُفْر.

أمَّا بَطَلُ القِصَّةِ فتىً من أكرمِ فتيانِ مكَّةَ نَسَباً وأعزِّهم أماً وأباً.

ذلك الفتىْ هو سَعْدُ بنُ أبي وقَّاصٍ رَضيَ اللهُ عَنْهُ وأرضاه.

كان سعدٌ حينَ أشرقَ نورُ النُّبُوَّةِ في مَكَّةَ شاباً رَيَّانَ الشَّبابِ غَضَّ الإهَاب، رقيقَ العاطفةِ كثيرَ البرِّ بوالديه شديدَ الحُبِّ لأمِّه خاصَّةً.

وعلى الرَّغمِ من أنَّ سَعْداً كان يَوْمَئِذٍ يَسْتَقْبِل ربيعَهُ السَّابعَ عَشَرَ فقد كان يضم بين بُرْدَيْه[1] كثيراً من رجاحَةِ[2] الكهول وحِكْمَةِ الشُّيوخ.

فلم يَكُنْ ـ مثلاً ـ يَرْتاحُ إلى ما يتعلَّقُ به لِدَاتُه[3] من ألوانِ اللَّهْوِ، وإنما كان يَصْرِفُ هَمَّهُ إلى بَرْيِ[4] السِّهامِ وإصلاحِ القِسِيِّ[5]، والتَّمَرُّسِ بالرِّمايَةِ حتَّى لَكَأنَّه كان يُعِدُّ نَفْسَهُ لأمرٍ كبير.

ولم يكن ـ أيضاً ـ يطمئنُّ إلى ما وَجَدَ عليه قومَهُ من فَسادِ العَقيدَةِ وسُوءِ الحالِ، حتَّى لَكَأنَّه كان يَنْتَظِرُ أنْ تَمْتَدَّ إليهم يَدٌ قَوِيَّةٌ حازِمَةٌ حانِيَةٌ، لِتَنْتَشِلَهُمْ مِمَّا يَتَخَبَّطون فيه من ظُلُماتٍ.

وفيما هو كذلكَ شاءَ اللهُ جَلَّ وعَزَّ أنْ يُكْرِمَ الإنسانيةَ كُلَّها بهذه اليَدِ الحانِيَةِ البانية.

فإذا هيَ يَدُ سيدِ الخَلْقِ محمدِ بنِ عبدِالله ...
وفي قَبْضَتِهَا الكوكَبُ الإلهيُّ الذي لا يخبو: كِتَابُ الله ...

فما أسْرَعَ أنِ استَجابَ سعدُ بنُ أبي وقَّاصٍ لدعوة الهُدَى والحق، حتَّى كان ثالثَ ثلاثةٍ أسلموا من الرِّجالِ أو رابعَ أربعة.

ولذا كثيراً ما كان يقول مُفْتَخِراً:

لقد مَكَثْتُ سبعةَ أيَّامٍ وإني لَثُلُثُ الإسلام.

انٹرنیشنل

اليقين

مجلة

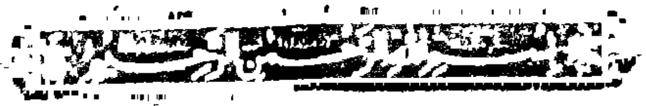
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سعد بن أبي وقاص رضی اللہ عنہ

...ELY IT (THE QUR-A...) IS THE TRUTH OF ASSURED...

Yaqeen international

FOUNDED IN 1952
BY Maulana Tufail Ahmed Farooqi Quadri M...addidi *Rahmatullah Alaih*
...BLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) ...
the 7th & 22nd of every month



Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word of Allah** (i.e. **Qur-aan-e-Majeed**) and the Best **Guidance** (i.e. **Sunnah**) of the **Holy Prophet Muhammad** (***Sallallahu-'alaihi-wa-sallam***). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (*Bid-'at*) and every Innovation (*Bid-'at*) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) **That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.**

(b) **Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and**

(c) **He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-wa-sallam).**

YAQEEN

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Bis-mil- laa- hir- rah- maa- nir- ra- heem

In the name of Allah, the All Compassionate, the Most Merciful

Qur-aan Majeed and Arabic Language

A Plea for Adopting Arabic as the Official Language of Pakistan

إِنَّا أَنْزَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ

"Indeed, We have revealed it as an Arabic Qur-aan so that you may understand." (12:2)

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحٰفِظُوْنَ

"It is, indeed, We Who revealed the Reminder (The Qur-aan) and, indeed, We are its Protectors." (15:9)

In the previous issues of Yaqeen dated April 7, 1996 and April 22, 1996, we have stressed the need for adopting Arabic as the official language of Pakistan with logical arguments to prove its necessity and to enliven the particular object to act or operate with its spirit and soul. It is so clear, obvious and evident that it hardly requires any further reasoning. The spirit works through the medium of body and body cannot function without its spirit. So body and spirit are interdependent as to properly and effectively take part in actual performing of a deed.

In the present instalment, the argument in favour of Arabic Language is further supplemented by Allah's Revelation i.e. Qur-aan Majeed that descended upon the last Prophet of Islam, Muhammad (Sallallahu alaihi wa sallam). The importance can be understood and realised by the reader if the subject is judged without any prejudice.

It is clear, therefore, that in this ephemeral world, form or body of each created soul is but absolutely essential for its existence, and similarly it is also necessary that all Religious deeds and actions should have a form of body for the existence of their spirit. The spirit of every deed is based on 'Taqwa' (Self- Restraint). So 'Taqwa' may be adopted by serving all Fundamental principles of Islam, as Allah has revealed in Qur-aan Majeed.

We now reproduce below a Survey Report on the subject-- Interest in Arabic up worldwide- By Mahmudul Aziz- as published in Yaqeen International dated May 22, 1988-- for the interest of our esteemed readers and for consideration of adopting Arabic Language.

The Pakistani Muslim's love for Arabic language is synonymous

with their love for Islam, and the Holy Qur-aan.

In this province, the emergence of Sind as a 'Wilayat' under the administration of the Ummavi rulers through the Governor of Basra and in later years directly from Damascus, was the starting point of the growth of this language and its over all influence on the people here.

In the Sub-continent, the advent of the Moghuls, and the very strong Turkish and Persian influence they brought, resulted in the growth of a new class of Muslim scholars who were fully conversant with the Arabic, Turkish, and Persian languages. It was the admixture of these three languages with the Sanskrit language of India, that resulted in the growth of the Urdu language, which became the lingua franco of the Sub-Continent. However, Urdu had more Arabic and Persian in it than Sanskrit, thereby generating among the lovers of Urdu language the urge to learn both the Arabic and Persian languages.

In the early part of this century, with the growth of Muslim freedom Movement. The Muslim of the Sub-Continent maintained and strengthened their Islamic roots not only by adherence to Islam but also through propagation (Tableegh) and research work in Fiqah most of which in Arabic.

In present day Bangladesh, which was part of Pakistan till 1971, the number of Islamic institutions engaged in imparting religious education as also a working knowledge of the Arabic language was more than 15,000. The late Maulana Akram Khan translated the Holy Qur-aan into the Bengali language and many religious scholars of Muslim Bengals have promoted the Arabic language with great devotion.

Each year more than tens of thousands of Pakistanis go to perform Hajj and Umra. Since 1947 more than six million Muslims of Pakistan have performed the Hajj and Umra and have, therefore, acquired some rudimentary knowledge of the Arabic language. We must note here that what one remembers of the Arabic language as a pilgrim and a Hajj, one remembers well and does not forget easily. Therefore, the Hajis in Pakistan provide the potential ground to work on by Arabic teachers in this country.

And what is stated here with reference to Hajj and Umra about Pakistan in acquiring some knowledge of Arabic language, is equally true of every other non-Arab Islamic country.

Indonesia & Malaysia

In fact, in Indonesia, specially the Sulawesi area, you will be surprised to find that a million people among the Indonesians spoke the Arabic language almost like their mother tongue. Likewise in Malaysia the Arabic is being used by the Muslims in every walk of life like their mother tongue. This is also true of many areas concerning Iran on the borders with Iraq, and in Turkey on the borders with Syria and Iraq.

Turkey

In Turkey the reading of the Holy Qur-aan and its memorisation is very popular among the Turkish Muslims.

China

In the non-Muslim world China is another virgin ground where international effort for promotion of the Arabic language has to be made, specially by institutions from the Islamic countries such as the Rabita Alam al-Islami. The holding of a seminar by the Rabita in cooperation with the Islamic Association in China recently augurs well for the future.

Europe

In Europe, the country where interest in Arabic is growing by leaps and bounds, is Spain. It is natural because the Andalusia of the days of Arab rule has given to Spain much as its cultural heritage, which that nation is proud of.

However, the growing conversion to Islam in Germany, Holland and Italy is another aspect which needs our attention. The interest of the West Europeans in Islam is a growing phenomenon. And, in the United Kingdom the situation is ever more promising, and more helpful in future.

United Kingdom

In the United Kingdom, Islam is already the second most important Religion after Christianity. It is recalled here the statement by Birmingham Councillor Mr. R. Grey last year at Karachi on a visit here, that Urdu as also Arabic are being taught to Muslim students in more than 40 Birmingham City Council schools.

United States of America

In U.S.A. the situation for Islam and Arabic since both go together, is very promising too. The emergence of Mohammed Ali, the boxing legend of the USA, as a devoted Muslim keen on imparting the knowledge of Holy Qur-aan teaching of Arabic language to fellow Muslim Americans is yet another manifestation of the growing tide for Arabic language in the Americas.

Canada

In Canada there are more than a quarter million Muslims who have set up nearly fifty mosques in important cities while mosques in other smaller towns are many. The bigger mosques have Islamic centres where Qur-aan is taught and the memorisation of Holy Qur-aan is encouraged.

And Arabic language grows in the Americas in spite of the Zionists and their supporters who have always looked upon Islam and Arabic as a danger to their evil designs against the Islamic world.

The most important country for Arabic teaching and its assured growth in South America is Argentina followed by Brazil. In fact in Argentina there are many Muslims from the Arab countries, settled there for generations who form the nucleus for the movement for learning Arabic in the South American continent.

Japan

We must not forget Japan, Korea, the Philippines, Thailand, Indonesia and India where Muslims minorities have begun showing growing interest in learning Arabic language. Similarly, in Australia and New Zealand, more than 50 Islamic centres provide a great potential for teaching of the Arabic language.

Coming back to Pakistan there are more than 10,000 volunteer organisations teaching Arabic and the Holy Qur-aan. More than 50 students are being taught the Arabic language in its elementary form by each one of these 10,000 institutions every year.

From each of these institutions we get an average of 100,000 persons annually who have at least the elementary knowledge of Arabic.

Then, there are in the country the universities which are also promoting the learning of Arab language. These higher institutions are awarding regular degree in the Arabic language.

During the past 48 years in present day Pakistan we have thus obtained through these universities more than 100,000 qualified persons in Arabic language who have obtained a degree or diploma from one of the recognised universities.

In the past 25 years of what is called New Pakistan the movement for learning the Arabic language and memorisation of the Holy Qur-aan has gained momentum because of the wide-spread patronage and support to it both by the Government and public.

The overall participation each year in these competitions by younger generation exceeds the figure of 100,000. The proper incentives for better acquisition of proficiency in recitation of the Holy Qur-aan are an important reason for the growing popularity of the movement for learning Arabic. These incentives include prizes in the form of money and certificates of proficiency in the recitation of the Holy Qur-aan.

Moreover, the religious element has been predominant in the learning of the Arabic language and the memorisation of the Holy Qur-aan by the Muslims in Pakistan during the past 48 years of freedom. Therefore it can be safely said that at least 10,000 Muslims each year have memorised the Holy Qur-aan, thus providing us with nearly five million Huffaz-i-Qur-aan.

There is also in Pakistan a very large section of population which has acquired a working knowledge of

the spoken Arabic and of written Arabic.

There are also expatriate Pakistanis who have worked in the different Middle Eastern countries as also the Arab Countries of Africa during the oil booms. Many of them have since returned home because the demand for foreign workers in these Arab countries has now reduced. The number of such Pakistanis who include skilled, semi-skilled and unskilled workers all over the country, is around three million.

In many cases, the. families of these expatriates also stay in the country of work and their number exceeds one million. Thus we have another four million persons in Pakistan who have a working knowledge of the spoken Arabic language and wish to improve that knowledge.

It must be remembered that the proposal made by the late Agha Khan at Karachi in 1954, when there was East as well as West Pakistan, that the Arabic language be made the national language of Pakistan. It was a suggestion that was far ahead of time. However, today the ideal conditions exist to make Arabic not the second most important language but the national language of Pakistan, as also the second most important language of the non-Arab Islamic countries. It is indeed a challenge that we must accept as a duty to Islam and in the service of the Ummah.

OBITUARY:

Sheikh Muhammad Al-Ghazali

"Every soul has to taste death. And We test you by evil and good by way of trial. And to Us you shall be returned." (Al- Qur-aan 21:35)

News has reached us late that the renowned Scholar of Islam Sheikh Muhammad Al-Ghazali of Egypt breathed his last in Riyadh on March 9, 1996 following heart attak.

Sheikh Al- Ghazali, an *'Aalim, Faqih, Mujtahid* and *Da'ee* of repute, dedicated his life to the service of Islam and Muslim Ummah.

Sheikh Al-Ghazali was author of 40 books on various aspects of Islam and problems confronting Muslim Ummah.

Sheikh Al- Ghazali was a prolific writer, a great stylist weilding a forceful but persuasive pen to attract his readers. He had all the knack of an appealing preacher. His best known work which he enriched are the Quranic literature with four specialised books (1) Towards an objective Explanation of the Holy Qur-aan's Surah, (2) Highlights on the Holy Qur-aan, (3) How to understand the Qur-aan and (4) Five pillars of the Holy Qur-aan.

Sheikh Al-Ghazali was recently nominated for International Prize of Sultan Hassanal Bolkiah (Sultan of Brunei Darussalam) for the current year 1996 for Islamic Studies, by the Islamic Educational, Scientific and Cultural Organization (IESCO). He was also awarded King Faisal International Prize in 1989.

He was buried in Jannat-ul-Baqih, Madinah Munawwarah, honouring his will.

"... Surely, we are entirely Allah's and indeed to him we are to return." (Al Qur-aan 2:156).

May Allah, in His Mercy, shower His blessings on the departed soul. Ameen!.

Sheikh Jad Al- Haq

Sheikh Jad Al-Haq, Rector, Al- Azhar University, Cairo, Egypt, the renowned Scholar of Islam passed away on March 15, 1996. He was on threshold of his seventy-nine.

Sheikh Jad Al- Haq will be remembered long by the way of his distinguished services to the cause of Islam and Islamic Ummah. His book Islamic Fiqh: Its Flexibility and Development, rendered into English by the Islamic Research Complex of Al-Azhar University, is soon to be released.

He was honoured with King Faisal International Prize for 1995. We on behalf of Yaqeen International, pray Almighty Allah to shower His choicest blessings on the departed soul. Ameen!.

ALLAH

The Almighty, The Creator of the Universe

'Allah' is the Arabic word derived from 'Ilaha' (ٱلْإِلَٰه) "The God", proper noun Par Excellence, from which no plural can be formed, neither any derivation, and connotes in itself all the attributes of Perfection and Beauty.

'Allah' is the name given unto the God, Who is the One, the Creator, the Invisible, the Indivisible, Beneficent, Almighty, Just, Loving, Forgiving, Sustainer, Pardoner, Reckoner, etc, etc. The attributes of God are denoted in 99 Epithets in **Qur-aan Majeed.**

The **Qur-aan**, literally meaning that which should be read, is the Book meant for all humanity, for all races, for all nationalities, for all peoples and for all times to come to take lessons from it for enlightenment and guidance to the right path.

Islamic conception of Creation:

This conception of the Creation of Man as from one common parent forms the basis of the Islamic conception of all Mankind belonging to One Brotherhood.

Islam prescribes the Rule of Life: Its chief object is the elevation of Humanity towards that perfection which is the object of our earthly existence.

Islam is now the only Religion which places on a systematic basis, the fundamental principles of Morality, regulating social obligations and humanities, which brings man nearer and nearer to Allah, the Creator, by its compatibility with the highest development of intellect.

Islam alone has the greatest claim to our consideration and respect. It is the distinctive characteristic of Islam as taught by the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*), that it combines within itself the grandest and most prominent features in all Ethnic and Catholic Religions compatible with the reason and Moral Rules, based on a true conception of Human Progress, but it is also "the establishment of certain principles, the enforcement of certain dispositions, the cultivation of a certain temper of mind. Which the conscience is to apply to the ever varying exigencies of time and place".

Islam recognises no caste or priesthood, allows no monopoly of spiritual knowledge or special holiness to intervene between man and his God. Each soul rises to his Creator without the intervention of priest or heirophant. No sacrifice, no ceremonial invented by vested interests is needed to bring the anxious heart nearer to its Comforter. Each human being is his own priest.

Islam provides that no one man is higher than another

"It (Islam) is not a mere creed; it is a life to be lived in the present- a religion of right doing, right thinking and right speaking, founded on divine love, universal brotherhood, universal charity and the equality of men in the sight of the Lord".

Unique Features of Islam

The need for practical application of religious precepts was *inculcated by the founder of Islam, in that he himself led the way:* When during the life time of the Holy Prophet (*Sallallahu alaihi wa sallam*), two Christians came to him with the grievance that they had no place to pray. Muhammad (*Sallallahu alaihi wa sallam*) invited them to pray in his mosque; such was the tolerance, respect and reverence shown to men professing other religions.

The Prophet (*Sallallahu alaihi wa sallam*) has said that, "no man's faith shall be perfect, unless he wished for his brother, whatsoever, he wishes for himself."

Islamic Brotherhood

Rev. Murry Titus says, "Islamic brotherhood is a natural, Social and Spiritual fact. Islam is (not only) a faith, it is legal system and

(Continued on page 20)

Eminent Muslims

The Story of 'Umair ibn Wahb

By

Azra Nasim Farooqi

'Umair ibn Wahb was a haughty and arrogant disbeliever of Makkah. He was included among those who fought against the Prophet (Sallallahu alaihi wa sallam) and his companions at Badr. His son Wahb was also a participant in that battle and he fell captive in the hands of the Muslims. When 'Umair returned to Makkah he was very much grieved and restless that now his son will be suffering the punishment of his father's wrong-doings. He was apprehending that the young boy must now be facing the wrath of the Muslims as he had himself been torturing the Prophet (Sallallahu alaihi wa sallam) and tormenting his companions.

One day early in the morning 'Umair turned towards the mosque in order to circumambulate the house of Allah and seek blessings from the idols. When he reached there he found Safwan ibn Umayyah sitting near the Black Stone. He turned towards him and greeted him. Returning his greetings Safwan said:

"Take a seat beside me so that we may chat for some time."

Battle of Badr:

'Umair took a seat and they both started talking about the debacle of Badr and its injurious consequences. They reminisced the event and recalled all those who had fallen captive in the hands of the Muslims. They also mourned the chieftains of the Quraish who were killed by the swords of the Muslims and were lying burried in the depths of a well at Badr. Suddenly Safwan rose to his feet and exclaimed in utter dejection:

"By God! there is no longer any charm in life after these men have passed away".

"You have indeed said the truth".

'Umair replied with equal distress. Then he kept quiet for a while and continued;

"By the Lord of Ka'bah! had I not a debt to repay and a family to sustain, I would have gone to Muhammad (Sallallahu alaihi wa sallam) and would have killed him closing down the whole of his affair and thus bring an end to all his mischiefs once and for all."

Then lowering his voice he further said:

"Since my son Wahb is a captive there, my visit to Madinah might also create some doubts".

When Safwan came to know about 'Umair's intense desire of killing Muhammad (*Sallallahu alaihi wa sallam*) he could not keep himself from missing this opportunity and decided to avail of it. He said to 'Umair:

"You need not bother about your debt and leave that to me, I will repay it as much as it may be. As far as your family is concerned you do not have to worry about them. I will take their full responsibility as long as I am alive. My wealth will definitely exceed all their expenditures and I can guarantee you to provide for them a pleasant life full of opulance".

'Umair ibn Wahb accepted the offer of Safwan and advised him to keep the whole matter secret.

Conspiracy:

After reaching this solemn understanding 'Umair returned to his house. His enmity towards the Prophet (*Sallallahu alaihi wa sallam*) had increased manifold and the flames of hatred and malice were blazing in his bosom against the Prophet (*Sallallahu alaihi wa sallam*). He started necessary preparations to implement this mean conspiracy. He had no fear that his visit to Madina will be suspected since all the relatives of the captives were paying visits to Madina frequently in order to ransom their captives.

'Umair ibn Wahb got his sword sharpened and sufficiently poisoned. He rode on his she-camel and set out towards Madina. His heart was full of grudge and evil intention against the Prophet (*Sallallahu alaihi wa sallam*). Soon he reached Madina, stopped the she-camel beside the mosque and got off. He was dying to

encounter the Prophet (*Sallallahu alaihi wa sallam*) as soon as possible.

'Umar Ibn Khattab (*Razi Allahu anhu*) was sitting near the door of the mosque along with some other companions. They were recalling the events of Badr, numbering the captives of the enemy and mentioning their dead ones. They were also remembering the Muslims martyrs and their memorable achievements and were glorifying Allah for granting tremendous victory. While the conversation was going on 'Umar (Razi Allahu anhu) happened to turn round. He saw 'Umair ibn Wahb get off his she-camel carrying a sword in his hand. He moved towards the mosque. 'Umar ibn Khattab (Razi Allahu anhu) got alarmed and exclaimed:

"This is 'Umair, the enemy of Allah, He was the worst adversary of the faithfuls in Makkah and he had spared no opportunity to work against the Muslims. Surely he has come here with some evil intention".

Then he said to those who were sitting around him: "Rush to the Prophet (*Sallallahu alaihi wa sallam*) and guard him. You have to be alert lest this wicked and cunning man makes any mischief".

Afterwards 'Umar (*Razi Allahu anhu*) himself dashed to the Prophet (*Sallallahu alaihi wa sallam*) and said;

"O Messenger of Allah! 'Umair ibn Wahb, one of the top—most enemies of Islam has arrived here and he is fully armed; I do not expect from him anything but evil".

Meets the prophet (*Sallallahu alaihi wa sallam*):

"Bring him to me", the Prophet (*Sallallahu alaihi wa sallam*) replied. 'Umar ibn Khattab (Razi Allahu anhu) advanced towards him, caught him by his garment, put his sword on his neck and then took him in the presence of the Prophet (Sallallahu alaihi wa sallam). When the Prophet (Sallallahu alaihi wa sallam) found him in this condition he said to 'Umar:

"Leave him". Umar released him. Then the Prophet (Sallallahu alaihi wa sallam) said to Umar to "stay behind. Umar did as commanded.

Now the Prophet (*Sallallahu alaihi wa sallam*) asked 'Umair to come closer. He came closer and greeted the Prophet (*Sallallahu alaihi wa sallam*) in pre—Islamic style.

"We have been honoured by a better way of greeting. Allah has exalted us with the greetings of "peace" and this is how the people of paradise greet each other", the Prophet (*Sallallahu alaihi wa sallam*) explained to 'Umair.

Upon this, 'Umair remarked, "it is not long when you also had the same greetings like us"!.

After that the Prophet (*Sallallahu alaihi wa sallam*) enquired:

"What made you come here"?

"I have come to get my captive released; please be kind to me in this matter". Thus 'Umair stated the reason of his visit.

"And what about your sword"? the Prophet (*Sallallahu alaihi wa sallam*) queried.

"Woe to these swords that could not benefit us on the day of Badr", he replied.

"Tell me the truth! what inspired you to come here"? the Prophet (*Sallallahu alaihi wa sallam*) asked him again.

"Believe me! I have come for the purpose of getting my captive released", he insisted. Thereupon the Prophet (*Sallallahu alaihi wa sallam*) told him gently, "no, but the truth is that you and Safwan sat beside the Black Stone and talked about the chiefs of Quraish who were burried in the well. Then you expressed your keen desire that had you not to pay your debt and had you not a family to sustain, you must have come to kill me. Then Safwan ibn Umayyah took the responsibility to re-pay your debt and to look after your family so that you could freely kill me. But surely Allah is between me and you."

For a moment 'Umair was flabbergasted and puzzled. Then he said promptly:

"I bear witness that you are a Prophet of Allah. Although I have always been denying and rejecting your Prophethood but the fact is that the plan hatched by me and Safwan was not known to any third person on this earth. Most certainly, it is no one but Allah who has revealed to you the whole dialogue. I do testify that all that you preach is from Allah.

Glory be to Him Who destined my coming to you and be guided to the Right Path".

Embraces Islam:

Then he declared his faith. The Prophet (*Sallallahu alaihi wa sallam*) said to his companions:

"Teach your brother the fundamentals of Islam and verses of the Qur-aan and release his captive".

The joy and happiness of the Muslims reached the highest degree on 'Umair's inclusion in the Muslim community. It was such an incredible and happy event that 'Umar ibn Khattab is reported to have commented that when 'Umair stepped near the mosque of the Prophet (*Sallallahu alaihi wa sallam*) with evil intention I hated him more than a swine but now he is dearer to me than any of my own sons.

'Umair lived in Madina and occupied himself in learning Islam day and night. His heart was illuminated with the light of Qur-aan .... the same heart that was filled with the worst of evils before. In his new pattern of life he absolutely forgot about Makkah and whatever has been planned there.

Safwan ibn Umayyah on his part was anxiously waiting in Makkah and was constantly consoling the Quraish that shortly they were going to hear the glad tidings that will compensate their humiliation at Badr.

However, Safwan ibn Umayyah himself kept on waiting for pretty long time until his curiosity wore out. He started enquiring every one who came from Madina about 'Umair ibn Wahb but could not get any satisfactory answer. One day while Safwan had already been over exhausted and deeply frustrated due to this long, tiring and hopeles wait, a traveller came from Madina and exploded the news that 'Umair ibn Wahb had accepted Islam. This unexpected news thundered like a storm on Safwan. He could not believe his ears since he was fully confident that 'Umair will never embrace Islam even if all the people of this earth might accept it.

'Umair lived in Madina for quite some time and developed a profound understanding of Islam. One day he requested the Prophet (*Sallallahu alaihi wa sallam*)

"O Messenger of Allah! since I have been away from the light of Islam for a long time and I had always harmed all those who entered in the fold of Islam, I now seek your permission to go to Makkah and invite the Quraish to the Right Path. If they accepted, it will be a great development and if they rejected I will fight them as I had been persecuting your respectable companions".

The Prophet (*Sallallahu alaihi wa sallam*) granted him permission and he travelled to Makkah. He first visited Safwan and addressed him in these words:

"Safwan! you are one of the chiefs of Makkah and a wise and talented man, how does your intelligence permit you to worship stones; I have abandoned idol-worshipping and I declare that there is no God but Allah and Muhammad (*Sallallahu alaihi wa sallam*) is His Prophet".

Then 'Umair continued to invite the people of Makkah to Islam and a large number of them responded to his call.

May Almighty Allah bless 'Umair's soul and grant him peace.

Allah The Almighty

(Continued from page 17)

a social system as well. Islam does possess a brotherhood which is the unifying factor amid the clashes of Colour, Race, Nationality, Class, etc.

Qur-aan Majeed, the source of Moral Teachings

Qur-aan Majeed is not meant for one people or one age, and accordingly , the scope of its Moral Teachings is as wide as humanity itself. It is the Book which offers guidance to all men in all conditions of life, to the ignorant, savage as well as the philosopher, to the man of business as well as to the recluse, to the rich as well as the poor.

Sir P. C. Roy affirmed that "It is the peculiar privilege of Islam that it makes no difference between man and man, it was this equality and not the sword of iron which attracted many non-Muslims to accept Islam".

The Qur-anic Revelations on "COMETS OF ICE"

By

Dr. Ibrahim B. Syed

It has been shown that Islam is not in conflict with science and that Al-Qur-aan does not contradict or negate modern scientific findings or discoveries. On the other hand, Western scholars have praised and credited Islam for the preservation and advancement of scientific knowledge by Muslim scientists, physicians and technologists. *1,400 years later*, modern science is bringing to light the truths or confirming what has been revealed in Al- Qur-aan. A learned Muslim will find in the Qur-aan scientific truths and realities.

Quranic Revelations

"Have you not seen how Allah wafteth the clouds, then gathers them, then makes them layers, and you see the rain come forth from between them...." Surah An- Nur XXIV: 43 (first half)

Here Allah Ta'ala is describing the formation of rain clouds and the rain fall from the clouds. This phenomenon is very common and known to every human being. But what is not known to the human beings are the truths that are found in the following ayat from the Noble Qur-aan.

> ***"Wa anzala minassamaai ma'an...."***
>
> "And causeth water to descend from the heavens."

Surah Baqara 11:22 Surah Ibrahim XIV 0:32 and Surah An- Nahl : 10, & 65.

Now the question is why does Allah Ta'ala says that He causes the water to descend from the heavens, in contradiction to the An-Nur XXIV:43 verse cited above. If carefully studied, the following verse makes no sense and the disbelievers would belittle the Noble Qur-aan word of Allah:

> "...He sendeth down from the heavens mountains wherein is hail..." Surah An-Nur XXIV:43 (second half).

Hail is frozen rain or stones of frozen water. This ayah very clearly states that Allah sends down from the *heavens mountains containing ice* balls or comets of ice balls or comets of ice. According to this ayah, mountains of ice or comets of ice are sent down from the heavens (space) towards the earth. Until 1986 this phenomenon was not known to mankind. In 1988 this phenomenon has been confirmed scientifically.

Scientific Discovery

The story of this startling scientific discovery and its confirmation by experimentation is worth mentioning here.

Dr. Louis Frank a Physicist at the University of Iowa, Iowa City, studied the data gathered from 1981-1986 by Dynamic Explorer I satellite. The satellite took ultraviolet images of the earth, particularly to study the air glow around the earth. In these images Dr. Louis Frank found holes punched through the atmosphere. These holes could not be explained. He discarded dozens of explanations after analyzing them. *He finally concluded that* the holes could only be made by snowballs or comets of ice coming from space. He estimated the weight of each comet to be 100 tons and they are coated with black hydrocarbons. They are falling on the earth at the rate of 10 million a year (27, 397 per day of 19 every minute.)

The snowball or comet of ice measures about 30 feet across. Dr. Clayne Yeates, a Physicist at the Jet Propulsion Laboratory in Pasadena, California told this writer that the comets of ice or snowballs are moving at 10 *kilometers per second (21, 600 MPH)* relative to the earth and at about 1000 km (600 miles) above the earth. They break up (into hail) due to tidal waves and would then flash to vapor in the atmosphere. *Finally the vapor would fall as rain and joins the earht's water* cycle. Dr. Louis Frank's calculations show this would contribute the equivalent of one inch of water all over the earht's surface every 10,000 years. The earth was formed 4,9 billion years ago and if this has been happening since formation of the earth, the process would provide enough water for the oceans and the polar ice packs.

Experimental Proof

Dr. Yeates used a powerful space search telescope at the Kitt Peak Ob*servatory in Arizona.* Using this telescope he scanned the heavens for the snowballs or icy comets. By swinging the telescope, similar to a shot gun at a skeet shoot, he photographed the descending *icy comets approaching* each. He told this writer that viewing throughthis telescope he was able tos ee the icy comets 150,000 km (kilometers) or 90,000 miles above the earth (or the heavens). Dr. Yeates said, "*It was remarkable.* The results agreed exactly with the predictions.

AA-YA-TUL-KURSI

Introduction

The Verse, *Aa-ya-tul-Kursi* shows the Dignity and Glory of God. Now after it, the Verse wherein the oneness of Divine Self and its Dignity and Holiness is described with extreme glory and clearness, is sent down. Its name is Aa-ya-tul-Kursi(آية الكرسي) It is one of the glorious Verse of the Holy Qur-aan, and much Excellence and Reward (*Thawab*) is quoted from the Holy Prophet (*Sallallahu alaihi wa sallam*) thereto.

CHAPTER 2 AA-YA-TUL-KURSI REVEALED AT MAKKAH SECTION 1 VERSE No. 255	*PART 3 AL- BAQARAH* *AA-YA-TUL-KURSI* *MAK-KEEY-YAH* *RU-KOO-'U-HAA 1* *RAQMUL-AYAT 255*	آيَةُ الْكُرْسِيِّ
In the name of Allah, the All Compassionate, the Most Merciful.	*Bis-mil-laa-hir-rah-maa-nir- ra-heem.*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
255. Allah! there is no one worthy of worship but He,	*255. Al-laa-hu laa i-laa- ha il-laa hoo.*	اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ
He is Ever-Living, the Self-Subsisting,	*Al- haiee- yul- qaiee- yoom*	اَلْحَيُّ الْقَيُّوْمُ
Neither drowsiness touches Him nor sleep,	*Laa ta'- khu- zu- hoo si- na-tunw- wa- laa naum.*	لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ
To Him belongs all that is in the heavens and all that is in the earth,	*La-hoo maafis-sa-maa-waa-ti wa maa fil-ard.*	لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
Who is he that dare intercede with Him except by His leave,	*Man zal- la-zee yash-fa- 'u 'in- da- hoo il- laa bi- iz- nih*	مَنْ ذَا الَّذِيْ يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ
He knows what is before them (in the present and the future) and what is behind them,	*Ya'- la- mu maa bai- na ai-dee- him wa maa khal- fa-hum.*	يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ
They cannot comprehend any part of His knowledge	*Wa laa yu- hee- too- na bi-shai- im- min 'il- mi- hee*	وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖٓ
except what He pleases,	*il- laa bi- maa shaa.*	اِلَّا بِمَا شَآءَ
His Throne extends over the heavens and the earth,	*Wa si-'a kur-siee- yu- hus-sa- maa- waa- ti wal- ard,*	وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ
and maintaining them both is no burden on Him,	*Wa laa ya- oo- du- hoo hif-zu- hu- maa.*	وَلَا يَئُوْدُهٗ حِفْظُهُمَا
He is the Sublime, the Great.	*Wa hu- wal- 'a- liee- yul- 'a-zeem.*	وَهُوَ الْعَلِيُّ الْعَظِيْمُ

Commentary

The real fact is that Almighty Allah has described in His Words (the Holy Qur-aan) three different subjects in a mingled way at various places:-

(a) The Knowledge of Divine Oneness and Attributes,

(b) The Knowledge of Divine Commands and

(c) The Knowledge of Stories and Events.

The knowledge of stories and events primarily aims at the enunciation and support of Divine Oneness. It also reflects the significance and necessity of the Knowledge of the Divine Commands. Moreover, the Knowledge of Divine Oneness and the Knowledge of Divine Commands are so mutually joined with each other that one appears the cause and sign for the other.

The Divine Attributes are the root and source of the Laws of Shariah, and the Laws of Shariah are the fruits and off-shoots of the Divine Attributes. So obviously the Knowledge of Divine Oneness will be definitely supported and helped by the knowledge of stories and by the Knowledge of Divine Laws, and the Knowledge of Divine Laws will be necessarily emphasized by the Knowledge of Divine Oneness and the knowledge of the stories and events. Moreover the necessity, rather reality and originality, of the Divine Laws will be proved by the Knowledge of Divine Self and Divine Attributes and the knowledge of the stories and events. And this method, which is a compound of three methods, is extremely excellent, easy and acceptable; firstly because the adoption of one way become monotonous, while translation from knowledge to the other knowledge is just like recreation from one garden to the other garden; secondly the combined method will easily clear the reality, source, fruit and result all at onece, and the obedience to the Divine Commands under this will be done with eagerness, readiness, ardour and insight. This is why the said method is extremely fine and beneficial and in the Qur-aan it is oft-used. Just see here that first the Commands and Laws are elaborated, afterwards the stories are narrated with due requirement so as to make us observe with our own eyes and benefits and results of the said Laws and Commands. Finally the ***Aa-ya-tul- Kursi***, which is a distinguished Verse in relation to Tauheed and Attributes, is described making indelibly the root of Divine Laws in the hearts.

In this Verse (***Aa-ya-tul-Kursi***) the Divine Oneness, the Glory and the Attributes of Almighty Allah are described i.e. God is Existent from eternity and no one is His associate. He is Originator of all creations. He is pure from all deficiencies and all kinds of change and defect. He is the Owner of all things. He has perfect knowledge of all things and full control over them, and He possesses the supreme glory. No one has a right or courage to intercede with Him save by His order and permission. There is no affair, in the performance whereof, He may feel difficulty or heaviness. He is above all things and He is beyond the wisdom of all. Before Him all are insignificant.

Two important results follow from the above description of Divinity. Firstly the Sovereignty and Lordship of God is recognized as a principle, and the subjectivity and servility of mankind is established as a corollary. It shows, therefore, that obedience to and confirmation of the Divine Laws, mentioned or unmentioned,

is obligatory and incumbent upon all mankind, and that the Divne Laws are above doubt and are pure from any kind of flaw or fluctuation. Secondly the deeds and affairs of every individual are so numerous that their total becomes so great that its record apprears to be impossible and beyond control, much less to speak about their recompense in the Hereafter. So God has described some of His Divine Attributes in Aa-ya-tul-Kursi which remove the doubts of the doubters i.e. His Knowledge and Power are so perfect that nothing can stand beyond it. Whose Knowledge and Power are so infinite and ever-lastingly invariable, that it is not difficult for Him to maintain the full record of the human deeds and affairs, (or the affairs of the whole universe) and recompense accordingly in this World or Hereafter.

This is the *Aa-ya-tul-Kursi*, Meaning the "Verse of the Throne". (Who can translate its glorious meaning, or reproduce the rhythm of its well-chosen and comprehensive words? Even in the original Arabic, the meaning seems to be greater than can be expressed in words.)

The Attributes of Allah are different from any-thing we know in our present world: He is Ever-Living; He is Self-Subsisting; He is Eternal; He does not depend upon other beings and He is not limited to time and space.

Perhaps the attribute of *Qaiyum* includes not only the idea of "Self-Subsisting" but also the idea of "Keeping up and Maintaining all life." His Life being the Source and constant Support of all derived forms of life. Perfect life is perfect activity, in contrast to the imperfect life which we see around us, which is not only subject to death but to the need for rest or slowed-down activity, (something which is between activity and sleep, for which I in common with other translators have used the word "slumber") and the need for full sleep itself. But Allah has no need for rest or sleep His activity, like His Life, is Perfect and Self-Subsisting. Contrast with this the expression used in Psalms lxxviii. 65. "Then the Lord awake as one out of sleep, and like a mighty man that shouteth by reason of wine."

After we realise that His Life is absolute Life. His being is absolute Being, while others are contigent and evanescent, our ideas of heaven and earth vanish like shadows. What is behind that shadow is He. Such reality as our heavens and our earth possess is a reflection of His absolute Reality. The atheist places the wrong accent when he says that everything is He. The truth is better expressed when we say that everything is His. How then can any creature stand before Him as of right, and claim to intercede for a fellow creature? In the first place both are His, and He cares as much for one as for the other. In the second place, they are both dependent on His Will and Command. But He in His Wisdom and Plan may grade His creatures and give one superiority over another. Then by His Will and Permission such a one may intercede or help according to the laws and duties laid on him. Allah's Knowledge is Absolute, and is not conditioned by Time or Space. To His creatures, these conditions always apply. His Knowledge and our knowledge are therefore in different categories, and our knowledge only gets some reflection of Reality when it accords with His Will and Plan.

Throne: seat, power, knowledge, symbol of authority. In our thoughts we exhaust everything when we say "the heavens and the earth". Well, then, in everything is the working of Allah's Power, and Will, and Authority. Everything of course includes spiritual things as well as things of sense.

A life of activity that is imperfect or relative would not only need rest for carrying on its own activities, but would be in need of double rest when it has to look after and guard, or cherish, or help other activities. In contrast with this is the absolute Life, which is free from any such need or contingency. For it is supreme above anything that we can conceive.

الطهارة...

عن أبي مالك الأشعري رضي الله عنه قال : قال رسول الله ﷺ : الطهور شطر الإيمان " (رواه مسلم) ، واعلم أن الطهارة على أربع مراتب :

المرتبة الأولى : تطهير البدن من نجس أو حدث .

فأما طهارة الأنجاس — ففي الصحيحين من حديث ابن عباس رضي الله عنهما ، عن النبي ﷺ ، أنه مر بقبرين ، فقال : أنهما يعذبان في كبير . أما أحدهما : فكان لا يستبرئ من البول " . ومعنى الحديث الشريف أنهما لم يعذبا في أمر كان يكبر عليهما فعله ، أي يشق .

وروى الدار قطني من حديث أبي هريرة رضي الله عنه ، عن النبي أنه قال : " استنزهوا من البول ، فان عامة عذاب القبر منه " .

فأما طهارة الأحداث : ففي الصحيحين من عبد الله بن عمرو قال : تخلف عنا رسول الله ﷺ في سفرة سافرناها ، فادركنا ونحن نتوضأ ، فجعلنا نمسح على أرجلنا قال : فنادى بأعلى صوته مرتين أو ثلاثا " ويل للأعقاب من النار ".

وفي حديث ابن مسعود رضي الله عنه ، عن النبي ﷺ أنه قال : " ان الله تعالى أمر بعبد من عباده يضرب مائة جلدة ، فلم ، يزل يسأل ويسال ، فصارت جلدة واحدة ، فأمتلأ قبره نارا فلما أفاق قال : لم جلدتموني ؟ قالوا : انك صليت صلاة بغير طهور ، ومررت على مظلوم فلم تنصره " .

وقد ورد في اسباغ الوضوء فضل عظيم فعن أبي هريرة رضي الله عنه قال : قال رسول الله ﷺ : " اذا توضأ العبد المسلم أو المؤمن فغسل وجهه ، خرجت من وجهه كل خطيئة نظر اليها بعينيه مع الماء أو مع آخر قطر الماء ، فاذا غسل يديه خرجت من يديه كل خطيئة بطشتها يداه مع الماء ، حتى يخرج نقيا من الذنوب " رواه مسلم ، وعن عثمان بن عفان رضي الله عنه قال : قال رسول الله ﷺ : " من توضأ فأحسن الوضوء خرجت خطاياه من جسده حتى تخرج من تحت أظافره " (رواه مسلم) .

المرتبة الثانية : تطهير الجوارح من الآثام : قال الله عز وجل : (ان السمع والبصر والفؤاد كل أولئك كان عنه مسئولا) — الاسراء .

(المقال بقية)

(بشكر مجلة الداعي المندية)

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا — على حبيبك خير الخلق كلهم
هو الحبيب الذي ترجى شفاعته — لكل هول من الأهوال مقتحم

والمؤمن باليوم الآخر يقدم فى ثقة على أداء ما هو مطلوب منه فى فسحة الحياة من الأعمال التى وجهته اليها آيات القرآن والسنة النبوية المطهرة حتى لو خالف ذلك مألوفه وهواه .

فيسعى بما يفيده ويفيد المجتمع من أعمال صالحات فيقوم بشئون نفسه وأهله ويصل رحمه ويحسن الى جاره ويأخذ بيد الضعيف ويسعى على الأرملة واليتيم ويهتم بأمر الجماعة التى يعيش فيها تنفيذا لقول الرسول الكريم " من لم يهتم بأمر المسلمين فليس منهم " .

ونجده فى كل حال يأمر بالمعروف وينهى عن المنكر ولا يقدم على عمل حتى يعلم حكم الله فيه ودائما تلقاه ساعيا بين الناس بما يقوى الأواصر وينشر المحبة ويؤلف قلوب الأفراد والجماعات .

والمؤمن باليوم الآخر يصبر على ما أصابه فى الدنيا من نصب أو وصب أو هم أو غم مستيقنا أن الله سيجعل بعد عسر يسرا ويعدهم فرجا وأنه سيجزيه فى الآخرة خيرا عن كل ذلك حتى الشوكة يشاكها فى قدمه .

والمؤمن باليوم الآخر لا يرائى فى عمل ولا يتكالب على الدنيا وانما يخلص ساعيا الى ما أمر الله باتقان مستوثقا أنه لن تموت نفس حتى تستوفى رزقها وأجلها ومتأكدا أن الله يعلم السر وأخفى ويعلم خائنة الأعين وما تخفى الصدور وخلاصة الأمر أن اليقين بالآخرة هو مفرق الطرق بين من يعيش فى جدران الحس المغلقة وبين من يعيش فى الوجود المديد الرحيب .

بين من يشعر أن حياته على الأرض هى كل ما له هذا الوجود قائلا :

" ما هى الا حياتنا الدنيا نموت ونحيا وما يهلكنا الا الدهر " .
(الجاثية : ٢٤) .

وبين من يشعر أن الحياة على الأرض ابتلاء يمهد للجزاء حيث الحياة الحقيقية والخلود الدائم .

ولذلك لا يستوى المؤمنون بالآخرة والمنكرون لها فى شعور ولا خلق ولا سلوك .

فهما صنفان مختلفان وطبيعتان متميزتان لا يلتقيان فى الأرض فى عمل ولا فى الآخرة فى جزاء . فبينما نجد المؤمن باليوم الآخر فردا صالحا يسعى لاسعاد نفسه واسعاد المجتمع الذى يعيش فيه نجد المنكر للآخرة يسعى لا هثا وراء ملذاته وشهواته تتملكه الأنانية ويستبد به الفساد ويسول له الشيطان كل شر وسوء وكلما آمن مجتمع باليوم الآخر وجدت أفرده يعيشون فى رغد وهناءة وسعة وسعادة لأن الله يقول :

" ولو أن أهل القرى آمنوا واتقوا لفتحنا عليهم بركات من السماء والأرض " .
(الأعراف : ٩٦) .

فلنسع جميعا الى تأكيد ايماننا باليوم الآخر وزيادة يقيننا به لنحظى بالسعادة ونحصل على الحسنى وزيادة لنحقق مجتمعا قويا نظيفا راقيا صالحا لا يظلم فيه ضعيف لضعفه ولايضيع فيه فقير لفقره .

وانما نكون كالبنيان يشد بعضه بعضا وتكون قلوبنا متآلفة وأرواحنا متلاقية وأعمالنا خالصة حتى يجمع الله بيننا فى جنة الخلد فنسعد بما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر .

(بشكر مجلة الداعى الهنديا)

وسماه يوم الحساب فقال يحكى بعض دعاء ابراهيم عليه السلام .

" ربنـــا اغفـرلى ولوالدى وللمؤمنين يوم يقوم الحساب " .
(ابرهيم : ٤١) .

ولو أخذنا نجمع أسماء هذا اليوم وصفاته فى القرآن والسنة لطال بنا الحديث وخرج الكلام عما يناسب المقام .

ولذلك فاننا نكتفى بذكر هذا القدر من أسمائه وصفاته لننتقل الى نقطة أخرى وهى أن العقل السليم يؤدى بصاحبه الى الايمان باليوم الآخر ويؤكد ضرورة وقوعه فلا يتصور عاقل أن ينصب الله هذا الكون الفسيح المتعدد الأجناس والخلائق دون أن تكون هناك نهاية عادلة، من يعمل فيها مثقال ذرة خيرا يره ومن يعمل فيها مثقال ذرة شرا يره .

ولقد أشار القرآن الكريم الى هذا البرهان بقوله :

" افحسبتم أنما خلقناكم عبثا وانكم الينا لا ترجعون ، فتعالى الله الملك الحق لا اله الا هو رب العرش الكريم ، "
(المؤمنون ١١٥ ، ١١٦) .

فاليوم الآخر آت لا ريب فيه ، يقول جل شأنه :

" وان الساعة آتية لا ريب فيها وأن الله يبعث من فى القبور " .
(الحج : ٧) .

والايمان به ركن من أركان الايمان له مظاهره وآثاره فى سلوك الفرد والجماعة .

فهو الذى يجعل أنظار البشر وقلوبهم تتعلق بعالم آخر فلا تستبد بهم ضرورات الأرض فيستعلون على هذه الضرورات . ولا يستبد بهم القلق على تحقيق جزاء سعيهم فى عمرهم القصير المحدود فى مجال الأرض المحصور .

وهذا يجعلهم يعملون العمل لوجه الله وابتغاء مرضاته ولاينتظرون الجزاء الا من الله حيث يقدره فى الأرض أو فى الدار الآخرة .

فترى كل مؤمن يقدم على أعمال البر والخير فى طمأنينة بما عند الله وثقة فى الجزاء العادل .

فالايمان باليوم الآخر يربط الدنيا بالآخرة والمبدأ بالمصير والعمل بالجزاء فيشعر الانسان بأنه ليس لقى مهملا وانه لم يخلق عبثا ولم يترك سدى وانما العدالة المطلقة فى انتظاره ليطمئن قلبه وتستقر نفسه ويفئ الى العمل الصالح .

والايمان باليوم الآخر يؤثر فى استقامة البشرية على منهج الله وشرعه لأنه يطمئن قلوب الناس بأن جزاءهم على الأرض ليس نصيبهم الأخير وان هناك حياة أخرى أعظم من هذه الحياة تستحق أن يجاهد لها وان يضحى بكل شئ لنصرة الحق والخير اعتمادا على العوض الذى يكون فيها وصدق الله اذ يقول :

" وان الدار الآخرة لهى الحيوان لو كانوا يعلمون " .
(العنكبوت : ٦٤) .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وعلى آله وأصحابه وبارك وسلم

الإيمان باليوم الآخر وأثره في السلوك الإنساني

من قواعد الايمان الكبرى فى الدين الاسلامى الايمان باليوم الآخر فقد قال ﷺ " الايمان أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر " .

وهو اليوم الذى قدره الله وأراده ليكون يوم الحساب يوم الرجاء والجزاء والثواب والعقاب بعد النشأة الثانية . حيث تبدل الأرض غير الأرض والسماوات ويبرز الجميع للواحد القهار وتد شغل كل منهم بعاقبته فلا أنساب بينهم يومئذ ولايتساءلون وانما (يفر المرأ من أخيه وأمه وأبيه وصاحبته وبنيه لكل امرئ منهم يومئذ شأن يغنية) وهناك تبلى السرائر ولايجد الانسان الا ما سعى ثم يجزاه الجزاء الأوفى .

ولعظم شأن ذلك اليوم وجلال خطاره جعله الله ختام مسك صفات المتقين فى سورة البقرة فقال : وبالآخرة هم يوقنون " وسماه أسماء عديدة تجعل المؤمن الحق يحسب له كل حساب ويستعد له عظيم الاستعداد .

فسماه يوم القيامة يقول جل شانه :

كل نفس ذائقة الموت وانما توفون أجوركم يوم القيامة فمن زحزح عن النار وأدخل الجنة فقد فاز وما الحياة الدنيا الامتاع الغرور "
(آل عمران : ١٨٥) .

وسماه الساعة فقال :

" يا أيها الناس اتقوا ربكم ان زلزلة الساعة شي عظيم، يوم ترونها تذهل كل مرضعة عما أرضعت وتضع كل ذات حمل حملها وترى الناس سكارى وما هم بسكارى ولكن عذاب الله شديد .
(الحج : ١ - ٢) .

وسماه يوم الدين :

" وما أدراك ما يوم الدين، ثم ما أدراك ما يوم الدين، يوم لا تملك نفس لنفس شيئا والأمر يومئذ لله " .
(الانفطار : ١٧ - ١٩) .

وسماه يوم الجزاء فقال :

يا أيها الناس اتقوا ربكم واخشوا يوما لا يجزى والد عن ولده ولا مولود هو جاز عن والده شيئا ان وعد الله حق فلا تغرنكم الحياة الدنيا ولا يغرنكم بالله الغرور" .
(لقمان : ٣٣) .

یقین
انٹرنیشنل

مجلہ

دارالتصنیف (پرائیویٹ) لمیٹڈ

الايمـــان باليوم الآخر وأثره فى السلوك الانسانى :

- فقد قال ﷺ " الايمان أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر" . . .
- الايمان بالآخرة يجعل المؤمن يعمل لوجه الله وابتغاء مرضاته .
- الايمان باليوم الآخر يربط الدنيا بالآخرة .

الطهــارة :

- وفى حديث " الطهارة شطر الايمان (رواه مسلم) .
- وفى حديث آخر " استنزهوا من البول " فان عامة عذاب القبر منه .

وَإِنَّهُ لَحَقُّ الْيَقِينِ

...TELY, IT, THE QUR-A... IS THE TRUTH OF ASSURED...

yaqeen international

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BY Maulana Zafar Ahmed Farooqi Quadri M...addidi, Rahmatullah Alaihi
...BLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITED
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Bis-mil- laa- hir- rah- maa nir-'ra- heem.

In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word of Allah** (i.e. **Qur-aan-e-Majeed**) and the **Best Guidance** (i.e. **Sunnah**) of the **Holy Prophet Muhammad** (***Sallallahu-'alaihi-wa-sallam***). And the **Best** deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the **Worst** deeds are those invented by man himself (**as part of Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a *Muslim*, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-wa-sallam).

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In the name of Allah, the All Compassionate, the Most Merciful

By the Grace of God

Yaqeen International enters its 45th year

By the Grace of Almighty Allah, with this issue Yaqeen International steps into the forty-fifth year of its uninterrupted publication. Way back, almost half a century ago, it was founded in 1952 by Hazrat Maulana Tufail Ahmad Farooqi (alaih rahmah). His purpose of bringing out this Journal was to provide a medium for spreading the eternal and universal Message of Islam among the peoples of the world. It was also intended to remind the Muslims themselves of their rich heritage and of the role that the Ummah is destined to play in the Divine Scheme of things.

Throughout these long years, we have worked hard to bring back to memory the purpose of Islam. We have tried our best to awaken in particular the global populace of Muslims so that they look the new world in the face with full self-confidence. How far we have succeeded in this humble striving and service is for our esteemed readers to judge.

By casting a glance over the outgoing year, we see painfully that the Islamic world has remained in the grip of a continuing agony.

☞ **Kashmir Affair:**

The political rape of Indian-occupied Jammu and Kashmir has been going on in full view of the world and the United Nations for the last forty seven years. There is a Security Council Resolution granting the citizens of the whole state of Kashmir the right of self-determination by way of Plebiscite under the auspices of the United Nations. Among others, the Indian Government, by a specific consent, is committed to the Simla Agreement that suggests Pakistan- India mutual efforts to bring about an acceptable solution of the Kashmir's entangled problem. The Simla Agreement cannot be construed by any stretch of imagintion to supersede or repeal the Security Council's resolution for a plebiscite. In fact it goes only to recognise an existing dispute over Kashmir and the urgent need for bilateral efforts to settle the necessary modalities to expedite the lingering issue.

Human patience can wait for a while, but not for ever. In the meantime, as was expected, the situation in the Indian-held Jammu and Kashmir has exploded with a bang. There has taken place a great uprising comparable to the Palestinian Intifada. The Indian forces with all their fury, might and

brutality, have been mercilessly killing the freedom-fighters out of number. There is India's oppression and repression all round.

The world at large has been counselling India to honour its pledge of Plebiscite so as to let the Kashmiris decide for themselves their future freely and without fear.

The Kashmir uprising is, no doubt, a people's movement, and people's movements are always well-founded. They may be resisted only for a short while, but cannot be stifled for ever. They have to succeed in the end, come what may.

☛ **Afghanistan Situation:**

It was to be hoped that by now Afghanistan will be well on the way to a peaceful and honourable return of its teeming refugees camping in Pakistan and Iran. It was hoped that there would come up by now a largely reconstructed homeland of their own. We are very sorry to note that Afghanistan is still in the throes of a nasty internecine war wherein Afghanistan is fighting Afghanistan, brother is pitted against brother, and Afghans are killing each other.

We once again appeal for peace: a meaningful peace, a peace with justice, a peace with honour, a peace that paves the path leading to a state of security, prosperity and plenty.

However, there are foreshadows already that Afghanistan will soon emerge as a non-aligned, united, free Islamic state, and the renegade forces and adverse foreign influences shall disappear from the land. Insha'Allah.

☛ **Balkan Peace:**

In our issue of 22nd Feb., 1996, we have already given details of the Bosnian Peace Agreement signed at Paris on 14th Dec.' 1995. We are sorry to note that Western powers seem to be a little hesitant to enforce the agreed formula for peace in Bosnia.

Bosnian Muslims, therefore, demand attention of all Muslim countries for help in stabilising the volatile situation and provide funds for nation building.

☛ **Chechenia's Plight:**

The suffering Muslims of Chechenia have further been deprived of their great leader Mr. Dudayev very recently. The loss of their leader is a great set back and we sympathise with our Muslim brethren of Chechenia.

We pray Almighty Allah to reward him for meritorious services which he rendered for his country brethren selflessly and sincerly.

☛ **Lebanon Crises:**

Jewish aggression in Lebanon has been viewed with great concern. Israel seems to be continuing its policy of suppression / repression and extermination of Muslims in Middle East. It is time that the Muslim leaders of the world should consider to form a strong platform to check their common unbridled opponent.

☛ **Moral Values and Social Responsibilities:**

Never before in a century has the world seen so many changes in society and science. However, in his efforts to advance knowledge and to develop resources, the modern man has overlooked the malign side of his benign achievements. With inventions and discoveries that open up new Avenues of energy and power, he opens up as if it were flood gates of perversion leading to corruption and finally to destruction.

Man's mind is so greatly occupied with the fast-growing materialistic patterns of existence that the more important aspect of his life, i.e., the spiritual domain, remains out of his mind and therefore unattended. Neglecting Moral Values and Social Responsibilities, man has over-stepped his limits and has come to doubt even the existence of his Creator, Almighty Allah.

In the year 1400 A.H., which is the last of the current Hijra Century, let all of us divert our attention to the humane way of life and that of brotherly love.

Let us repent for past mistakes and discard the evil ways to look into the future with hope.

Let us rise from our deep slumber and stupor and fight in the name of Almighty Allah. The Qur-aan bears testimony to this:

> ***"Sanction (to fight) is given to those against whom war is made, because they have been wronged. And surely Allah has the power to help them."*** (22:39-40).

The fight must be aimed to establish Religious freedom, to stop Religious persecution, to protect the Houses of Worship. We must not compel the unbelievers to accept Islam, for it is against the principles of Islam, Qur-aan and Sunnah.

☞ **Qur-aan Majeed and Arabic Language.**

Let us popularise Arabic, the language of Qur-aan Majeed and of our dear Prophet (Sallallahu alaihi wa sallam) and teach our family (children and relatives) and friends to read and write Arabic, so that they could recite and understand the Holy Book, Al-Qur-aan, and put it into practice with all their heart and soul. In this connection, we are pleased to note that in the issues of Yaqeen concerning volume 44 (7th May 1995 to 22nd April 1996) we have been able to publish a brief commentary along with English Translation and Transliteration of the *Surahs* of para 30 which are commonly read in the daily Five Times Prayers, e.g. Surahs 93-114. (Surah Ad-duha to Surah Annas)

In the first two issues of this Volume, we have published the English Translation with Commentary of Surah Fatiha__ the Opening Chapter of Qur-aan Majeed, *rather in details.*

We shall continue, ***Inshallah***, in the current Volume English/Translation and Commentary of Important Surahs of Qur-aan Majeed for the benefit of our readers.

Let us discharge our other Islamic obligations as well in right earnest.

Let us guard ourselves against division and dissension, the root cause of our sad plight. God Almighty has given us the key to success in one single Verse:

> ***"... And hold fast to Allah's Rope all together and be not divided..."*** (3:103)

To preserve our identity, to improve our image and to strengthen our faith, we must always live up to the basic principles on which Islam is founded, that is:-

1. **To bear witness that there is none worthy of worship but Allah and that Hazrat Muhammad is the (last) Messenger of Allah; (*Sallallahu alaihi wa sallam*)**
2. **To establish daily five times Prayers;**
3. **To fast during the month of Ramazan; and**
4. **To pay Zakat— the mandatory Annual Charity;**
5. **To perform the Pilgrimage to Ka'ba, if one has the means to do so.**

Let us pray that Almighty Allah grants us conditions pre-eminently just and moral which will hold in chains aggression and oppression.

✡ ......May He grant us the conditions that will promote righteousness, tolerance, and peace to reign.

✡ ......May He grant us the conditions that will cause equality and liberty to triumph under the protection of irrevocable laws of Islam.

✡ ......May Allah be with us. Ameen!

Let us bear in our mind that the universe is regulated by the mute but inexorable law of causality. Allah clearly warns in Qur-aan Majeed:

> ***"Surely Allah does not change the condition of a people until they themselves change what is in their hearts."*** (13:11)

In the end, we now look forward to receiving and accepting such conditions of prosperity, peace and realization as will enable us to adopt and fulfil the aims and objectives of our creation in this universe in accordance with the following Quranic Verse:-

> ***"And I created not Jinn (genii) and men but they serve ME."*** (51:56)

Note: It may be explained that so far as the general obedience of men of JINN to the Laws of Nature, every Creature in the Universe is subservient to and humble before His Schematic Determination.

Man, however, cannot go against the Laws of Nature but he can go against the Laws of Divine Constitution.

Obedience to the physical laws is not the option of man. Obedience to Constitution Laws, of course, is the option of man. And this is Optional Service that is required from man and JINN as a purpose of his creation.

We may, therefore, realize our obligation to justify our creation for the purpose required by Almighty Allah. Ameen! Ameen! Ameen!

casuality

Husain: the hero of the entire humanity

by

Syed Hashim Raza

It was in the first century of Hijri Year 61 that the most memorable sacrifice of Islamic history took place when Imam-e-Husain and his devoted and intrepid band of 71 God-fearing followers laid down their lives for the glory of Islam and his near and dear ones underwent extreme hardships and imprisonment to keep the banner of Islam flying atop.

The erudite historian Gibbon wrote 'In a distant age and climate, the tragic scene of the death of Husain will awaken the sympathy of the oldest reader. Another well known historian, G.H. Thomas, summed up the lessons of Karbala in the following words:

"The events that followed the tragedy of *Karbala* proved beyond doubt that Husain succeeded in upholding the principles of equality, brotherhood and freedom. It was a lesson for all castes and creeds. Imam Husain, therefore, is the hero of the entire humanity. His name would live for ever as it is stated in the Holy Qur-aan. "Think not of those who are slain in the way of Allah as dead. Nay, they are living. With their Lord they have provision".

The poet, Josh Malihabadi, observes as follows on this incident:

Let man but awaken;

Then all people would proclaim: Husain is ours,

His prediction was echoed by the Nightingale of India, Sirojini Naidu, in the undermentioned verses in which she paid her homage to the Shaheed-e-Karbala:

"Black robed, bare footed, with dim eyes that rain.

Wild tears in memory of thy woeful plight, And hands that in blind, rhythmic anguish smite.

Their blood stained bosoms to a sad refrain.

From the old, haunting legend of thy pain.

Thy votaries mourn thee through the tragic night.

With mystic dirge and melancholy rite.

Crying to thee, Husain, Ya Husain.

Why do the myriad lovers so lament Sweet Saint?

Is not thy matchless martyrhood, The living banner and brave covenant

Of the high creed thy Prophet did proclaim,

Bequeathing for the world's beatitude

The enduring loveliness of Allah's name"?

The great freedom-fighter and leader of Hindus in India, Mohandas Karamchand Gandhi, paid his tribute to the martyrs of Karbala in these words:

"I read about Karbala while I was still very young. I was truly amazed. I have nothing new to offer to the people of India. I have studied the life of Husain very carefully and am now convinced that India's salvation lies in following the path shown by Imam Husain."

Another freedom-fighter, the late Prime Minister of India, Pandit Jawaharlal Nehru, had this to say about our Imam:

"There is in this martyrdom a message for all mankind. Husain gave his all but he did not surrender to an oppressive regime. His resolution is a shining example for all of us to follow. It is but natural that a tragedy of this magnitude should evoke in us a sencse of deep sorrow. Nevertheless, out of the depths of our sorrow emerges a thrilling feeling of victory-- the feeling that we can, if we so desire, overcome the greatest opposition through will power. It will be good for us, therefore, to remember Husain and make him an abiding source of inspiration."

The Nobel Prize-winner Indian poet, Rabindra Nath Tagore, drew a lesson from the events of Karbala which he described in the following words:-

"What did Imam Husain teach us? This material world in which we live loses its balance when it loses cantact with the world of love. When this happens, we have to pay for lowly things with our soul. This is so when restricting walls of material ambitions threaten to become the end of all human endeavours and big diference, dangerous jealousies and stifling oppression are let loose because people are limited in their outlook and their material ambitions. We know how dificult it is, in the pale light of an imperfect truth, to keep our balance. We are unsuccessful. At this juncture only that person can help us who by the sacrifice of his life, re-established the supremacy of the Human soul: souls that live in the kingdom of love. And when we achieve spriritual freedom, the artificial glitter of material ambitions attracts us no more."

Great minds think alike. What Sirojini Naidu called covenant of high creed has been described by Najm Effendi who blazed a trail in Mersia in these memorable lines:

Would to God they understood the station of martyrdom who shed only the pearls of the tears.

These are not assemblies of mourning but bonds of troth. We but pledged ourselves to Husain.

My late brother, Syed Aley Raza, who gave a modern and moraltum to 'Elegy-writing' described the character-building aspect of 'Zikr-e-Karbala' in these thought provoking lines:

We are no doubt of erring nature, prone to sinning,

Still we have a regard that we are mourners of our master.

We are ashamed we did not discharge our duty well;

In the pangs of grief we are so mindful.

That we withhold ourselves simply for this reason,

God knows how many sins are refrained from.

Preaching has its value but what is more important is practice. Words have their effect but what is needed is deeds. It is only when we Muslims will practice what we preach that the prophecy of George Bernard Shaw about Islam's future in the Western world would be fulfilled. He predicted a hundred years ago that Islam will be the future religion of Europe, saying "I have prophesied about the faith of Mohammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today."

Knowledge

(*Continued from page 6*)

There is difference of one hundred degrees between a worshiper and a learned man. One should be aware of this reality that the distance between the two degrees is as the run of a racing horse for seventy years. Holy Prophet (*Sallallahu alaihi wa sallam*) said that : If a man seeks path of acquiring knowledge, Allah guides him to a path leading to the paradise. Angels spread their wings out of cheer for the seeker of knowledge. He said : To rise up at dawn and learn a section of knowledge is better for you than to pray one hundred rak'ats. The Holy Prophet (*Sallallahu alaihi wa sallam*) once said : Seek knowledge even if it be in China. Holy Prophet (*Sallallahu alaihi wa sallam*) asked to seek knowledge not only to man but to woman also. He said : To knowledge is compulsory on every Muslim; male and female. He said; He who seeks knowledge to revive Islam and dies in that condition, there will be difference of only one step between him and the Prophets.

Therefore keeping in mind the importance of knowledge as expressed in the Qur-aan and Hadith, we have to acquire knowledge and make it available for others because knowledge not only provides us honour and respect in this world but also guides to the Paradise in the next world. Not only for knowledge but as being a Muslim, we have to act accordingly as expressed in Qur-aan and Hadith for all matters of life, because Allah has said in the Glorious Qur-aan;

> "And take whatever the Messenger gives you, and abstain from whatever he forbids you...." (59:7)

KNOWLEDGE: ITS VALUE AND UTILITY IN QUR-AAN AND HADITH

By
Saifullah Jayo

Islam is a complete code of life. It provides guidance for life in this world as well as hereafter, and nothing essential for human guidance has been left out. As an illiterate man cannot understand the guidance provided by Qur-aan and Hadith therefore, Islam insists on every believer to gain knowledge. The value and utility of knowledge in Islam can be properly understood only when we look at its significance from the point of view of the hundreds of *Ayats* of Holy Qur-aan and the Hadith of Holy Prophet (*Sallallahu alaihi wa sallam*) which serve in the process of the development of man into an evolved, "*Kamil*" and fully developed human personality.

The Holy Qur-aan is the greatest fountain head and source of the fundamental and ultimate knowledge. The first verses of Holy Qur-aan which Hazrat Gabrial brought to the Holy Prophet (*Sallallahu alaihi wa sallam*) were about knowledge. In these verses Allah Almighty asked his Prophet Muhammad (*Sallallahu alaihi wa sallam*);

> "Read in the name of your RABB (Guardian Lord) who created (the Universe); He created man from a [illegible]. Read, and your RABB (Guardian Lord) is most [illegible]erous; He Who taught ([illegible] to write) by the pen— He taught man what he knew not." (96: 1-5)

These very first verses of *Wahi* are enough to establish the importance of knowledge. Allah Himself revealed Holy Prophet (*Sallallahu alaihi wa sallam*) to pray that;

> "O my Lord, increase me in knowledge" (20:114).

Acquisition of knowledge and its advancement is the foundation stone of the Islamic teachings on which Islamic Civilization and character of Muslim communities and individuals is built. Acquisition of knowledge is distinctive mark of Islamic era. Therefore it was the knowledge (of Qur-aan and Hadith) which made the Arab Badouins the leader of Muslim community. Holy Prophet (*Sallallahu alaihi wa sallam*) said;

"The learned are the heirs of the Prophets".

It means there is no rank above the rank of prophethood and there is no honour higher than its inheritance. A learned man can enjoy its fruits even in this world as well as in the next world. Knowledge increases wisdom and wisdom increases honour. Allah Almighty says in the Glorious Qur-aan.

> " So ask those who have knowledge (of the Reminder), if you do not know." (16:43)

As far as Traditions of the Holy Prophet (*Sallallahu alaihi wa sallam*) are concerned, these are like beacon- light to guide us in every walk of life. In these Traditions we can find clear cut directions on each and every matter of our life including knowledge. These Traditions are a treasure house of the information relating to the knowledge. Holy Prophet (*Sallallahu alaihi wa sallam*) said: The ink of the learned will be weighted against the blood of the martyrs on the Resurrection Day. Holy Prophet (*Sallallahu alaihi wa sallam*) said: Allah is sufficient for the worries of one who acquires the knowledge of Allah's religion. He gives him provision from a source which he has never conceived. He said : The superiority of a learned man over a worshipper is like the superiority of moon over stars. he said: there will be intercede on the Resurrection Day; the Prophets, then the learned, and then the martyrs.

In every divine religion first priority was given to the worship of Allah but as far as Islam is concerned, Allah has given knowledge a superiority over his worship and knowledge of theology is considered as the foundation stone of Islam. Holy Prophet (*Sallallahu alaihi wa sallam*) has said:

(To be continued on page 5)

Qur-aan and Science: Swine Flesh

by
Ibrahim B. Syed, Ph. D.

Muslims living in the Western countries avoid eating pork and pork products. Because the believers are asked by Allah in the Glorious Qur-aan to esat of the good things and to avoid eating pork in the following verses:

> "O ye believe! eat of the good things that We have provided for you and be grateful to Allah if it is Him ye worship". (2:172)

> "He hath only forbidden you dead meat and blood and the flesh of swine and that on which any other name hath been involved besides that of Allah but if one is forced by necessity without wilful disobedience nor transgressing due limits then is he guiltless. For Allah is Oft-Forgiving Most Merciful". (2: 173)

Commenting on the above verse (2:173), Allama Yusuf Ali says "... Carrion or dead meat and blood as articles of food would obviously cause disgust to any refined person. So would swine's flesh where the swine live on offal. Where swine are fed artificially on clean food, the objections remain:

(1) That they are filthy animals in other respects, and the flesh of filthy animals taken as food affects the eaten,

(2) that swine's flesh has more fat than muscle-building material; and

(3) that it is more liable to disease than other kinds of meat; e.g., trichinosis, characterized by hair-like worms in the muscular tissue. As to food dedicated to idols or false gods, it is obviously unseemly for the Children of Unity to partake of it."

> "Forbidden to you (for food) are: dead meat, blood, the flesh of swine and that on which hath been invoked the name of other than Allah that which hath been killed by strangling or by a violent blow or by a headlong fall or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you completed My favour upon you and have chosen for you Islam as your religion. But if any forced by hunger with no inclination to transgression Allah is indeed Oft- Forgiving Most Merciful". (5:3)

> "Say: I find not in the Message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it unless it be dead meat or blood poured forth or the flesh of swine for it is an abomination or what is impious (meat) on which a name has been invoked other than Allah's. "But (even so) if a person is forced by necessity without wilful disobedience nor transgressing due limits thy Lord is Oft-Forgiving Most Merciful". (6:145)

The following verse is very profound in the light of modern knowledge:

> "Those who conceal Allah's revelations in the Book and purchase for them a miserable profit they swallow into themselves naught but fire; Allah will not address them on the Day of Resurrection nor purify them; grievous will be their penalty". (2:174)

Allama Yusuf Ali comments on the above verse as follows: "***They eat nothing but fire into their bellies***" is a literal translation that produces an effect of rude inelegance which is not in the Arabic words. Even in the matter of food and drinks, the mission of Islam is to avoid the extremes of lawlessness on the one hand and extreme formalism on the other. It has laid down a few simply and very reasonable rules. Their infraction causes loss of health or physical powers in any case. But

if there is further a spirit of subjective rebellion or fraud- passing off in the name of religion something which is far from the purpose-the consequences become also moral and spiritual. Then it becomes a sin against Faith and Spirit. Continuing the physical simile, we actually swallow fire into ourselves. Imagine the torments which we should have if we swallowed fire into our physical body! They would be infinitely worse in our spiritual state, and they would go on to the Day of Resurrection, when we shall be deprived even of the words which the Judge speaks to a reasonable culprit, and we shall certainly not win His Grace and Mercy.

I am stunned by the words: "They eat nothing but fire into their bellies." One can understand these words after reading the following true story.

A beautiful but diabetic 20 year old Christian girl was wheeled toward an operating room one spring afternoon in May 1991 in Yale-New Haven Hospital emergency room in Connecticut. Today she is alive and does not know whether the credit goes to the wonders of modern scientific medicine or the spiritual intercession of her long-dead father. After recovery her doctors told her never to eat pork again.

Her complaint was that her abdomen was aching and her arms and legs became numb. Her abdomen severely hurt, like it was a tight, tight muscle spasm and everything was squeezed together.

A battery of tests performed on her revealed a clinical picture of sepsis, a massive bloodstream infection that would lead rapidly to inadequacy of the circulation, which in turn often results in organ failure and death. The condition of the young woman was deteriorating rapidly. Her legs were quite swollen from the knees downward and her face became puffy. The abdomen was so distended that it partially obscured the view of the heaving rib cage. The surgeon figured out that her intestines were blown up with gas, and there was no peristalsis and no rhythmic contractions that push along the intestine's contents in normal individuals. The rapid belly ballooning is called meteorism by the doctors, which means it is a belly with dead bowel in it. This explained the patient's sepsis and the imminent need for an operation was felt.

In the operating room the patient was thinking "I am going to die- I am 20 years old, and I am going to die." A priest came and was praying by making the sign of the cross and the patient thought this is the last rites. The patient believed in the power of God and felt the presence of her father all the time, although he had died when she was 10. She found her father telling her "No, Not yet." The patient told her mother "I am going to live." Immediately the surgical team went into action, the surgeon made a long up-and-down incision in the middle of the very distended abdomen and as the abdomen was opened a malodorous yellowish fluid poured out and it was collected into several large trap bottles. The volume was six pints. The surgeon removed 15 inches of dead small bowel and gave the specimen to the pathology resident. The surgeons reconstructed the gut with staples. The patient's gaping abdomen was washed with ten quarts of warmed antibiotic-laced saline and rinsed out as much of bacterial and other debris as possible. The abdomen was closed with 30 staples into the skin.

The doctors did not know why this happened to the patient's intestine.

The pathologist whose speciality is diseases of the gastrointestinal tract found the answer-enteritis necroticans- the thing they call pigbel." Microscopic examination of excised specimen revealed thousands upon thousands of rod-shaped bacteria that belong to the genus of bacillus called Clostridium which are closely related to the microscopic organisms that cause tetanus and gas gangrene. The toxins (poisonous substances) released by these microbes are capable of causing inflammation and necrosis (death and decay) of the intestinal wall- hence the name enteritis necroticans. Clostridia is responsible for the young woman's sepsis, and all the bowel, neurological, and skin symptoms were the result of the bacterium and its toxins. The toxins also produce the destruction of cells of some voluntary muscle tissue, a process called rhabdomyolysis which the patient exhibited.

Amalgamation of massive clostridial growth in intestine, sepsis, rhabdomyolysis and the patient's diabetic problems could explain the

entire spectrum of destructive events the patient had been experiencing. Ordinarily a moderate number of clostridia live in harmony with other bowel organisms in the gut. Unless some incident occurs to disturb the harmony among the bowel's organisms and chemicals, clostridia do not increase in number to be a source of peril. To the doctors it is an intellectual challenge to find out what upset the intestinal homeostasis causing a mammoth overgrowth of clostridia. The doctors were hesitant to tell the patient's mother that her daughter has a disease whose name is pidgin or "pig belly."

This same process kills thousands of New Guinea tribespeople every year. Acute pigbel is a major cause of premature death in the highlands of Papua New Guinea. 85 percent of the people who contract the disease die. It is second only to respiratory disease in mortality and it is a leading killer of children in the region. The highest incidence occurs at time of the year when ceremonial pig feasting takes place. This disease has been meticulously studied and it is possible to describe its evolution with substantial definitiveness.

The pig festival is an indispensable component of numerous ritualw associated with the countless varieties of highland carnivals and offerings. The food is always prepared in a conventional style. After the pigs are clubbed to death, their intestines are removed, washed, and wrapped in leaves. Laminates of filleted carcass, guts, banana leaves, and breadfruit are kept into ground creators along with sweet potatoes or bananas, chopped greens and preheated stones. The layers are packed with pigs' quarters and flanks. A large steam oven is created whose internal temperature is 172 degrees Fahrenheit. This heating results in inadequate cooking of the meat and contributes to plenitude of chance for bacterial contamination. After the cooking the banquet takes place in the most unhygienic conditions that a sanitation inspector has ever seen. These conditions are perfect for the breeding of hazardous organisms such as clostridia. The human body has a defense mechanism as it produces an enzyme called trypsin which destroys the clostridial toxin. Unfortunately, sweet potatoes contain a chemical that inhibits the action of trypsin. The native use sweet potatoes not only during the pig feast as a major dish, but also as a staple food. Thus the consumption of large amounts of clostridia rich meat along with bountiful doses of trypsin inhibitor produces the impeccable blend to coax fulminating flare-ups of pigbel. The situation becomes more deplorable with the presence of intestinal roundworm (Ascaris lumbricoides), a parasite that secretes its own brand of trypsin inhibitor, adding to what is already in the poisoned meals.

As for the clinical symptoms of the illness in the tribal people of Papua New Guinea, they are exactly the same as that was displayed in the young patient in New Haven, Connecticut. Only thing absent was the segments characteristic to diabetes.

The disease, Enteritis necroticans, is caused by the overgrowth of clostridia bacteria and it appeared as an epidemic disease of identical nature in post World War II Germany as Darmbrand or fire bowels. Outbreaks of the same thing have been described sporadically in numerous African countries, China, Bangladesh, the Solomon Islands, and among Khmer children in Thailand. There have been occasional accounts of individual patients dying of enteritis necroticans in affluent Western nations, but no real epidemics have occurred. In 1983 a 23-year old photographer's model died in England's Royal Liverpool Hospital. Autopsy revealed massive clostridial overgrowth in the esophagus, stomach, and upper portion of the small intestine. The characteristics of this case are stunningly analogous to pigbel. In Netherlands in 1984 a young diabetic male nurse died 24 hours after being admitted with characteristic manifestations. He had eaten an unspecified amount of pork at a party the day before becoming sick. Being a diabetic he had decreased resistance to bacteria.

Two days later the New haven patient's entire body was bloated and swollen. Her abdomen was bulging so tightly that it strained against the stitches (from previous operation) holding together. In the Operating Room, the surgeons removed another 18 inches of intestine from the duodenal-jejunal junction. The excised segment looked exactly like the segment removed 48 hours earlier. *(Continued on page 11)*

I S L A M

The Religion of Peace and Justice

Islam has laid down very clear-cut principles of war and peace. Islam is basically a religion of peace. The very word Islam stands for "Peace." A question arises then why the Muslims fought battles. The answer is that Islam does not preach passivism of the defeatist and Muslims do not believe in non-violence of the weak. Islam provides a code of meaningful human activity to preserve one's faith, life, and honour. To be active in the field of Righteousness is considered superior to standing and waiting. The essence of Jihad in Islam is Righteous activity and striving to establish virtue, not lethargy and lack of effort to that end vide Quranic verse 4:95.

Allama Yousuf Ali explains: "It is only when the four months of grace (cf. 9:4) are past, and the other party shows no signs of desisting from their treacherous designs by right conduct, that the state of war supervenes between Faith and Unfaith. When war becomes inevitable, it must be prosecuted with vigour.

According to the English phrase, you cannot fight with kid gloves. The fighting may take the form of slaughter or capture, or siege, or ambush and other stratagems. But even then there is room for repentance and amendment on the part of the guilty party, and if that takes place, our duty is forgiveness and the establishment of peace."

To put it briefly, while Islam stands for peace, it does not rule out war if that be the last resort to protect our faith, our life, our honour, our property, and our treaties.

Besides, the justification for the Muslims going to war lies in the circumstances and the people who provoked them to fight. The pagans who were in power in Makkah were subjecting the Prophet of Islam and his followers in faith to extreme physical and mental torture and torment. Even their entry into the Holy Mosque for worship was stopped. Muslims were thus being forcefully refrained from treading the path of Allah and pursuing their Faith. These circumstances, together with a stern warning to the Pagans are described in the Quranic verse 22:25.

It was under utter compelling conditions and against the Pagan evil-doers that the Divine permission for a defensive war was given for the first time, in these Quranic verses:

> "Sanction (to fight) is given to those against whom war is made because they have been wronged. And surely Allah has the power to help them; Those people who were turned out of their homes without justice for no other reason than that they say: Our Lord is Allah....."
>
> (22:39-40)

Qur-aan Majeed also provides detailed guidance about the start, operation, and end of wars, in the following verses:

> "Go forth (armed) lightly and heavily and fight with your wealth and your lives in the way of Allah. This is better for you, if you did but know."
>
> (9:41)

> "And fight until strife remains no more and the religion is entirely for Allah...." (8:39)

> "And if they incline to peace, incline you also to it......" (8:61)

These are the limits of war and peace enjoined on Muslims by Allah and practised by Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*), to demonstrate.

To illustrate further the concept of Jihad in Islam, let us turn to yet another Quranic verse:

> "Those who believed and migrated and faught in the way of Allah with their wealth and their lives are higher in rank in the sight of Allah; and these they who achieve success". (9:20)

This verse defines the purpose and scope of Jihad in Islam. Fighting in the cause of Allah is not aggression but the highest form of self-sacrifice. It protects the true Faith and promotes the cause of Justice. It wards off worldly motives. It brings to the fore sincere and rightful striving of man in the service of his Creator, even at the risk of his very dear life.

Fighting for mere material gain is not at all the basis of Jihad.

Dvora Waysman blames Muslims that "they have no real desire for *friendly relations, mutual aid and* cooperation or a stable future, nor *could they recognise Israel as a legitimate nation. In reality,* they are biding their time until the (Egypt-Israel) treaty had exploited the other party to a position of weakness, thus strengthening eventual Islamic victory." This is the height of perverse thinking. The treaty that she is talking about is a bilateral agreement and it cannot ipso facto be extended and imposed on the Muslim Ummah as a whole by coercive methods, fallacious arguments, and might is right strategy.

Generally speaking, war is the most grotesque manifestation of human activity. It was particularly so in pre-Islam Arabia that belligerents presented abominable scenes of tyranny, callousness and brutality. Islam disciplined the human fighting instinct. It was purged of all its wickedness and instead, sublimated into a sacred duty. For instance, it was ordained not to embezzle, not to mutilate, not to kill a child nor a woman or an old man, not to hew down date-palm nor to burn it, not to cut down a fruit tree, not to molest monks and persons engaged in worship, not to kill a captive in fact, preference was given to feeding the captives. *Qur-aan* Majeed, when speaking of virtues that Allah holds dear, says:

"And they feed, for His love, the needy, the orphans and the captives." (76:8).

The kindly treatment meted out by Holy Prophet Muhammad (Sallallahu alaihi wa sallam) to his bitterest enemies is the noblest example for the world at large to judge. The battlefield itself was humanized. Fighting was shorn of all sordid motives and raised to such level of sanctity and saintliness that any manifestation of the devil in man was turned into a pious act of the highest godliness. There were strict orders that a promise or pledge once given must be kept at all cost. Enemy's emissaries enjoyed complete immunity and protection.

This is the concept of *Jihad* in Islam. It is a recorded fact of history that even in the midst of the din and turmoil of battles, Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) never missed an opportunity when something could possibly be done to teach, guide, reform, purify, persuade, and win peace with justice and honour. Muslim soldiers used to offer prayer on the battle-field.

The bogy of Islam and the sword has ever been overdone by its adversaries. During the eight years, from 1 A.H. to 9 A.H., the total loss of life in the battle-fields was only 1,018 (Muslims 259 and Infidels 759). It is interesting to compare these figures with the killings that amounted to 10 million each in the First and the Second World War that did neither attain any virtuous result nor established on earth any "Kingdom of God". The same applies to the present continuing Jewish war.

Islam is the Religion of Peace with Faith, however, and Justice. It is a great upholder of treaties, so long as the other contracting party does not resort to open or concealed breaches. It is not a religion of the weak, nor of the belligerent; but a faith that leads the mankind as a whole to the path of peace.

Qur-aan and Science

(Continued from page 9)

Within 24 hourse the rhabdomyolysis had reduced, her kidneys function improved, sepsis was much less, livedo reticularis had begun to recede. Within 24 hours she improved on all fronts. The improvement continued and she stayed in MICU (*medical intensive care unit) for three* weeks before she was transferred to an acute-care floor where she remained for an additional two months and then moved to the hospital's rehabilitation unit. She was discharged from the hospital 18 weeks after she had entered it. It took another four months for her to regain enough strength to return to college to complete her sophomore year as an education major.

* * *

Hazrat Anas (*Razi Allahu anhu*) reported God's messenger as saying, "The devil flows in a man like his blood."

(Bukhari and Muslim)

* * *

WOMEN IN ISLAM

Selection of a Life Partner

By Salma Haseen, M.A.

The women in Islam are indeed very lucky. A Chapter (No. 4) in Quran Majeed is named after them; it explains their rights and duties. It generally emphasizes upon men the need for "fair treatment" towards them. It also describes the qualities of 'good women' and command them to men for marriage. Part V of Quran Majeed is named after the 'Married Women'.

Marriage is a turning point in the life of a woman and a man. It is more so in case of the former. She has to start a new house on right lines. Once she succeeds to accomplish this object, her husband and the children will be good to her and to all others. Family peace and happiness, therefore, depends much upon the selection of the right type of a life-partner. It is incumbent on a woman as well as on a man to exercise the right to choose a spouse with great caution.

In elaboration of the Quranic injunction: "Marry such women as seem good to you" (4:3), Hasrat Abu Hurariah (*Razi allahu anhu*) has reported a Saying of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) — "A woman is married for four things; for her property, for her accomplishments; for her beauty and for her religion. Select one having religious temperament and prosper" — (Mishkaat).

Thus piety is the foremost criterion for a lady to be contracted for marriage.

We come across, in our daily life, men who have acquired piety and changed for the better due to the piety of their wives. Such a wife, in the words of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) is "the best of the benefits of the world" (Mishkaat).

An ideal Muslim wife gives love and provides comforts to her husband. Her pleasing manners create an atmosphere of peace and harmony in the family. She stands guard against sin and impiety. Such a noble wife and a peaceful home is one of the signs of Allah —

"And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts); verily in that are Signs for those who reflect" (30:21).

"And God has made for you mates (and companions) of your own nature, and made for you, out of them, sons and daughters and grand-children, and provided for you sustenance of the best". (16:72).

"They (women) are your garments and ye are their garments." (2:187).

How apt and appropriate is the description in the above verses, of the complementary role of men and women! Who is not aware of the importance of garments that one wears? They provide protection and security, charm and beauty, as well warmth and comfort. Such are the attributes of companionship as Allah has desired for husband and wife both. A pious couple is like an immaculate raiment for each other to afford maximum support and strength.

It has further been made clear in Quran Majeed to remove all doubt about the affinity and compatibility of the mates —

"Vile women are for vile men, and vile men for vile women, and women of purity are for men of purity, and men of purity are for women of purity ...... for them there is forgiveness, and a provision honourable." (24:26).

The above verse is enough guidance for the right type of partner — birds of same feather fly together.

One of the major duties of a good wife is to bring up her husband's children in a pious atmosphere. Hence the need for Muslim women to be "good women" in terms of the verses of Quran Majeed quoted above.

Islam is based on five things: the testimony that there is no god but God and that Muhammad (*Sallallahu alaihi wa sallam*) is His servant and messenger, the observance of the Prayer, the payment of Zakaat, the Pilgrimage and the fast during Ramazan. (*Al-Hadith: Bukhari* and *Muslim*).

بشيء من هذا خالف ما أمل فيه، وإن لم يقل الصدق، ولجأ إلى المداورة في القول، والتحايل عما سئل عنه، وتكلّب الهذور، والندم على الخطأ، وانتزعت منه الثقة.

فهو في كل هذه الأحوال يكون مُتعِباً لمخدومه، والمطلوب أن يريحه، وأن يحمل عنه مكابدة جزء كبير من العمل، وأن لايشغل باله بأمور تصرفه عما هو أهم، وأكثر إلحاحاً.

والسراج المظلم، جسم بلا فائدة فإذا فقد السراج الإضاءة أزعج صاحبه، الذي أمل فيه أن يكون هاديه في الظلام، الذي هو عدو الإنسان اللدود في الليل، فالسراج الساطع النور يقلب ليل صاحبه نهاراً، فيسير في أموره على بصيرة، براحة بال، وهدوء نفس، يختار مايعمل، ويختار مايترك، أما إذا فقد السراج نوره، فقد معه الإنسان راحته وهدوءه، وأنهكت أعصابه، وربما فقد مع هذا إنجاز عمل كان عليه أن يعمله، وفي حياتنا اليوم يمكن أن نتصور انطفاء السراج، والطبيب في وسط إجرائه عملية جراحية رئيسية، ينطفيء عليه النور ولانور آخر عنده يرفده، فقد يموت المريض، كما توقع الأصمعي.

ويمكننا أن نتصور هذا الشعور الغامر بالألم عن انعدام النور، بما مرّ علينا من حالات انطفأ فيها النور، وكيف كنا نتلمس شمعة صغيرة، نحسبها بفائدة الشمس من فرحتنا بها، ونراها على صغرها جيشاً عرمرماً يبدد الظلام.

والوكف من أول الليل إلى آخره، مطرقة منتظمة الطرق على أعصاب السامع، لايمكن أن ينام ونالط المطر ينزل نقطة نقطة بطريقة منتظمة، ذات صوت هادم للأعصاب، مقلق للراحة، هذا مع الشغال فكر بحيرات الماء التي سوف تتجمع في البيت، فتؤدي بأساسه إن كان طيناً، وتقضي على الفرش والمؤن، وقد تؤدي إذا تجمعت على أساس المبنى أن ينهار. فهي موسيقى نشاز رتيبة مقلقة.

والخلاف مع من يحبه الإنسان من قريب أو صديق أو صهر، مقلق لراحة المرء، لأنه لايجتمع حب وخلاف، فقطارا هما لايسيران متجاورين، بل متعارضين، مما يقرب خطر الاصطدام المخيف، بعد أن بدت بوادره، ولاحت مبادؤه، وبرقت أوائله، ولم يبق إلا أن يهطل مطر عذابه، ويعج ريحه، أو يثور غباره.

والحبيب أيا كان يتوقع منه الحب أن يتنازل عن حقه لمن يحب، والمتحابان يتسابقان إلى ذلك، فإذا لم يفعلا بدأت الثقة في الحب تفقد بين الحبيبين. وهذا مصدر القلق القاتل عند الأصمعي.

والنظر إلى بخيل نظر إلى شيء بشنع، فالظاهر منه يذكر بسوء فعله، ومانبذه المجتمع منه، فكل نظرة إليه تذكر بحادثة من حوادث أعماله السيئة، وشحه المقيت.

والشهوات خطيرة، إذا تبع المرء واحدة قادته إلى أخرى، ويبقى في سلسلة منها، لايعرف طرفها، ولايترك ملذاته، والشهوات ملذاتها حلو، وإغراؤها طاغ، ولايرى الواقع فيها إلا الجانب الضاحك الممتع، أما الوجه الكريه العابس، فلايأتي إلا في وقت يكون المرء قطع مرحلة في صحراء ، الاستمرار فيها قاتل، والرجوع منها مهلك، ويندم الإنسان، ولات حين مندم.

لهذا اعْتُبِرَ هذا القول جوهرة من جواهر الكلم، يُخفي وراءه شيئا كثيرا من التجارب، عن حوادث حصلت، عاني منها من عاني، وسلم من سلمه الله- تبارك وتعالى-

ومن الكلمات الساطعة المدلول، الناصعة المعنى، المسعدة للمتتبع، كلمات جاءت على لسان الأصمعي، أحد من عُرِفُوا بالعلم والمعرفة، وسعة الرواية، لأمور الفكر واللغة، وحقول تجربته في الحياة واسعة، فكان صاحب فكر منير ونظرة صائبة، في اختلاطه بالحاضرة والبادية، وبعلماء مجتمعه، وبعامة الناس.

والنص يُرْوَى عنه هكذا:

"قال الأصمعي:

ست يضنين بل يقتلن: انتظار المائدة، ودمدمة الخادم، والسراج المظلم، والوكف من أول الليل إلى آخره، وخلاف من تحبه، والنظر إلى بخيل".

لا عاقل يمر بهذه الجمل إلا يقول للأصمعي صدقت، لافض فوك، فكل واحدة من هذه الكلمات سراج منير، وقنديل مضيء، يهدي إلى الحق، وينطق بالصدق.

لم يجد الأصمعي أنهن يضنين فقط، بل تدارك، وأكد أنهن يقتلن، لقوة مالهن من الأذى، ومايحتوي كل واحدة منهن من أثر على أعصاب الإنسان، وهي من أكثر مافي الإنسان إحساسا، وسرعة بالتأثر والانفعال.

فانتظار المائدة، مع طارق الجوع، وناقوس المعدة، عناء كبير، ولهذا قال العامة: "مُقَابِلُ الجيش ولامقابل العيش" فهان الغزو والقتال في ميدان الحرب، عن المصابرة والمعاناة على السفرة والمائدة، وقد قالوا: إن الجوع كافر، لأنه لايرحم صاحبه فقد يخرجه من طوره فيرتكب صاحبه مايدخله في منطقة الكفر، لأن الجوع يعمي البصر والبصيرة، وكم من قتل أدى إليه جوع، وكم من موبقات أُرْتُكِبَت كان وراءها الجوع.

ودمدمة الخادم أقرب معنى لها مرفوض من الخادم ما جاء في المعجم: فهي إما غضب الخادم، أ تأبي منه مما يغضب أو مايغضبه، ويغمغم عنه، وأ أمر [illegible] هذه الأمور يقلق المتعامل مع الخادم، فالمتو من الخادم الطاعة والامتثال، والغضب يهدم ما والمنتظر من الخادم إلا يأتي بما يغضب مخدومه، لأن ا

فسجلوا عمن بلغ العقل عنده منتهاه ،فاستفاد منه الفائدة الكاملة ،ودوّنوا عمن نقص عقله، فلم يستفد منه إلا التسلية ، ثم آب أمره إلى الإهمال .

وهذا الحرص على التدوين يعود إلى عمق الحضارة في كل عصر من العصور المتتالية.

لقد دوّنوا الحكمة ، وجوهر الكلم عن الأمور العسكرية ، وعن الحروب ، وماعانوه منها ، وماخرجوابه منها ، فلم يتركوا شيئا لمستزيد ، بل جاءوا بما لم يخطرعلى البال ، وتحدثوا في هذا في أدق أموره ، وأضيق صوره ، وتكلموا في المال ،ودوّنوا حصيلتهم عنه ، وسجلوا علمه عن الاقتصاد ، وما توصلوا إليه، و تعمقوا في المجتمع بممراته المختلفة المضيء منها والمظلم. وجاءت النصوص واضحة، وهي لسان حالهم عن أنفسهم ،أهدونا إياها في نصوص سبكوها خير سبك، وأملوا أن ناخذها من حيث انتهوا ، فلا نعاني ما عانوا ، ولا نكابد ما كابدوا ، فالعمر قصير ، والعجلة تدور سريعة .

وفي النصوص الآتية سوف نمر بالروض، ونمسحه سريعا بجناح طائر، لنقف عند بعض مايمسك النظر، ويحبس العين ، ثم نعود في الاتجاه الأول، فللأمور وجه مقبل، ولها قفى مدبر.

وأول مايلفت نظرنا في هذا الروض المخضرّ هذا القول الصادق :

"وما أحسن ما قال بعض السلف:

إن الله يحب البصر النافذ عند ورود الشبهات، والعقل الكامل عند حلول الشهوات"

مايحبه الله جاء لأن الله عندما منّ على الإنسان بهذا العقل الثمين، أراد له أن يستفيد منه الفائدة الكاملة ، فلايترك من طاقته شيئا، ولايهدر جزءا واحدا من أجزاء نشاطه الذي لايكاد يعرف حده، ولا إلى أي مبلغ يمكنه أن يبلغ. فالبصر النافذ يتعمق في الأمور، خاصة عند ورود الشبهات، وهو وقت لمة الحاجة إليه، فلا تقبل منه النظرة العابرة، ولاالفكرة التي تستقر على السطح، أو على الجلد، أو التي ترقب من بعيد، ولكن المتوقع منه أن يلبس ثوب الغوص، فينزل إلى الأعماق، فيعرف كنه الأمور، ودخائل الحوادث حتى يفضح الشبهة، بمعرفة مواقع الضعف فيها، فيجهز عليها إجهاز الواثق بما يفعل، لأنه أعد خطته على علم، وبنى سيره على نور، ولو أن كل شبهة قوبلت بمثل ذلك، لخسر مبرّزو الشُبَه، وخاب أملهم، والحسر مدهم، وأفسد قصدهم.

والعقل الكامل مطلوب عندما يأتي طوفان الشهوات، وهو طوفان قوي، يسبقه مايمهد له الطريق، ويسهل له السبل، فالشهوات لها ديش خفي من العواطف، يهيئ لها الأمر، ولاصخرة صلبة أمامها الا العقل الكامل، ولاحصنا منيعا إلا هو، وضعه الله لذلك، وهيأه بقدرته- سبحانه وتعالى- فكان نعم الحامي، ونعم الواقي بإذنه.

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد [illegible]

نحمده ونصلي على رسوله الكريم

العقل الرزين

بقلم : معالي الدكتور عبدالعزيز عبدالله الخويطر وزير الدولة السعودي

العقل الرزين يدل صاحبه على الصالح ليتبعه ويكشف لصاحبه الطالح ، ليبتعد عن طريقه ، وليحذر الوقوع في براثنه ، أو السقوط في زبية من زباه ، و من عادة العقل السليم اليقظة الدائمة ، فهو ديدبان لا يغفل عن العمل الذي خلق من أجله ، والحراسة التي وُكِلت إليه ، فهو لا ينتظر إلى إن يُطلَبَ منه الرأي ، أو يُستدعَى لمهمّ ،فهو الذي يبدأ القول لصاحبه ، وينبهه إلى ماقد يقع ، ويهديه إلى طريق الخروج مما قد يكون فوجئ به من موقف،وما وُضِعَ فيه من مأزق .والعقل السليم يتدبرُ الحوادث التي تمر به ، والأقوال التي تقع لغيرصاحبه فيعيها ، ويصنفها ، ويضع لها قواعد ، يجعلها مُعتدّة ، للاستفادة منها، والانتفاع بما تدعو إليه ، وماتنصح به . وقيمتها أنها نتيجة تجارب، هيئت في صور.

والعقول تتفاوت ، وحصيلتها تتفاوت مثلها ، إلا أن العائد واحد ،جواهر ثمينة من النصائح ،وعقود لؤلؤ منظوم مطلوب من الإرشاد ،والتنبيه ،والتوجيه ، وماعلى العاقل إلا أن يزور روضها ،ويتنزه في بستانها ، ويقتطف من ثمرها وأزهارها ، فلذاء مطعمها ،ورائحة زكية ، ويتنظر إلى منظر يسر الناظرين .

والتراث مليء بهذا الجنى ، غاصّ بهذه الثمار ، ليس فيها إلا ماهو مُعَدٌّ لجانب من جوانب الفكر،النافع لجانب من جوانب حياة الإنسان .لم يترك الأولون أمرا إلاّ دوّنوا عنه حصيلة تجربتهم ، وعصارة ماتعرضوا له في حياتهم، إن كان نجاحا أشادوا به ، ودعوا إلى امتثاله ، وإن كان إخفاقًا حذروا منه وأنذروا.

حرصوا على تدوين كل شيء ،وجاءوا عنه بالحكمة، وفصل الخطاب ، وتناقلته الأجيال المتتالية،